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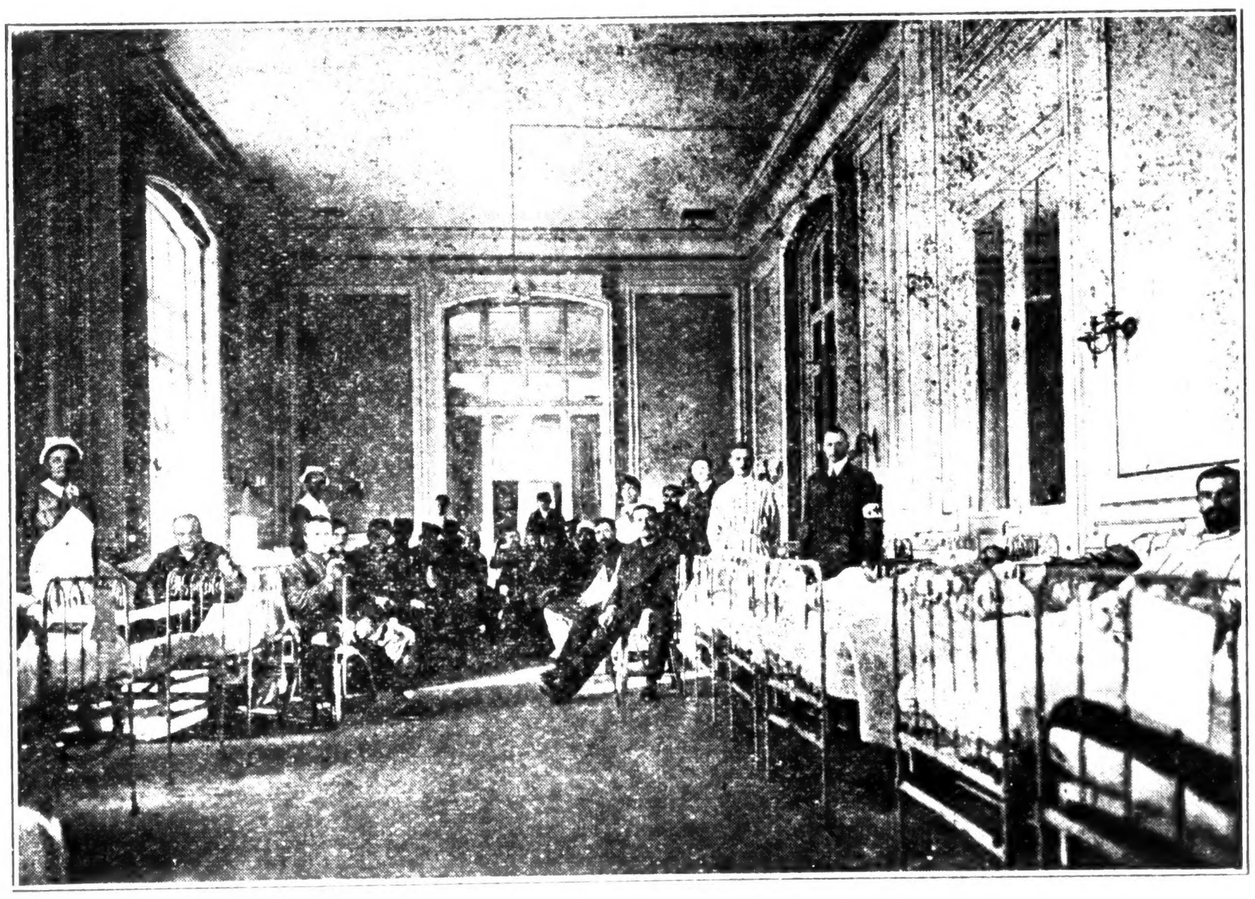

AMERICAN RED CROSS HOSPITAL, PAU, FRANCE

Nursing the Wounded French Soldiers Back to Life

(See page 18)

SELECT READING

THIS MOMENT

Clayton F. Yake.

Again we are standing upon the threshhold of another year waiting with eager and delightful anticipations to step across from the Old to the New. To many of us those anticipations are nothing but opportunities to try things over—opportunities to form new resolutions for a better life this coming year than the past one.

And it is a grand thing! There is probably nothing more appreciative in the life of any person than the desire for, and attempt to, self-correction and the elimination from one's personality of those objectionable things that cling to us thru the sinful nature of man. Such a motive naturally tends to promote and develop the very best in us and make that supreme. The entire elimination of the evil will never occur, but it can be reduced to such a minimum in a Christian life by such endeavor that the **good** will be always supreme. And that is victory!

So it is a good idea to form resolutions —not too many—and try to live them out in our actual every-day life. Then they will be really beneficial, helpful and worth while. On the other hand too many resolutions formed will result in a failure to keep them and the condition of **tha**t personality will be worse then than before.

But listen my friend! Did you ever stop to consider the futility of waiting until New Year to form your resolutions? Did you ever stop to think that our scientifically accurate calendar gives after all just a very close approximation of the end of the Old and the beginning of the New? I say again, have you ever thought that that transition from Old to New is but a moment? I repeat, **but a moment—a** twinkling of an eye. Who can calculate so accurately to find that moment? It is nigh utterly impossible for the human mind.

But again, what does it matter? We are living our lives but by moments! We are beating our funeral marches but by heart-beats! We are acting only in the present. Then whether New Year literally starts one infinite part of a second past twelve o'clock midnight, December thirty-first, does not matter very much to me! I know that that one billioneth part of a second is but a moment, is a **new** moment, and it is **my** moment just for a moment, for in the twinkling of an eye it is gone, and I must be on the job.

So, I say, why have New Year just once a year? Oh the preposterous custom! Why not have it every moment, for so it is? And then why not make your resolutions whenever necessary? Each moment is a **new** moment and each **new** moment is but **This Moment** and is really the beginning of a New Year.

This Moment is **my** moment. This Moment is a **new** moment given to me by One who considers a thousand years but as a day, and This Moment is my New Year. Yes, This Moment is my **New Year.**

Will you resolve with me this New Year to make This Moment your New Year?

I wonder how our eternal ledgers would look at the end of three hundred and sixty-five days if we would live with but that one resolution? I am positive that many things undone would be done, and many little failures would be real victories.

But let us not wonder about the future so much nor worry about the past for that matter, but let us live This Moment and live it right. And there is no doubt but that if we live in just This Moment we will live it right because we will be more concerned about **real** living.

We all have the same moment of time—This Moment—and it is the person that realizes that it is but This Moment that really gets things done.

Time, the most valuable thing in God's universe, is squandered so recklessly by the majority of people that I often wonder, yes, I often wonder, that God grants it to them. Have you ever thought what such squanderers will do with eternity?

Do you know that the average student in college spends not more than six hours (including recitation work) in occupied, active mind work? Ask yourself the questions, "How much time do I really use? How many moments in a day is my mind really occupied with things worth while? How many moments slip by, yes, **slip** by?" and you will be surprised. You will wake up.

Who are the time-squanderers? Naturally you will say, "The ones that have nothing to do.." But you ask one of those for aid, assistance, or a favor and he will not have time. Why? Because he is too busy—too busy putting off for tomorrow what should be done today—This Moment.

Listen! If you want a favor done, go to the busy man. He will always have time for the thing that is useful. It is the busy man that has lots of time, but it is the time-squanderer that never has time to do anything but **squander** time because he does not appreciate the value of This Moment.

Do you wonder, then, when surveying the heights of successful achievement, industrially, educationally or spiritually, why they look so bare? Do you wonder why you (Perhaps you are; if so, well) are not there? But many contend themselves with things like these to solace their conscience: "O well, I never had a chance like that fellow. I never was gifted like he was. My environment hindered me. Everybody seemed to be just sorta bumping me back and so I'm here. But I'm satisfied for it is really not a bad place."

No it is not, and besides it perhaps is good to be sympathetic to yourself. But look at the fellow over there. Do you see where he now is? There were no special opportunities for him. Just hard bumps and knocks. But he is going up! And why? Because he attends to This Moment.

And why are you down, brother? Because you do not attend to This Moment. I say, Awake! Arise! This is your moment. Battle for the mastery. Don't be so sympathetic to yourself, but use that sympathy on others. It will lighten your load and help the other fellow. But be sure to attend to This Moment.

Until you learn to live just **one** moment at a time, and live that in magnanimity, do you really know the true pleasure of life—being genuinely useful? For you always will be busy; you always will have time to help others; you always will be doing the very best you know to do, and you will finally attain to true virtuousness. Then, and only then, will you be living the maximum of life.

I do not mean that no planning should be done for the morrow, or no concern be taken for the future in our material work, for that would be very unwise as you readily see. The Master meant that we are not to be over anxious when He said: "Take ye no thought for the morrow: sufficient unto the day is the evil thereof." But the man that does not sow shall surely not reap. I do mean, then, that we attend to the thing at hand, and attend to it presently, whether that be sowing or reaping, and it will surely be done well and the future will be cared for. And above all things you will be happy—truly happy, for you have really nothing to worry about.

So if you would be happy, I say **truly** happy, attend to This Moment and attend to it well for you know not whether another shall be granted you. Just This Moment is yours. Just This Moment can you do your act of kindness. Just This Moment can you prepare for a glorious

Concluded on page 4)

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DANIEL VERSUS DARWINISM

If ever there were two men who took opposite positions on any subject, they were Daniel and Darwin; and every intelligent student of Scripture is compelled to make his choice between them. According to Darwin, the human race, involving the question of personality, government and civilization, is on the ascent. But Daniel's interpretation of the image insists that the opposite is true. (Dan. 2.)

This interpretation of Daniel's presents the descents of kings; it presents the decline of nations; it portrays the catastrophe of civilization.

It presents the descent of kings! Either this interpretation is a flattery or a fact. If flattery, then Daniel is a false prophet and his interpretation ought to be flung on the dung heap; if a fact, then Darwin falls before it, for the interpretation begins with a head of fine gold, descends to a breast and arms of silver, belly and thighs of brass, legs of iron, feet of part iron and clay; and the interpretation is this, "Thou, oh king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

According to Darwin, Nebuchadnezzar and his kingdom ought to have been a head of mud as compared with King George or Kaiser Wilhelm and his realm. The evolutionists have made a great deal of "the Pithecanthropos erectus," a portion of a skull found in Java, supposed to be that of a primitive man, with a cubic capacity of sixty inches. There are smaller heads in the world now, and if we are told, "They are those of imbeciles," we answer, "Was ancient man free from imbecility?" If so, it might easily be logically affirmed that we are on the down grade.

How in the world any Darwinian, denying as he commonly does, the doctrine of plenary inspiration, can place the pigmies of the twentieth century beside Moses—the man who, tho he lived four thousand years ago, towered so far beyond them all by combining in one the merit of the literalist, moralist, statesman, scientist and religionist, I cannot understand. If Moses could be brought back now and the noblest man of the hour stood beside him, I think we should see instantly the descent rather than the ascent of man

What marvel, and yet how surely to be expected by the men who know the Sacred Scriptures, that one of the great quartette of scientists who popularized the theory of evolution and gave it a world-wide swing, should live until he saw the falsehood of some of his own premises, and the futility of certain of his own conclusions. If any one doubts this let him read Dr. Alfred Russell Wallace's last book, "Social Environment and Moral Progress" and hear him say: "The great majority of educated persons hold the opinion that our wonderful discoveries and inventions in every department of art and science prove that we are really more intellectual and wiser than the men of past ages—that our mental faculties have increased in power. But this idea is totally unfounded. We are the inheritors of the accumulated knowledge of all ages; and it is quite possible, and even probable, that the earliest steps taken in the accumulation of this vast mental treasury required even more thought and a higher intellectual power than any of those taken in our own era." At a later time Dr. Wallace remarks further: "The fact that the physical characteristics of the Australasians are substantially those of the Caucasian race, in its lowest types, has led me to conclude that these interesting people may have been descended from much more civilized remote ancestors and are thus an example of degradation rather than of survival." In the same volume, speaking of certain people who are known to have antedated Christ 1500 years, he says, of a poem produced by one of them: "We cannot read this beautiful rendition without feeling that the people it describes were our intellectual and moral equals."

Dr. Joseph Clark, of Ikoko, Africa, affirms that the people to whom he ministers, are, judged by the language they employ and the traditions which they hold, the descendants of a much nobler race. Sir William Ramsey, in his great volume "The Cities of St. Paul," after a careful study of ancient oriental civilization, says: "Our survey of the Mediterranean lands reveals no sign of development. It shows only a process of degradation and decay." That is Daniel's position; first gold, then silver, then brass, then iron, then mud—the reversal of evolution.

Then again, **it presents the decline of nations.** Daniel is not speaking of the king as independent of his people, but, rather, as their representative. And he declares that the government of this man shall be succeeded by an inferior one, and that by one more inferior still, and so on.

The thoughtful student of history can hardly misunderstand this prophecy. The great nations of the earth no more represent what the Babylonian, Medo-Persian, Graeco-Macedonian, and Roman did.

The latter, divided into two parts, represented by the two legs—Eastern and Western empires; and since that time the empires of succeeding rulers; as compared with those world-empires have been as toes compared with legs; and Nebuchadnezzar would have disdained the limited territory of the modern king, while the Roman Empire was not compelled to fight for what might be called "elbow room." Its scepter was supreme in the world.

The division of territory has been the decline of nations, and is the very occasion of that world-wide conflict that now weakens them more and more. Is not Philip Mauro justified in saying that "the system of material governments which has been in vogue in the earth, is a perishing system, holding in itself the seeds of decay?" Truly "the world passeth away, and the lusts thereof." The present crumbling of states that were supposed to be civilized, and the breaking up of unions that were supposed to be cemented forever, and the repudiation of alliances that were supposed to be insoluble, tell the tale of toes made up of iron and clay that will not cleave! The very nations that lie in the territory of the old Roman empire, and that came out of it as truly as the feet and toes continued the legs, represent national mixtures that cannot be sufficiently cemented to stand.

The weakness of these nations has long been increasingly evident. They cannot even form alliances and be faithful to the same. Look at the violation of Belgium's treaty rights! Think of the breaking of Italy out of the Triple Entente! Understand perfectly that England and Russia will have difficulty in holding together until the close of this war, and will have no prospect of long continued friendship after the war is over. Even Austria and Germany dare not now debate the inevitable questions they must face when once peace with their common enemies is secured. Turkey and Germany could only remain

mutual friends by the debasement of the latter.

A few years since, exponents of "national prosperity," "universal brotherhood," a confederacy of nations," "a climax of peace and power," were a multitude. Now there are none so stupid as to do them reverence. History is running in the mold of prophecy, and its present pages are being written in blood in fulfillment of Daniel's prediction of national decline.

Daniel also portrays the catastrophe of civilization. Two years ago his picture of coming events was held in well nigh universal contempt by men occupying Christian pulpits. But about that time portentous possibilities of catastrophe began to make themselves felt. On July 7, 1913, the great British University Congress was in session in London. Chief among the speakers was Lord Rosberry. Among other things he said: "The world has need of all the character, all the honesty and all the ability which it contains, developed or undeveloped, to carry it on without danger of anarchy or chaos."

Doubtless many of his auditors dubbed him a pessimist. Now he is regarded as a seer instead. Our boasted Christian civilization is in a total collapse and the language of Dr. I. N. Haldeman is justified, "In the centers of civilization, supposed supreme, and in those nations where the kings and sovereigns claim to have received the scepters from the right hand of the Son of God Himself, in those nations about all others calling themselves 'Christian,' millions of armed men, drawn from every rank of life, are leaping at each other's throats like wild beasts drunken with one another's blood. Smoke and flame are going up from burning towns and cities; women are ravished in the open sunlight, children are mutilated, and all the fabric of a civilization, woven together thru the sacrifice and devotion of long and painful centuries has been torn apart and the priceless texture flung broadcast upon the cyclonic winds of an excuseless and lawless desolation. All the standards of righteousness, of sacred truth, and honor, the fealty of man to man, and all the worthfulness and sanctity of life have been trampled into the mire and slush and multiplied streams of wasted blood."

And if this were all, we might still hope that a few months, or years at most, would end these horrors, and Peace, coming back to the world, righteousness might prosper and civilization recover herself. But, alas for those more fundamental features of collapse—the social, the mental, the moral. Alas for the supremacy of "Science"—falsely so-called, predicted by the Master; for the apostasy from the "faith once for all delivered," promised by the Apostle; for the "perilous times" when men are "lovers of themselves, heady, high-minded, traitors, covenant-breakers, disobedient to parents, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." Alas for the triumph of those who "heap riches unto themselves" and "live in wantonness of 'limitless' luxury." Alas for the oppression of the poor by those in places of power; for the covetousness exceeding any idolatry that Judah ever knew. Alas for a religion that has exalted form and dispensed with power! Alas for that possible confederacy of nations that will almost inevitably result after this baptism of blood has passed, and consent to crown the Antichrist, and bring in that last, greatest tragedy of blood—the agony of the ages—the Great Tribulation!

Is this pessimism? Then make the most of it, for it is present history and prophecy being even now partially fulfilled. The nations of the world, the greatest of them —and the ones with best repute—will as surely spread their sails to the winds of pride and fleshly lusts and false faiths as ever did Babylon, or Greece or Rome! And, as the wisdom of Babylon, the culture of Greece, and the power of Rome, in turn, utterly failed the people who trusted in them, so the boasted civilization that is called "Christian" while yet in rebellion against the true Christ, will fail to keep the nations of this hour from the judgment that their conduct has provoked and precipitated.

And yet, Daniel does not conclude in pessimism. He calmly proceeds to a brighter prospect and ere our study is finished he introduces

The Climax of Revolutions

"For in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

Mark two or three facts concerning this final revolution

Unlike its predecessors, it comes down from above. "Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay, and brake them to pieces." Hitherto attempts to right the world have been from below. They have been led by mortal man. That man has taken hold of human affairs has been evident enough; sometimes capable, but always insufficient. But, as Joseph Parker in his "People's Bible" says: "There are influences in the universe other than human. That is a fact that science cannot ignore. There are other directions than upward. There are things that come down from above."

But to do that, He will have to destroy the god of this world and compel the abdication of many of his minions. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. I will declare the decree: the Lord hath said unto me, Thou art my Son this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:4-9). What a revolution!

When it is commenced it will be completed. Mark the language of Daniel: "The stone that smote the image became a great mountain, and filled the whole earth." That is the last revolution the world will ever see, and the only sufficient one. Every nation of earth has had its revolutions. A hundred and thirty years ago France entered upon Revolution, and experienced thirteen of them in eighty years; a hundred years ago America had her's; ten years ago China's revolutions began. For twenty-five years Mexico has revolved. But they were all abortive! No sooner were they finished than there was need of another; There is coming a final revolution however, beyond which no other will ever be needed. It will "fill the whole earth."

If Martin Luther were back in the world today he would want to begin his work over again. He would find that Protestantism was almost as apostate as Rome, and his heart would break. But when this change comes it will include all needful things and the world's anguish will end; her divided kingdoms pass, her wars cease, for God will have set His own King upon His Holy Hill in Zion, and He who was rejected of men treated as if criminally unworthy, shall at last be crowded **"LORD OF ALL."**

The day will yet break in which the despised Nazarene will come to His own; in which the Child born for the throne, but accused by critics of bastardy, shall prove His title to the crown, when all heaven shall declare in His favor and all earth shall join in His homage, for it is written: "His kingdom is an everlasting kingdom and His dominion is from generation to generation."—Dr. W. B. Riley in Echoes.

THIS MOMENT

(Continued from page 2)

eternity. Then live the more-abundant life by living This Moment. Nothing you ever tried will bring you so great results.

A Happy New Year! I say, A Happy New Moment to **you** and YOU and **YOU!** And (pause a bit) do you think you will have A Happy New Year then? I say, You will not only have **A** Happy New Year, but you will have A Happy **YEAR** and billions of Happy **NEW** Years all crowded in three hundred and sixty-five days. But best of all **you** will not only have them, but your friends also.

I say, Billions of Happy New Years by living This Moment and living it well, to you and your friends. Will you resolve?

Manheim, Pa.

"There is a vast difference between being visionary and having a vision."

EDITORIALS

HAPPY NEW YEAR:—We are on the threshhold of another new year. The year just closing has been one of the darkest in the history of the world. The new year does not appear very bright as present indications are that it, too, will be one marked with bitter strife and hatred, and bloodshed. Let us hope that this year the dove of Peace will again find a home among the troubled nations. We know not what the year has in store for us as a nation or as individuals. We would not ask to have the curtain drawn aside even for a moment. It is our privilege, as believers, to live our best each moment as it comes to us, with the assurance that by so doing we will be prepared for each succeeding moment. We need have no anxiety for the next moment if we are vitally concerned in living the present moment right. His grace is sufficient for us all. May we so live in the coming year that our lives will reveal some of the glory of His marvelous grace. May the New Year be filled with cheerful and loving sacrifice and self-denial, and suffering, if need be, for Him whom we have learned to love. True happiness will be ours to the degree we make Him and His interests paramount in our lives. We wish all our readers a year full and rich with unselfish service for and devotion to the Master—a life of self-forgetfulness and sacrifice for OTHERS.

THE MISSIONARY CALL UNHEEDED:—The spiritual needs of the world are so evident on every hand that it does seem strange that there is so great a dearth of workers to meet these needs. Hundreds and thousands of Christians readily concede the fact that there is an appalling need everywhere; that the Church is commissioned to bring the Gospel to every nation; and that the Church is not doing all she ought to do. But, somehow there is not the consciousness of personal responsibility that compels action. Appeal after appeal is made for more workers; fact is piled on fact showing the needs of the world; the Word of God speaks simply and plainly regards our personal responsibility, and yet the dearth continues. This condition is general thruout Christendom. This situation raises a number of questions in my mind:

In our effort to find workers are we perhaps laying emphasis on the wrong point? Have we perhaps been too intensively engaged in establishing and directing missionary activities and have been neglecting to create and foster a strong missionary spirit in our congregations? Have we been so absorbed in the conflict on the battlefield so as to neglect the home base? Are we too busy working so we do not have time to pray? Have **we** been trying to find and send forth workers? We recall that Jesus told His disciples that they should ask **HIM** to send forth laborers. Is it possible that we may have reversed this order? Is it probable that we are emphasizing organization and man-made plans rather than exalting Him? Are we seeking thru purely humanitarian motives to get our young people to enlist, or are we seeking to so present Christ that His love will constrain them?

These are but a few questions for meditation on this problem. There is a lack somewhere. I long to know where so the lack may be supplied and the Lord's work to be made more prosperous. May God be enabled to raise up and send forth more workers into His harvest field.

A FRENCHMAN ON THE BIBLE AND THE WAR:—A French evangelist who recently preached in London sees in the present war a vindication of the Bible teaching concerning the total depravity of man and the need of a Savior. He says:

"We had come to think that matters were not so bad as the old Book makes them out to be. What it says of the utter corruption of the human heart seemed, to say the least, greatly exaggerated. Man, having started from the ape, was quietly progressing, with a little jerk now and then, towards the angel. Why should **blood** be required to wash away the earth's foulness? Sanitation, social reform, music and pleasant words would do it—soon.

"The fact that the great mortal struggle was of such importance to God Himself that He had thrust His own Son into it, judging that nothing but such a sacrifice could secure final victory to the cause of justice; that fact, which is the central one of history and the raison d'etre (The reason for a thing's existence.) of the Bible, was either flatly denied or kept in the background, because, forsooth, it did not agree with the delicacy of our generation. Delicacy indeed! Go to the trenches, see the grim work of sin in those heaps of corpses and in those torrents of blood—and tell me whether you still think there is no Devil or that it does not require a Divine Hero to conquer him and to save us."

Many men who questioned some teachings of God's Word concerning the state of the natural man are made to realize thru this war that the Bible is to be accepted as final authority on all points on which it speaks. The war revealed the fact that the structure, Civilization, erected by man and in which he prided himself, was built upon sinking sand. It proved to be a "whited sepulchre." The experiences of men and nations prove again and again the truthfulness of the statements of the Word. The one who cannot accept the Bible as final authority on those points on which it speaks, has no message that convinces men and has no power to deliver them from the guilt and power of sin. The need of the day is for men and women who have an unfaltering faith in the whole Bible and in Christ, the Son of God—the only remedy for sin.

CHRISTIAN LIFE

THE CULTURE OF THE MIND

Nellie Yoder

As fullness of life depends partially upon the body, so does it depend upon the mind. Only man has power of thought developed; only man has a soul to save. Body, mind, and soul cannot be separated in this life, but mind and soul cannot be separated in the life to come. Our enjoyment of life, as well as our service to mankind, is closely connected with our minds.

Inseparably as the mind and soul are knit together, God has in His great wisdom, so made man that a religious experience, or the salvation of the soul, is not dependent upon the extent of development or culture of the mind. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein" (Isa. 35:8). Man as man has the possibility of the salvation of his soul. He needs only to know God and to believe in His Son, Jesus Christ.

No one can describe a religious experience; it is something peculiarly the individual's own and it is his alone. All we can say is that one has the right attitude toward God. And this attitude is not a matter of knowledge alone, but a matter of faith. The guides of Livingstone persisted that the heart of the man they admired so much be left in their own continent. It was not because they knew the man—many knew him as a great and good man—it was rather because they loved him. And all the wisdom obtainable could not have given them such a regard for him.

The missionary goes to Africa. The black barbarian—unclean, unlearned, superstitious and of low morals sees in his white friend the clean, pure life of the Savior. He believes and is saved. Would anyone doubt the sincerity of these words which came from the pen of an ignorant Chicago man: "God has blessed many days of my life. I have enjoyed these blessings more during the past four years than ever before. My only regret is that I spent the most useful part of my life in sin. But thanks be to God that I can stand as a witness for Christ who died on the cross that I might have eternal life."

Repeatedly have I heard a minister of no little training and of rather wide experience say, "If I could only have the religious experience of my mother." And his mother is not an educated woman.

Every one must admit that scholarship and wisdom can not bring the peace whic passeth understanding. Man may heap to himself knowledge upon knowledge, he may work out perplexing problems, yea, may even teach others truths that are eternal and still have a longing in his soul which is not satisfied. He turns to a simple-minded friend and says,, Oh, for your religious experience—to know God and salvation as you know it!

Christ Himself puts no premium on the cultured mind. He makes no distinction between the soul of a child or an adult; of the influential or the unnoticed; of the rich or the poor. "Suffer the children to come unto me . . . . for of such is the kingdom of heaven" (Mark 10:14). "The Son of man is come to seek and to save that which was lost" (Luke 19:10). "Ye must be born again" (Jno. 3:7). Christ values soul as soul. He values one soul as another. He loves any soul that is lost and has so provided that any life may become pure and live in communion with the Savior. The only prerequisite is faith in God. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16: 31).

Jesus was profoundly interested in the learned and influential such as Nicodemus, but more often do we find Him talking to one such as the woman at the well.

A man is struggling in the bondage of sin. He obeys this commandment and that one; he pays penance in every way imaginable. He travels and works to find relief. At last he sees God. In the overwhelming omnipotence of God he humbly bows before Him and prays that his life may be taken into the hands of the Father. He rises and sees the world anew. His perplexing problems are not invincible; he feels the constant fellowship of his Master and goes forth proclaiming Him. He has had a religious experience. This experience was real to the Hindu woman, Chundra Lela, and to the great Saul of Tarsus alike.

One covets a religious experience for the life it brings. Now, what does the Christian life mean?

There seem to be two very common ideas held by socalled Christians. There are those who speak only of the atoning blood of Christ—how it cleanses from sin, sets us free and brings us salvation so that we can go to heaven when we die. So much is good, it is fundamental. But look at Jesus. He came. After thirty years He began to work. He worked three years teaching, blessing, preaching, healing, and praying. One night during this life of ministry He was captured, led to magistrates, condemned, nailed to the cross and in six hours He died. I would in no way belittle the death of Jesus, but His death could have had no great significance had it not been for the life before it. "For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, **we shall be saved by his life"** (Rom. 5:10). Jesus says of Himself, "The Son of man came . . . . to minister" (Matt. 20:28). Then to be a follower of Christ one must live, for He lived. This is the second idea of the Christian life. Life is not simply an existence until death, but life is a living, rich and full in service. As different as are these two ideas of life—life as an existence until death and life of service—so different is the happiness of the lives, and so different is the real helpfulness to others. May we even go a step farther and say that only the life of service is the Christian life.

This then is the task before each Christian—to live, i. e., to love, to worship, to pray, to give, to go, and to work that we may reveal God to men and with them enjoy the Christian life.

There are hundreds of people with whom each one of us come into contact, each of whom has scores of problems of his own to work out. Thus multiplied manifold are those to perform within this circle. But look beyond the border-line. There are myriads of tasks, here and there, mingled one with another, piled upon one another, some greater some lesser and one is lost in the sight of possibilities. But how many have eyes and see not, and ears and hear not! How many really see the meaning of conditions before them! The throngs pass by the street. That woman sees a dirty youngster, this one the result of a loveless home; that one sees a waif, this one a boy who may become a real man; that one sees a living being, this one a problem—something that may be done. It is only one who has seen life from many angles that can see the meaning and significance of what lies before him.

How painfully true it is that in a world so brimming full of tasks so few should know how to deal with them or even see them; that so few should really appreciate the greatness or trivialness of what confronts them; that they should spend a whole lifetime worrying about a very small affair which has nothing to do with better living, while the world is waiting

for men who will lift them. Too often the things that are big and need attention are overlooked or unseen. Things that are minor and local are seen and pondered over. It is like the sparrows perched upon the wire spending their time chattering away, unconscious of the great messages running thru their feet.

This is not an unusual condition. It is only what can be expected. Can you imagine what this world might be to a tree, even to one standing upon a high hill by the roadside? To the east is the rising sun and a large plain, dotted with farmhouses. To the west the sun lights up the valley and distant forest. Thru the valley runs a small stream on which is situated a village. Smoke rising from the village, traveling to and from it indicate something interesting there. From an occasional overheard word from passersby our tree learns that there is buying and selling and that there are people in the village. Our tree can not know what buying and selling is. Every year the farmers sow, cultivate and reap their crops. But poor tree, tho one generation of men after another has passed, it does not yet fully know its environs. It has never even seen the opposite side of its fellow tree twenty feet away with which it has braved winter storms and withstood the heat of summer for decades. It has never moved to a vantage point. A very limited knowledge of what is within its own circle you will admit. And if the tree were to describe to you the world with all of its forms, beauties, and activities you would say, "ridiculous."

Many of you remember of the blind men of Hindustan who disputed for hours because they disagreed upon the appearance of the elephant. The one that fell against his side said he was like a wall; the one feeling the tusk concluded he was like a spear; the one touching the trunk, that he was like a snake; the one that grasped the leg declared him to be like a tree, while the other two touching the ear and tail were satisfied that he was like a fan and a rope. Would you with eyes, compare the elephant to a wall, a spear, a snake, a tree, a fan or a rope. How hardly. Yet these men did. They drew their conclusions as to the form of the elephant from their knowledge of the form of a single part of him; you draw your conclusion from a perception of the animal as a whole. They perceived him only in part. You see him as he is.

There are those with eyesight who having a very small part of truth will dispute not only for hours but for months and years because they cannot see as the other man sees.

There are men who will spend most of a lifetime trying to convince the world of one single detail while the very jaws of evil are gnawing at the souls of men about them.

Was not this the great fault of the Jews themselves? They lived up to the Jewish laws. A thing not to be despised. With thousands of years of history and with God Himself having an immediate hand in their affairs—wonderful credentials—to obey the law was in their mind the thing that was required and all that was required. God sent them something better, a simple fact but a great truth. Many failed to see and the result is the rejection of the Christ.

You criticise. Will you! Standing off nearly two thousand years you can see what they did not know. (They could have known that Jesus is the Christ if they had prayerfully and with an honest heart studied and properly interpreted the prophetic utterances in the Old Testament concerning His first Advent, but because of their unbelief and prejudice they were blinded to the truth just as are many cultured and uncultured minds in the present age.—Ed.)

"Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done and not to leave the other undone. Ye blind guides! which strain at a gnat and swallow a camel. Woe unto you scribes and Pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess" (Matt. 23:23-25).

It is impossible for one of local ideas to see the significance of things. To culture the mind is to broaden and deepen, to enlarge the horizon and to make the vision keener so that things may be seen in the light of truth and dealt with in a wise and beneficial way. A properly cultured mind should know the significance of things; a cultured mind should be able to answer the question, "Where shall emphasis be placed?"

Our next question comes, "How shall we do the things that should be done?" If there is difficulty in discovering what is significant there is no less difficulty in determining how to deal with it.

"There is no new thing under the sun" (Eccl. 1:9). Every age has its own problems, but nevertheless they are the problems of past ages. Every individual has his own tasks, but they are the tasks of other individuals. What the present generation and what you must meet as difficulties are but the old, old ones met and solved over and over again. They have simply come to us in a new setting. They are peculiarly our own in that there never were others just like them in detail and in that no other age or no other people can solve them for us.

Take for example a great problem of the church today, i. e., formalism versus spirituality. People now have a tendency to try to fulfil their church duties by formal acts. They conform to the church rules, attend services and frequently take an active part in some religious work. This is the dominant part of their religious life—mere formalities. The inexperienced will conclude, "Never have there been such direful times. A great crisis has come. All that can be done is simply to fight out an existence until the end comes." They are like Elijah, "It is enough. Now, O Lord take my life." "I, even I, only am left."

But let this situation be viewed in a better light. Then the interpretation is different. In the present situation is seen simply a repetition in different form of the same task thru which many before have labored. Was this not the evil at the time of Noah and of Lot, of the children of Israel in the wilderness, of the times of Elijah and King Saul? The desire of the heart turned away from God to wicked things. Was this not the great mistake of the Jews in the days of Amos and in the time of Christ Himself—scrupulous in observing law, but thoughts and morals evil? Since that time was not nearly the whole Church steeped in the blood of those who used a different form of worship? Was it not the same problem with which Luther dealt? Is it a new one? Is it greater than any before? You answer, it is the old problem over again.

This being the case let us turn to history and from there obtain a solution for our own. Let us discover how Samuel, Amos, or Luther did, then our task must be a simple one. Or, better yet, turn to the account of how Christ Himself worked. There we find a perfect example. How good and how easy! How satisfying to know that other ages and other people of this age have coped with and mastered the same difficulty we are facing. How fortunate that we can simply turn to the Bible for the solution of our problems—for every one of them.

The question arises, "What shall be done in this situation of the rich and the poor?" The rich are extravagant and idle; the poor are filthy and destitute. What is Jesus' answer? Let us search. To the rich young ruler He said, "Sell all that thou hast and distribute to the poor" (Luke 18:22). To the fault-finding disciples who lamented waste of money in ointment He said, "She hath wrought a good work upon me. For ye have the poor always with you" (Matt. 26:10, 11). What is the rule? You may search the New Testament thru and thru but you can find no rule, no formulae to fit your special case. The faint-hearted may be disappointed. But, ah, here is the greatness of the Master and herein He attributes greatness to man. In all His teachings and dealings with people He avoided making rules. The Sadducees and Pharisees attempted to force a rule from Him. (Matt. 22:21). They failed. But He never failed to give something bigger than a rule—He gave principles enough to apply to every case! These principles must be discovered and applied. All of Jesus' teachings amount to but little unless they be interpreted and applied. To interpret them means to discover the principle by learning what Jesus meant to say to the ones to whom He spoke. This requires knowing the times, the people and local conditions in which He spoke.

A single illustration from very familiar facts will suffice to show the value of mental ability in constructive religious work. I question not the genuineness of the religion of the two men I am going to speak of. I question not the zeal and earnestness of either. In these respects they are much alike. But in the process of bringing Christianity to the world the one stands far above all others, Jesus, of course, excepted. "He preached from Jerusalem to Illyricum, from Illyricum to Rome, and perhaps from Rome to Spain. These however may not be the most permanent of his benefits to mankind. In his literature we find rich treasures of eloquence, moral wisdom and spiritual consolation. In his writings we find the first systematic statement of the mutual connection and interdependence of the great mystery of Godliness which was revealed in the gospel of Christ. To him we are indebted for the emancipation of religion from the yoke of legal observance. He was the apostle to the Gentiles, an apostle of freedom, of culture, and understanding. He has shown that justification is by faith which springs from that mystical union of the soul with Christ. He was the apostle who brought home to numberless Christians in all ages since the sense of their own helplessness and pointed them to the blessedness and universality of that redemption which their Savior wrought." Such was the great apostle Paul.

In Peter we find a different type of a man. Sincere, zealous and honest as was Paul, but the emotional rather than the intellectual predominant. He was an apostle of Jesus—one of the three nearest to Him. He lived and labored with Jesus; he taught, preached and healed. He wrote two short epistles, the content of which is small compared to epistles of Paul. Perhaps his most permanent contribution was the preaching of the sermon on the day of Pentecost. He had no great plan in mind. He went to Cornelius after being urged on by the thrice appearing vision (Acts 10), but apparently forgot, or failed to see the meaning of the vision later in Antioch (Gal. 2:12), for he still demanded that Gentiles conform to Jewish customs before becoming Christians tho he himself did not do it. Paul easily overpowered him. The bringing of the gospel to the Gentiles was too great a task for him.

To live the life of service we must couple mind, soul and body together. Let the mind be cultured by training and experience. Let it broaden and deepen. Then we may be able to know where to apply our strength and how to apply it and with the will to do, things will be accomplished. Allow the body to weaken, mind and soul will suffer. Leave the mind inactive and undeveloped, body and soul will be affected. Take away or mar the soul, body and mind will deteriorate. The three are mutual and inseparable. If you have interest in any one of these you must care for the other two. For as one suffers they all suffer.

There will always be those who should be active but who are awaiting the dissolution of the three—that are awaiting salvation of souls in death. There will always be enough of these idlers. What the world needs is action. It needs men who have visions and the ability to execute their plans. Every one has a task and every one needs sharp tools for efficient work.

When God's people have realized the value of a strong mind, then and only then will His work progress as He desires. Then and only then will each one's individual experience be the biggest and best that it may be. Then our lives may be full of service for others, rich and happy for themselves, and heaven a place of greater and increasing joy, knowledge and growth of soul.

Bellefontaine, Ohio.

CANAAN

H. T. Miller

"Sweet fields beyond the swelling flood,
Show dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between."

It flowed with milk and honey, more in the rapture of the poet than in actual experience. Christians go to the Better Land to rest forever, but the Jews crossed to fight. It certainly was not a paradise, it was not arranged for that. God placed His people in a very remarkable situation. On the north they were walled in by snowy Lebanon, a barren desert formed their eastern boundary, far to the south stretched the howling wilderness, while the sea lay on their west. A land without rivers and harbors. It was a small land, not bigger than Lincoln, York, and Durham in the old land.

Rainbow dreams filled the souls of prophets, but the iron facts of the rigid world soon ringed them round. The Philistines were pitiless. Coats of mail, gigantic spear-heads, iron chariots and Goliath champions were their arguments. When the Philistines were quiet there were Moabites, or Edomites or Syrians ready to take a turn, and worse was to come. (854 B. C.) The armies of Assyria had to be feared. Pitiless, efficient, militant, inventive, ruthless as a wolf, they smashed whatever they struck, and Jerusalem was plowed as a field. Jerusalem stood twenty-three sieges, and if you wanted to walk the pavement the Son of Mary trod, you would have to go six feet below the present causeway. Then Alexander came along, and the Hellenism was unwelcome and adverse. Then the Maccabean struggle made more history, and in the time of our Lord the heel of the despot was heavy on the land.

This spot of earth (11,000 square miles) is surely the pivot of the universe; the storm center of demons and brutal men; the rally place of spirits; the battle field of principalities and powers. Here Lucifer fell from heaven, here in darkness and desertion, magnificently alone the God-man said, "I, if I be lifted up, I will draw all men unto me." He is hailed today as the one great conqueror on whose head are countless crowns.

Canaan was an isolated land; its people were a separated people, but they sought out many inventions, and did not realize their ideal. He gave them a king in His anger and took him away in His wrath. And when the Master came He set up the severe standard, "My kingdom is not of this world." To the votaries of the world He said, "Ye are of your father the devil and his works ye will do."

We call our nation a Christian nation. It is a Christian nation in so far as the individual man is a regenerate and consecrated man, and no further. Christ's kingdom is a kingdom within a kingdom—it is spiritual, it is secret, it is divine, it is forever. "Heaven and earth shall pass away, but my words shall not pass away."

Beamsville, Ont.

MORPHIA SUCCEEDS OPIUM

After a tour through the districts around Peking, a report on opium and morphia consumption has been prepared and sent to the National Opium Prohibition Society by Mr. Fu, Engineer-in-Chief of the Hua Hsing Mining Company. Among other things the report says that in the south of Peking opium has almost entirely disappeared, but morphia has taken its place. Among the poor, five coppers is paid for each hypodermic injection, whereas the rich usually go to Tienstin and lay in a stock for themselves. It is sold in nearly every Japanese drug shop in Tientsin at about ten dollars an ounce, and retailed in the districts at about ten times that amount. The trade is such a profitable one that the Yamen runners find it worth while to keep their mouths shut.

A missionary living near the border of lower Mongolia reports similar conditions, as follows:

"Japanese are busy selling morphia and syringes, surreptitiously; and recently one of their victims came to the hospital, a broken wreck of a splendid young fellow. The Chinese have stamped out opium in this province and all the cases I get are through smuggled opium."—Sel.

NEW YEAR

Clayton F. Yake.

Ring out the Old! Ring in the New!
Ring with it work you alone must do,
Ring with zeal wherewith to ply
Your only work as moments fly;
That when this New Year shall be old,
You may be rich with wealth untold—
The wealth that makes a nobler life,
And leads from earth to Paradise.

Manheim, Pa.

MISSIONS

NOTES AND COMMENTS

5 per Day.—During one year's service a Bible woman in China visited 1800 places. An average of five for each day of the year. Where such work is prayerfully done it is not strange that things happen for God. If every member of your congregation would average that many visits, with the express purpose of bringing the Gospel to the lost, each month, or even each quarter, of the year, surprising things would happen in your congregation and community too. This, personal visitation, is one of the most fruitful means for preaching the Gospel.

The Mennonites in Russia.—"The widespread bitterness against Germany is causing distress among many innocent people outside of Germany. The Mennonites in Russia, German in origin, are suffering exile and the confiscation of property, for the Russian government is planning to root out everything German from the Empire. In 1917 the Mennonite colonists will be obliged to sell their lands to the government at prices far below their real value. It is probable that if they would accept the state religion they would be allowed to stay in Russia. As it is, we are likely to see a considerable emigration of this splendid people to the United States and Canada."—Record of Christian Work.

I Out of 100.—Last year Bible colporteurs arranged for a systematic visitation of the 300,000 houses, including schools, government offices, banks, factories and shops, as well as residences, of the city of Osaka, Japan. The plan was carried out despite discouragements and rebuffs, with the result that 15,000 Bible portions were disposed of. The city has a population of about 1,500,000, hence about one person out of every hundred in the city got possession of a portion of God's Word. The neighboring city of Kyoto was likewise canvassed by eight colporteurs. This sowing of the Word in faith gives promise of a future harvest. The fact that so many received the written Word is evidence of a disposition to at least give consideration to the teachings of Christianity. When a people once express a willingness to hear and consider the teachings of Christianity a door has been opened for the Spirit to work. The written Word is a silent but forceful witness for Christ in the hands of one disposed to seek and know the truth.

Corrupted.—The logical fruit of Romanism is seen in Latin America where Rome had undisputed sway for centuries. Idolatry and unbelief flourish there under the guise of Christianity. Gambling is recognized as one of the national sins in Latin America. Gambling is not infrequently associated with religious things as indicated by the following advertisement appearing in a local paper:

"RAFFLE. On next Palm Sunday the precious image, 'The Children's Jesus,' which is now on exhibition in the Modern Barber Shop of Vitalino, Guerra C., will be raffled off. This Jesus is the work of the artist of national fame, Don Salvador Posadas."

In another paper appeared this shocking news item:

"RAFFLE. In the presence of Councilman Rafael Zirion, representing the mayor of this department, an image of Jesus of Nazareth was raffled on last Saturday night in Jose I. Jaurez's store. Arturio H. Rubio was the lucky man. The chances were $40, and a total of $2,200 was taken in."

A missionary in Guatemala in referring to these raffles says, "These same raffled 'gods' will in a few weeks or days be baptized and kneeled to, and asked to perform cures and find stolen goods for their fortunate owners."

Immorality, idolatry, and unbelief are the consequences if the Word of God is withheld from a people who are taught that it is an evil Book and that the Church is greater authority than the Bible, as Romanism teaches. Yet Rome resents the statement that immorality and idolatry are prevalent in Latin America despite the facts on every hand to prove the assertion. There is no heathen country in more dire need of the Gospel of Jesus Christ than Latin America, despite the fact that there are those who would call it a Christian continent and think that Protestants should leave the field to Catholicism. Catholicism has had a chance and failed. Conditions in Latin America should appeal forcefully to us and constrain us to make sacrifice for its evangelization.

African Type of Loyalty.—Recently in a district conference in Rhodesia, Africa, the treasurer announced that it would be possible to continue the work until January 1, 1917, only on the conditions that all the pastor-teachers now teaching wait for their allowance until New Year, or six months; and that the missionaries receive only enough on their allowance for the absolutely necessary food for the next six months. This announcement was followed by an earnest season of prayer, after which the pastor-teachers expressed their feelings about the matter. The following are extracts from some of the things they said:

"God has sent me to teach His people. I have few food but I will not say no."

"I will not say it is hard, but will go and do the work."

"I was in darkness. Jesus came to me. Why should I complain if I must suffer for Him? I will go where I am sent."

"For many days I was suffering in my heart about the people crying for God. Where He leads me I will follow."

"For a long time I was in darkness. Jesus saved me. I want to work for others, not for money."

"Let us die for the work of Jesus Christ. Jesus is my root. The tree cannot say to the root, 'I am dry, I cannot grow.' No! If He is my root I can grow and work."

"We cannot say it is too hard. If we follow God it will be easy at last."

"First my heart felt it not good for me to stay six months without money, but I cannot leave my people in darkness. I will go teach my people."

Every pastor-teacher present at this conference voted to go to his work with the understanding that he would get no money for six months. At a later meeting a number of others from stations that had been closed agreed to return without any promise of an allowance.

These expressions of loyalty are from the lips of those snatched from heathenism by the power of the Gospel of Christ. The question is sometimes asked whether the negroes converted in Africa hold out and whether they can be depended upon? The foregoing is the answer. These converts from heathenism give us an example of loyalty and devotion to the Master which many with a Christian ancestry will do well to pattern after. If all of our young people would be constrained by a like devotion and loyalty to the Master what a spiritual revival would sweep over our land! Many of the problems of the Church and Mission Boards would speedily vanish. Oh, for a loyalty to the Master that will constrain us to suffer even death if need be that others may receive the knowledge of Him!

The grace of God can get a man into heaven, but can not, without the help of the man, get heaven into a man.—Herbert Johnson.

THE GOSPEL IN THE STREETS AND LANES

Minnie M. Campbell

In every large city there are great masses of people who for various reasons have never heard the story of the Christ who loved them and died for them; into whose dark, miserable, wretched lives the rays of the glorious Gospel light have never penetrated.

The city is a problem. In every form of life—for childhood, womanhood, manhood, for home, industry, education, religion, charity and life itself—the city has problems more intense, more far-reaching than have ever taxed the mind or tested the heart of humanity in all its progress.

The environment of the city is not natural, it is artificial. The natural tendencies of man, combined with the artificial conditions of city life, make the city the supreme test of the individual character.

Here our problem deals with every type of character. The city is not a phrase, it is a congregation of people; and into it have crowded all sorts and conditions of mankind. Men and women of every type of character, familiar with every phase of vice, warped by every form of prejudice, their lives wretched and miserable because sin is the ruling passion of their lives, pass our doors daily. They are not removed half the distance around the globe nor separated from us by the seas; they are here within sight and touch. Is the Gospel meant for them?

Christ came into the world inspired by the grandest purpose that ever was formed, that of saving from perdition, not a single nation, but the whole world. In the execution of His purpose He bore the heaviest trials and labors that ever were endured, with a constancy and resolution on which no disadvantageous impression could be made. The many evils constantly opposing Him only served to quicken His endeavors in this glorious enterprise.

It is true that when Jesus commenced His ministry He seemed for a season to confine His attention exclusively to the chosen people, but all this was exceptional and provisional. The substance of His teaching, the heart of the Gospel is this: "God so loved the world" (Jno. 3:16): "And I. if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32). Christ assumed the unity of the race when He said: "I will draw all men unto me." By His death He hath opened the gates of eternal life to all mankind who will accept.

His departing command to His disciples is most explicit. He had already affirmed: "This Gospel must first be preached in all the world, for a witness unto all nations" (Matt. 24:14). Now the bidding is: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16: 15). "And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

It is the work of city missions to evangelize the large masses of unsaved men and women congregated in our cities. Here the question arises, How evangelize them?

The work of the mission is not to provide entertainment and amusement; not to provide a pleasant place for the people on the street to go; not merely to feed the poor and clothe the naked, but to bring the Gospel of Jesus Christ to bear upon the hearts and lives of lost men and lost women. What they find, or ought to find, in the mission is the Gospel of the Lord Jesus Christ seven days and seven nights in every week. The true business of the mission, as well as the true business of the Church, is to preach the Word of God and bring it to bear upon the lost. God's Word is the one lever that will lift them, not only out of the ditch, but into the Kingdom of God.

Now I want to tell you something of a city mission work in which you are vitally interested. The first phase of this work I wish to mention is that division called the Sunday school.

A certain author has said, "The Sunday school is the noblest development of the nineteenth century." He defines the Sunday school as the Bible study and teaching service of the Church.

From all kinds of homes, and all conditions of life, come the members of our mission Sunday school. The salvation of these souls is our highest aim, and nothing less than a passion for lost souls will suffice. An essential principle in successful educational work is love. Certainly love and sympathy are the keys which open the doors to the hearts and lives of those who are taught. And it is only when our lives are permeated and overflowing with the Christ-love taught in God's Word, and our hearts burning with a real, genuine love for the Bible itself and its teaching, that we can successfully enthuse others with a like interest and love for the same, and thru the interest and love aroused lead them into a fuller knowledge and service of the Christ.

Sunday school work among children is one of the most momentous works that ever came to mortal man. It has to deal with that period in the child's life when the young heart is most easily impressed for good, and the will most easily inclined toward a decision for Christ. To watch for the pitfalls, to guard and direct, to help over the rough places, is the teacher's duty and privilege. And in many cases the teacher must do this unaided by the parents.

It is a common thing to establish rescue missions for the boys and girls when they have become men and women, when it would have been far easier to save his or her soul and life twenty years ago. How truly it has been said, "Win an aged person for Christ, a soul is saved; but if a child is won, a soul is saved, plus a life of service."

The Cradle Roll is a department of our Sunday school for the little ones up to four years of age. We are beginning to see that these little people are a vital part of our Sunday school and its work. Indeed, it is coming to be seen that some of the very best religious work can be done thru this medium. One important feature of this work is that the Cradle Roll is a feeder to the Sunday school, and thru the Sunday school of the Church. Then, too, many parents are interested and reached because of the interest which is manifested toward their little ones. I just now think of an incident of which I have read, where the only child in the home, a little boy, was a Cradle Roll member. Thru the worker's visits the parents came to realize that that teacher could give to their little one something which they themselves did not possess. Realizing their own need of Christ, they became willing to accept Him and surrender their lives to His service.

Another phase of our Mission activity is the Home Department work. Its object is to reach mothers who cannot or do not attend Sunday school. Into a number of homes go the mission workers—each worker has his or her regular pupils—regularly on a certain day each week, to teach the mother the Sunday school lesson. Some of these mothers are very ignorant; many of them are dragging out a pitiful existence.

I must tell you of one mother who is a member of our Home Department. The father in that home is a drunkard, who, when he does work, spends the greater part of his earnings in the saloons and beer-shops. There are four small children and an older son who has irregular employment. But one boy's earnings are not sufficient to support a family of seven persons, even with the small sum which is contributed by the father. You may well imagine the want and poverty which exist in that home, especially during the winter months. The only time this mother hears the Gospel is on the occasion of the Home Department teacher's call. So you may see how important a phase of our work this is.

These mothers learn to have confidence in the worker who visits them. Often there is nobody else to whom they may confide their sorrows and griefs nobody else who can sympathize with and comfort them. What stories of sorrows and trials are poured into the ears of the sympathetic listener, who is then able to point them to the One who is so lovingly, tenderly interested in them; to the One who said: "Come unto me, **all** ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Another form of Christian activity I wish to mention is personal work. Altho it is the simplest form of Christian work, it is also the most effective method of win-

ning lost souls. The Apostle Peter we remember was brought to Christ by the personal work of his brother, Andrew. If Andrew ever preached a sermon it is not recorded, but he did a great work when he led his brother Peter to Jesus. The world can be reached and evangelized far more quickly and thoroly by personal work than by public preaching. Jesus Christ never thought it below His dignity or His gifts to do personal work. Indeed, it was the work our Savior loved to do. We have many instances of His personal work recorded in the Gospels.

In the different phases of mission work this is what we as Mission workers are contantly engaged in, the winning of lost souls to the Christ who died that they might have life.

And it is your work, too. For it is thru your support and your prayers that we are enabled to carry on the work in which we are engaged. We need your help, your prayers, that thru us many may be brought to Him who hath said: "He that cometh unto me, I will in no wise cast out" (Jno. 6:37). May we all have the all compelling passion, the "Love of God" shed abroad in our hearts, the same love for men that the Master has, He with whom we are working for the redemption of the race.

Kansas City, Kans.

FIDELIA FISKE, THE MISSIONARY SCHOOL-MISTRESS

Ida Ligo

"Praying breath is never spent in vain."
"It is **how** we live more than **where** we live."

(Her favorite quotations.")

Dr. Anderson, Secretary of American Board for Foreign Missions says of Fidelia Fiske, "She seemed to me the nearest approach I ever saw, in man or woman, to my ideal of our Savior as He appeared on earth."

Dr. Kirk, who spoke at her funeral, said, "I wish to speak carefully, but I am sure I can say I never saw one who came nearer to Jesus in self-sacrifice. If ever there should be an extension of the eleventh chapter of Hebrews, I think Fidelia Fiske would stand there."

These are remarkable testimonies, coming as they do from such sources. It is a generally accepted fact that the complete devotion of Miss Fiske to her work, her spiritual power, her marvelous ability to influence those about her, and her overcoming faith, have seldom, if ever, been equalled in the records of missionary work. Hers was most emphatically a "life hid with Christ in God."

On a spur of the eastern slope of the Green Mountains lies the little hill town of Shelburne, Mass., where, on May 1, 1816, Fidelia Fiske was born.

The atmosphere of the old home was charged with prayer. Its inmates could look back on an unbroken line of godly ancestors for more than three hundred years. Dorcas Fiske, the great-grandmother of Fidelia, was a woman of extraordinary power in prayer. Notwithstanding the care of a large family, she was in the habit of setting apart whole days for prayer, and toward the close of her life spent almost her entire time in prayer. Nothing made so great an impression upon Fidelia as her grandmother's prayers. As a child she used to stand beside the grave in the old burying ground and feel that her prayers for her would be answered. "I remember what you used to tell me of her when I was a little girl," she wrote to her mother from Persia. "I often think I may be receiving blessings in answer to her prayers."

Reared in such an atmosphere, Fidelia was a thoughtful, observing child. At the age of four she entered the district school, here for the next ten years most of her time was spent. She was an eager reader, before she was eight she read "Dwight's Theology" thru twice. From her father she gained her wonderful knowledge of the Scriptures. Early in life she became interested in missions thru the influence of her uncle, a missionary to the Holy Land.

In the autumn of 1839, after teaching for several years with great success in the district schools of Shelburne, she entered Mt. Holyoke Seminary. Here as a student, and afterwards as a teacher, she proved herself invaluable.

During her second years as a teacher a returned missionary from Persia made an urgent appeal to the school for volunteers to take charge of a girls' school at Urumia, Persia. Fidelia said, "If counted worthy, I should be willing to go."

She was at once chosen as the one best fitted for the work, but her mother and sisters, backed by her pastor and many friends at once vetoed the project on account of her health, which had been impaired by an attack of malignant typhoid. Much as she longed to go she yielded to her mother's wishes saying, "It is **how** we live more than **where** we live."

Another was chosen to go to Persia, but she, too, was kept at home. When Fidelia heard this she was much troubled and again brought the question before her family. Finally, that mother, whose heart at first pleaded so hard against the separation, was enabled cheerfully to say, "Go, my child, go," and the great question was definitely settled.

March 1, 1843, she sailed from Boston for Smyrna with a number of other missionaries bound for Turkey and Persia. On April 7th they reached Smyrna and Miss Fiske had her first glimpse of a foreign mission field. "Hy heart bleeds over the wretchedness which meets my eyes," she wrote. "Had I ten thousand lives I would gladly give them all to help raise these degraded ones."

From Smyrna they went to Constantinople and thence to Trebizond, where the long journey of more than seven hundred miles overland began. The route was a dangerous one, but on June 5, 1843, they reached Urumia where for fifteen years Miss Fiske was to labor for the Nestorian women and girls.

It was a new and trying field, the intolerant government, the depressed, degraded people, the shockingly degraded women who were so profane, so given to falsehood, so coarse, so passionate that it was small wonder Miss Fiske should write, "I felt pity for the women before going among them, but anguish when from ac-

Fiske Seminary, Urumia, Persia

tual contact with them I realized how low they were, I did not want to leave them, but I did ask 'Can the image of Christ ever be reflected from such hearts?'" "It is one thing to pray for our degraded sisters while in America but quite another to raise them from their low estate."

The specific work for which she had come to Persia was to take charge of a school for girls. It had always been a day school, but seeing the wretched condition of the homes Miss Fiske conceived the idea of making it a boarding school where the girls could be trained in habits of cleanliness and thrift. The Mission approved the plan, but since it was contrary to all the laws of tradition among the Nestorians it was declared impossible to find the girls.

Miss Fiske was unwilling to give up the plan and immediately began the search for girls. "The first Syrian word I learned was 'daughter,'" she says, "and as soon as I could use the verb, 'to give,' I often asked parents to give me their daughters."

Some of the Girls of Fiske Seminary

However when the day for opening the school came not one pupil had been obtained. But as the day wore on, the Nestorian bishop came, bringing two girls. "These be your daughters; no man take them from you," was his salutation. Soon the number increased. These girls were rude and wild. They came to her so ragged and dirty, so covered with vermin, that the first work was thoroly to cleanse them, comb out their tangled hair and put them into clean clothing. Under this treatment they improved so much that their mothers were delighted, and asked again and again "How do you make them so white?"

Miss Fiske had difficulties to overcome that we can scarcely comprehend—the poverty of the people, the want of books and proper equipment, and the intense prejudices of the people, required almost infinite patience, but by prayer and hard work wonderful results were obtained. A teacher of the school writes, "The system, order, good conduct, and rapid improvement of the pupils are unsurpassed in any school in America.

Engrossed as she was with her work in the school, she found time, almost every day, to go out with her girls to visit the Nestorian women in the city and surrounding country. Refined New England gentlewoman tho she was, she went into the filthy vermin-infected houses and sitting on a mat on the floor, preached Christ to the women who crowded about her. It was in connection with her work for women that the following incident occurred. In a letter dated December, 1855, she writes:

A few Sabbaths ago I went to Geog Tapa with Mr. Stoddard. It was afternoon, and I was seated on a mat on the earthen floor of the church. I had already attended Sabbath school and a prayer-meeting with my pupils, and weary, I longed for rest. It seemed as if I could not sit without support thru the service. But God sent it in an unexpected way; for a woman came and seated herself directly behind me, and invited me to lean on her. I declined; but she drew me back, saying, "If you love me, lean hard" And then came the Master's voice, repeating the words, 'If you love me, lean hard;' and then I leaned on Him, too. I was rested long before the service was over. I have rested ever since on those sweet words, 'If you love me, lean hard.'"

Meanwhile a great change was taking place in the school. The rude, wild girls were becoming quiet, studious and thoughtful, neat in appearance and tidy in their ways. They were, too, learning to love their Bibles, and to engage in daily, secret prayer.

In the autumn of 1845, two years after the opening of the school a great spiritual awakening began which brought wonderful results. Almost all who came to the seminary and under Miss Fiske's influence were compelled to surrender and accept Christ.

One Koordish chief, known to be one of the vilest and most desperate of characters, brought his daughter to the school. He had his gun, dagger, and ammunition with him and acted in a most defiant way. Yet even he was wonderfully converted. So mightily did the Spirit of God work in his heart that when at last he found Christ all he could do was to say, "My great sins and my great Savior." Miss Fiske says, "He went thru the mountain district many times with his Testament and hymn book thrown over his shoulder. As he entered the passes among the rocks he sang, 'Rock of Ages, Cleft for Me,' and when he sat down by the side of a fountain, he burst forth with, 'There is a Fountain Filled with Blood.' He warned all he met and pointed them to Christ."

Regarding the seminary as his spiritual birthplace, he ever loved to pray for it. One evening after leading devotions in the boys' school, he exclaimed as he rose from his knees, "God forgive me, I forgot to pray for Miss Fiske's school!" And kneeling down again, poured out earnest petitions for a blessing on it.

Nowhere on the mission field has the spirit of prayer been poured out more abundantly than upon these young Nestorian converts, who loved to spend three, four, and even five hours a day in their prayer-closets holding communion with God and pleading for the salvation of souls. So intensely in earnest were they that the pages of their Bibles were often wet with tears.

During the twelve years that followed the first great awakening, there was an almost uninterrupted revival in the school. Scarcely a year passed without its period of special interest during which scores of souls were won to Christ.

In the meantime, there had been many discouragements. Cholera had broken up the school at one time; at another persecutions of the most violent kind had been suffered, lives and property were threatened and they had to send the children to their homes. But after a few months these all returned bringing others with them. They came in such numbers that it was impossible to receive them.

In 1858, after fifteen years of unremitting toil, Miss Fiske's health was so broken that it was thought best for her to return for a time to America. Just before she left she had the joy of seeing four of her former pupils with their husbands, de-

part as missionaries to the dark mountains of Koordistan. A few days after that nearly one hundred of the once degraded Nestorians knelt with her at the communion service, and there was only one present with whom she had not prayed! One woman traveled sixty miles thru deep snow and piercing cold over the mountains to be present at that service.

The day of the departure from Oroomiah was a notable one. Miss Fiske had prayed with her pupils and commended them to God's care, but on that memorable morning seventy of them asked for just one more prayer meeting in her room, or their "Bethel," as they called it, where so many prayers had been offered and answered, and this proved to be the last.

On December 17th, she landed in Boston, and a few days later, after a separation of nearly sixteen years, she was folded in her mother's arms. Shortly after her return she was urged by the trustees to become the principal of Mount Holyoke. She declined the offer but finally agreed to become its chaplain, where her influence was far reaching.

But her heart was ever in Persia and almost to the close of her life she entertained the hope of returning to her work. This was not to be, for on July 26, 1864, after a period of great suffering, she entered into rest.

"Will you pray," she said to a friend at her bedside, and these were her last words. A life of prayer had ended in prayer.

In a letter of sympathy written to her mother, one of her Nestorian pupils writes, "When you see a band of Nestorian girls on the right hand of the Redeemer, brought there by the influence of your daughter, you will not regret the sacrifice you have made." Then she added, "Is there another Miss Fiske in your country?"

Fifty-seven years have passed since she bade farewell to her sorrowing girls in Urumia, but her work in Persia still goes on. Her monument is the seminary which now for sixty-five years has been sending forth blessed Christian influences on the hills and plains of Persia.

"God granted her that which she requested."

Volant, Pa.

A Suggested Program on Fidelia Fiske

Scripture lesson: How to pray.—Matt. 6:5-13.

Hymn, Must Jesus bear the cross alone. (Miss Fiske's favorite hmyn.)

Quotations: "Praying breath is never spent in vain."

"It is **how** we live more than **where** we live."

(These should be memorized and used as wall mottoes.)

Poem: "If you love me lean hard."

—American Tract Society, New York.

Have you looked at your label? Do so right now. If subscription is due renew at once.

MISSION FACTS GLEANED HERE AND THERE

There are 47,000 Protestants in Brazil, South America. In 1915 more than 4,500 were added to the churches.

At a communion table in India recently representatives of 50 castes met who had been separated for three centuries.

Since the first missionary landed in Korea there has been an average of one convert for every hour of the day and night. A reason for this growth is to be found in the fact that no convert is received into full church membership who has not brought another soul to Christ.

The Protestant Church membership in the United States is but 22,000,000, a trifle over one-fifth of the population.

But 16,000,000 of the population of the United States is enrolled in our Sunday schools.

At least 85 per cent. of the 40,000 college students of South America are avowed unbelievers. What prospects for the future!

The United States has 210,000 church buildings with a seating capacity for 60,000,000 people, costing more than $1,300,000,000.

The foreign-born population of the United States is 13,500,000.

Out of a total population of over 5,500,000 in New York City, it is estimated by the New York Evangelistic Committee that 3,300,000 are without church affiliation.

The United States has one ordained minister for every 130 of the church-membership.

A student from India says he spent three years in London during which time not one person spoke to him about Christianity. Students in America from non-Christian lands have had similar experiences.

Every third person in Africa is a Mohammedan. Within the next two decades millions more will follow the false prophet unless the followers of Christ bestir themselves.

NOTES

The Bible in China

In the China Mission Year Book, Dr. Bondfield states that at a rough estimate the various Chinese versions of the Bible represent the continuous work of one man for 242 years, supposing he did nothing else. Over one hundred European and Americans have given the best years of their lives to the task. At a low estimate $275,000.00 has been expended on the translation and revision of the Scriptures into Wenli, Easy Wenli and Mandarin. If the Chinese vernacular versions be added, the number of years spent by one man would be approximately 363; the number of missionaries engaged 150, and the total expenditure $400,000.00. Dr. Bondfield's brief note concludes with the words: "And it was worth while."—Sel.

The Boy Martyrs

The days when people are called upon to die for Christ have not yet passed away. From the interior of Africa came news, not long ago, of the terrible treatment wicked men bestowed upon three boys simply because they had accepted the white man's God and been baptized.

The cruel officers of the more cruel king of Uganda had arrested several Christians under the false charge that they were going to leave the country. Some of them were released or bought off by presents, and a few escaped. But three lads had been retained and the blood-thirsty officer ordered them to be tortured. Their arms were first cut off, and then they were bound alive to a scaffolding under which a fire was made, and thus they were slowly burned to death.

As they were suffering these cruel tortures the officer and his soldiers mocked them, and cried out: "Pray now if Jesus Christ will take you out of our hands." But the dear boys clung to their faith in Jesus, and in the midst of the flames sang a hymn they had learned, "Daily, daily sing His praises."

Thus these black boys in the heart of dark Africa did so love Jesus that they could die as Christians and sing His praises in the fire as the martyrs of old had done. Their heroic testimony was not in vain, for after this greater numbers would come to the missionaries to hear of Jesus, some in the darkness of the night to escape arrest. One of the very men that had helped torture the boys was so impressed with their behavior under the sufferings by the knife and the fire that he had determined to learn to pray also.—E. D. G., in Good Words.

What the Jews Need

Rev. H. I. Hellyer, a Hebrew Christian engaged in work for his people in Philadelphia, recently declared that nothing is more needed in work among the Jews of America than an intelligent presentation of the love of Christ. Since landing in America the Jews have seen and experienced a Christianity different from that which they used to see in such countries as Russia, Galicia, and Roumania. Thousands of them are prepared to re-examine the claims of Jesus' Messiahship, and His lordship over the lives of men. What is needed is to enlighten the Jew upon the **contents** of the Gospel message. At least ninety-eight per cent. of the Jews in America have never looked into a New Testament. They have no idea what the Gospel teaches. The New Testament is never found in their homes, is forbidden in their synagogues and schools, and is condemned as a book utterly unworthy to be read or studied as a means of moral uplift. —Sel.

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BIBLE STUDY

THE INSPIRATION OF THE BIBLE

This subject is always a very important one, always timely and always interesting to those who are students and teachers of the Bible. Many works have been published on this subject and treatises have been written presenting the subject from many different view points, from the simple to the profound. For the average reader one of the most interesting and helpful works on this subject is the lecture delivered by H. L. Hastings before the Annual Y. M. C. A. Convention at Spencer, Mass., in 1881. It may be had from the Scriptural Tract Repository, Boston, Mass., for the price of five cents. An extract from the little pamphlet follows for the sake of the wholesome truth which is contains:

The question of the inspiration of the Bible is not a question raised by me. It is a question that is already up for discussion thru the length and breadth of the land. What are we to do with the Bible? Is it the best book in the world, or the worst? Is it a true book, or is it a false book? Is it God's book, or is it man's book?

We find men on all sides of the question. There are persons who tell us this book is a good book—but then, there are others just as good. The Bible is inspired and so was Plato inspired, so was Socrates, and so is the almanac inspired; in fact, everything is inspired—the book of Mormon, the Koran of Mahomet, the sacred books of the Hindoos and the Chinese they have their bibles, you have yours; all are good, and one is about as good as the other. Shakespeare was inspired, Milton was inspired, Thomas Paine was inspired, and everything and everybody is inspired.

It is not worth while to waste time on false issues. When I open Shakespeare's plays I do not read at the commencement, "Thus saith the Lord of Hosts;" when I turn to Plato's writings I do not read, "Hear ye the word of the Lord;" when I peruse the almanacs I do not read, "The Word of the Lord came unto me." Hence, you see that this book must be judged by a standard different from all other books. Over and over again this book says, "Hear ye the word of the Lord." Now, the message **is** the word of the **Lord,** or it is a lie. It is the word of the Lord, as it professes to be, or it is a cheat, a swindle, a humbug, a fraud.

To illustrate: A man tells me that Jesus of Nazareth was a good man; but then, there were other men just as good. He was a spiritual medium; but there are other mediums equally powerful in these days. To be sure, I do not remember any spiritual mediums giving a public dinner, for nothing, to five thousand hungry people! You may have heard of such a "manifestation," but it has not fallen under my notice. I have not heard of a spiritual medium hushing the winds or calming a storm at sea. I **have** heard of dancing tables and similar operations. I prefer to have my tables **stand still.**

But while **you** say, "Christ was simply one of many remarkable men," **He** says, "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." **He** says, "O Father, glorify thou me with thine own self, with the glory which **I had with thee before the world was."** Now do you say he was a good man, and yet he **told lies?** What is your idea of a good man? I do not believe that a good man lies; and I do not believe that a man who lies **is** a good man. Perhaps **you** do, but if so, you were brought up in a different way from that in which my father brought me up. So I do not believe that a book packed with lies from one end to the other is a good book; and I do not want any one to come and tell me that Jesus Christ was a good man, and the Bible is a good book, but neither of them tell the truth. I join issue there. This book is what it professes to be, or it is a swindle; Jesus of Nazareth was what He professed to be, or He is an imposter.

Now, do not be fooled about this soft talk about the Bible being "a good book," and yet just like many other good books. There is not another like it in the world. Let us look at some of its peculiarities:

Here is one: The Bible is a book which has been refuted, demolished, overthrown and exploded, more times than any other book ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever thru the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. Infidelity ran riot thru France, red-handed and impious. The century has passed away. Voltaire has "passed into history," and not very respectable history either; few infidels would care to read publicly Voltaire's biography as written by a fellow infidel; but the Word of God "liveth and abideth forever." Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a dishonored grave, in 1809 (on his death bed, they said, he called on Jesus Christ for mercy, and next blasphemed) the Book took such a leap that since that time more than twenty times as many Bibles have been made and scattered thru the world as ever were made before since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six new translations, distributed alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers thruout the world. For a book that has been exploded so many times, this book still shows signs of considerable life.

I have heard of a man traveling around the country exploding this book, and showing up "the mistakes of Moses," at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead, and cannot talk back. It would be worth something after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." When Moses could talk back, he was rather a difficult man to deal with. Pharoah tried it, and met with poor success. Jannes and Jambres withstood Moses, and it is said found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet come back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

But after all, this book seems to stand abuse, and thrive upon refutation. A few months ago some learned men, after working a number of years on the revision of the New Testament, finished their work. Having inserted a few modern words instead of others which had become obsolete, made some slight corrections of errors in translation, and rectified from ancient manuscripts some little errors that had been made by copyists in transcribing

the New Testament, at last the Book was announced as ready to be issued on a certain day. What was the result? Why, men offered five hundred dollars to get a copy of that book a little in advance of its publication; and the morning it was published, the streets of New York were blocked with express wagons backed up and waiting for copies of that book which had been refuted, exploded, and dead and buried for so many years. Millions of copies of that book were sold as fast as they could be delivered. They telegraphed that book from the first of Matthew to the end of Romans from New York to Chicago, about 118,000 words—the longest message ever wired—for the sake of getting it there twenty-four hours sooner than steam could carry it, to print in the Sunday newspapers.

A dead book, is it? They would not pay for telegraphing the greatest infidel speech ever delivered in this country, from here to Tophet. This old book seems to show some signs of life yet. It is like Aaron's rod that budded and blossomed, and it is being scattered all over the world.

THE JEWS AND THE WAR

The days of Israel's tribulations are not yet past. The destruction of Jerusalem and the scattering abroad of the people who rejected Christ was but the beginning of the sufferings which fell upon the nation which rejected and continued to reject their Savior. The present generation of Israel is as ardent in rejecting Jesus as the Messiah as were their forefathers. And their present afflictions are as severe, for, as a people they seem to be suffering more by the devastations of the present world calamity than any other nation. The following information taken from the "Scattered Nation" reveals something of the awful conditions which exist among the Jews in some of the European countries:

The "Jewish Chronicle," commenting on the events of the Jewish year 5677 which closed Sept. 27, was colored, from beginning to end, by the war, which, as with all other people, was the chief factor in Jewish life. International Jewish relations had been partially severed and international Jewish movements had dwindled greatly, but the Jewish question has loomed up with its old insistence. According to available sources of information something not far short of 300,000 Jews have been or are in active service in the various European armies, with every prospect of still greater sacrifice to be made by them. What the casualities have been, no one knows, and it will probably never be known to what extent the Jews have suffered in the cause of the Gentile nations among whom they have sojourned.

There are many old Jewish settlements in the province of Transylvania into which the war is now being carried. The towns in Bukowina in which they resided, and to which they were to a large measure restricted, have changed hands several times. In Galicia the tide of war again sweeps from the East to the West. In the invaded parts of Poland and Russia whole communities of Jews have been rooted up and driven far away. "In some cases, like that of Sochatchev—famous for its Chassidim (religious headquarters) the place has been completely wiped out. Not a living soul, not a house, not even a barn remains to mitigate the brooding desolation. The 30,000 inhabitants have fled—heaven knows whither!—and on what was once the busy market-place the charred remnants of a scroll of the law and the half-burnt fragments of a famous Hebrew library alone remain to tell the tale of what had been." Other settlements have a similar story.

"Over Serbian Jewry, too, the harrow has passed, and to the misery of two previous wars has been added the tribulation of the greatest and worst of visitations." It is reported that the Jews in Serbia have been compelled to abandon their homes and that 'in thousands and in hordes' are fleeing and are obliged to wander from the small towns and villages to the very confines of the country deprived of everything, and almost without food. It is also said that several hundred Jews, who had taken refuge in their synagogue in Monistir, when that Capitol was taken last year, were crushed to death in the destruction of the building. Their scattered and sorrowful condition is presented in one incident in which a relief society received as high as 22,000 inquiries from persons seeking lost relatives.

This is a picture of war. It is a glimpse of Jewish history. The hand of God is moving in the fulfillment of His purposes. He seems to bear the chastening rod of iron to break in pieces the nations of the earth who know not God and who reject His Son and disobey His Word. Will Israel repent and turn to the Lord? Will the nations of the earth bow down to the King of kings and Lord of lords?

THE WHALE

Of all the animals mentioned in the Bible, perhaps the one which holds the centre of interest is the whale, on account of the fact that the feat with which it is accredited is denied and the truth of the Bible thereby discredited. But what has been proven once can be proved again, and those who deny the story are left to furnish the evidence for their denials.

The first fact to note is that the term, both in the Old and New Testament, denotes a great sea monster, without designating any special kind. The Hebrew words translated "whale" three times, are used twenty-six times to denote serpent, sea monster, and dragon. The word meaning "fish" in the book of Jonah, is the common one used in many other places in Scripture and is applied to all kinds of fish; the only distinguishing feature in Jonah is the use of the adjective "great." The New Testament reference, Matt. 12: 40, stands alone in the use of the Greek word. But the word may refer to any sea monster of the whale or shark type. In this respect it agrees with both ideas in the Old Testament, without specifying any special kind of fish.

When science first stepped forward with the discovery that the throat of the whale was not large enough to permit the swallowing of a man, and that the food of the whale consisted almost entirely of small fishes, it gave the infidel his chief weapon against the authenticity and truthfulness of the Bible. That argument has upset the faith of a great many people who were not inclined toward infidelity, while it has greatly influenced many others, who give credence to the Scriptures generally, to doubt some of the miraculous accounts of the Bible. For the lack of a better name they feel justified to call them legends or fables.

Any position on the authenticity of the records of the Bible but that of simple faith is very unsatisfactory. Every record of events must be true; it can be accounted for in two ways; first by the natural order of things by agencies of which man is ignorant, or by the miraculous power of God. Science has often denied itself and has acknowledged one day what it denied the day before. It so happened with the whale theory concerning the story of Jonah. The "Christian Herald" gives an account of the appearances of the whale-shark, Rhinodon, soon after the attacks made upon the story of Jonah by Voltaire and Tom Paine, based upon the theory that a whale cannot swallow a man. That shark has been found in every ocean and frequently during the century past. The last specimen was taken in the waters of the Florida coast in 1912 and was mounted and is on exhibition since 1913. The specimen weighed fifteen tons and measured forty-five feet in length with a girth of eighteen feet. The mouth, opening directly from the front and the entire width of the body, is large enough to permit a man to easily crouch within it, and the throat large enough to permit the passage of an ordinary sized man. Science says today that there are fish large enough to swallow a man, and the swallowing of Jonah is accounted for scientifically. The rest of Jonah's experience is one of miracle, the same as that of the experiences of the three Hebrews in the fiery furnace, Daniel in the den of lions, the resurrection of the dead, and the greatest of all, the resurrection of Jesus from the grave after His crucifixion. If men only knew the wisdom and power of God, in this world they would believe on Him. If they knew His infinite power and God head, they would never question any event which holy men of old and His own faithful servants in the days of our Lord have written for our admonition and comfort and for the sake of revealing to us the Eternal Life.

The Christian Monitor to new subscribers for one year for 50 cents, for a limited time only.

The Workers' Column

IN A HOME OF FAITH.—Gen. 18

January 14

I. A Home that is Acquainted with God. v. 1.

1. Earth is a place of pilgrimage to the inmates.
2. They wait for opportunities to do good.

II. A Home that Receives the Lord as a Guest.—vv. 2-8.

1. A home of hospitality.—v. 2.
2. They humble themselves before the Lord.—v. 3.
3. They minister comfort to all.—v. 8.

III. A Home that Receives the Promises and Blessings of the Lord.—vv. 9-15.

1. Receives its holy desires.
2. Has the assurance of the Lord's power to help.
3. Is given the Son of Promise.

IV. A Home that Enjoys Communion in the Secrets of the Lord.—vv. 16-22.

1. Has fellowship in walking with God.
2. Has the confidence of God in the carrying out of His work, in bringing up the family in the right way.—vv. 18, 19.
3. God shows them things to come.

V. A Home that Becomes a Blessing in Its Power of Entreaty for Others.

1. God grants them the power of intercession.
2. Their prayers are not turned away by the Lord.
3. They pray for all men but may not be able to save all.
4. By their prayers they are able to save some.—Lot and his family taken out of Sodom by the angels.

PAUL'S SERMON ON ABRAHAM'S FAITH.—Gal. 3

January 21

I. Abraham Believed God, and was Accounted Righteous.—vv. 1-6.

1. Other teaching concerning righteousness is misleading.—v. 1.
2. The Spirit can be received only by the hearing of faith.—v. 2.
3. What is begun in faith can be perfected only in faith.—v. 3.
4. The works of the Spirit are accomplished only thru faith.—v. 5.

II. All Faith is Patterned after that of Abraham.—vv. 7-9.

(Continued on page 30)

ELEMENTARY STUDIES IN PROPHECY

VI. The Person of the King.

J. A. Ressler

Most persons who have read the Bible with even a slight degree of care have noticed in the prophecies two lines of predictions regarding the Messiah. The one points to Him as a man of sorrows and acquainted with grief. He is afflicted and rejected and humiliated. Examples of this kind of utterances we find in Isaiah 53, where the sufferings of our Savior are vividly foretold; in Psalm 22:1-18, which is a clear prophecy of the crucifixion; and Daniel 9:26, where the vicarious suffering of the Savior is foretold.

The second line of prophecies foretells a King, mighty and glorious, ruling in the earth with resistless power.

The great body of Christendom believes the first line of prophecies to have been fulfilled. We point correctly to the many Old Testament prophecies of a suffering Savior as a proof of the Messiahship of Jesus Christ of Nazareth. But what can be done with the other line, evidently pointing to the same Being, so utterly different from the first, almost contradicting it?

In answer, the mass of Jews of the present time either refer the first line of prophecy to themselves as a people or spiritualize it with reference to the mystical Messiah whom they still await. The second line of prophecy they (the Jews) fully expect to have literally fulfilled when their Messiah comes. Blinded by sin, the Jews failed to recognize Jesus as Messiah at His first coming, because they looked for the characteristics of the second line of prophecies. Many Christians fall into the same error at the present time. They are satisfied with what they know of the humiliated and crucified Savior and either fail to notice at all the second line of predictions or spiritualize them in some mystical way, thus robbing the Word of God of its meaning and power and leading to a distorted view of His precious promises which is confusing to the believer and bewildering to the unbeliever.

Read Isaiah 7:14: "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Orthodox Christians the world over believe this to have been fulfilled to the very letter, together with the many other prophecies foretelling the coming of the Messiah. As this fulfilment has been literal, so the prophecies regarding the King of the house of Israel must be literally fulfilled if the Word of Jehovah to His chosen people is to be made good. **God is true!** It was to a literal man by the literal name of Abraham that God promised a literal seed that was to possess literally a literal land called by the literal name of Canaan in a literal tenure of literal perpetuity. Should any of these provisions fail of literal fulfilment it would involve the ruin of God's whole covenant with man, for no other than an actual, literal fulfilment would meet the conditions. And we find that so it was. **God is true!**

So likewise, when we read in II Samuel 7:14-16 of the promise to David of a perpetual kingdom, we expect it to be literally fulfilled. And this scripture is not alone by any means.

Read Isaiah 9:6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, Of the increase of his government and peace there shall be no end, upon the throne of his father David, and upon his kingdom, to order it, and to establish it with justice and judgment from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Read also Isaiah 11, entire chapter. And read Isaiah 24:21-23. Then turn over to Dan. 7:13, 14 and read: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his kingdom is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And before you lay aside the Book find Micah 4:1, 2, 5 and 5:2.

In these scriptures, quoted and referred to, we find some very interesting things concerning the coming King of the Jews. He is to be a son of David and also the Mighty God; His throne is to be in Jerusalem, and He is to rule over all the nations of the earth; His throne is to be established for ever. Nothing can be plainer and more

fully beyond reasonable dispute than that Jesus of Nazareth was the rightful King of the Jews. They rejected Him, saying, "We have no king but Caesar," and there is now no visible king of the Jews on earth and there has not been for nearly two thousand years. With these facts before us, how can we understand the promises that assure a perpetual throne to David?

In order to comprehend this, we must examine two portions of the New Testament perhaps more neglected than any other parts—the genealogies as given in the first chapter of Matthew and in the third chapter of Luke. In passing we remind ourselves that no portion of the divine record is placed here by accident, but every sentence has its place and purpose. As to whether these records are genuine there can be not the slightest question, for if there had been the slightest flaw in them the unbelieving Jews would have been sure to discover it and to hold out against Jesus the accusation that He had no claim to the position He assumed on this account. But never once did this accusation come up, either in our Savior's earth life or in the stormy period immediately afterward. Jews to this day do not dare to deny the Davidic ancestry of Jesus.

There are differences in the two lists of names. One very noticeable difference is the order in which the names are given. Matthew begins with Abraham and takes the line down to Jesus, while Luke takes the line back from Jesus through Abraham to Adam. Another difference is that from David, according to Matthew, the line descends through Solomon, Rehoboam, and the kings of Judah, while in Luke the descent is traced through Nathan, son of David and full brother to Solomon. These differences were not a mere oversight nor were they an accident. In Matthew it is plainly stated that "Jacob begat Joseph the husband of Mary." So the genealogy in Matthew must be, cannot be otherwise than, the genealogy of Joseph, the husband of Mary the mother of Jesus.

Jesus was not the son of Joseph. Yet He was, according to the flesh, the descendant of David. Both history and prophecy tell us this. So he must have been David's son through Mary. In the list in Luke we do not have the word "begat," but "son of" takes its place. Joseph was the "son of Heli." So he was by law and in legal right. Though not recorded so, it is apparent that Heli had no sons, but had daughters. This is how Joseph comes to be the heir of Heli. The Holy Spirit did not leave us in doubt in this matter either. In Numbers 36 is given just such a case in order that Israel might know, and that we at this day might know, just how Jesus was and is heir to the earthly throne of David. The genealogy in Luke is that of Mary. This, combined with what we know of the law of Moses as given in Numbers 36, and what we know of David's family from I Chron. 14, shows us that Jesus, the first-born of Mary, the Babe of Bethlehem's manger, Jesus of Nazareth, was in the days of His earth life the only legal and rightful heir to the earthly throne of David. At the time of His birth an Idumean usurper was on the throne, at the time of His death a foreign governor held sway. The Prince of the House of David did not obtain his throne **then.** Will He ever obtain it? **He must** or God's word fails.

Another link in the chain of the Messiahship of Jesus and thereby His claim to the earthly throne of David is found in the history of Jehoichin, the last rightful king of Judah before the captivity. We find in the concluding chapters of II Kings that this man, known also by the names of Jeconiah and Coniah, was taken captive to Babylon by Nebuchadnezzar and that he there died a captive. Concerning this very man, Jeremiah in the 22nd chapter writes (vs. 29, 30): "O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

Here, it would seem, is a direct contradiction to what God had promised to David and repeated through the prophets. The name of Coniah (Jechonias) appears in the genealogy of Matthew. Will not the curse upon the house of Coniah invalidate the claim of Jesus? No; for God has foreseen all these things, and while the line of Solomon was going from bad to worse, going into captivity and into oblivion, God had secure another line, the line of Nathan, from whom, according to the flesh, came Jesus the Christ. So when the Jews come to realize who is their rightful King, they will find Joseph the husband of Mary to be the rightful heir to the throne of Solomon through the line of Coniah. Jesus was not the son of Joseph, so the curse upon the house of Coniah had no effect on Him. But, through Mary, Jesus was the heir to the throne of David, and, as Mary was the wife of Joseph and Jesus her first-born, Jesus was the legal heir of Joseph and of the line of Solomon. Thus was the curse upon the house of Coniah removed without one syllable of the Word of the Lord falling to the ground.

Now, with solemn awe and deep reverence, we take the line of royalty one step farther. The life of Jesus was cut off from the earth in the prime of his early manhood. The Jews rejected and killed Him. Jesus had no earthly descendants. As He had summed up in Himself all right and title to the throne of David, it follows that, when Jesus rose from the dead and ascended to heaven, He took with Him that title. While Jesus is in heaven, there can be no legal king of the Jews on earth. In order that God may fulfill His word to Abraham, Isaac, Jacob, Moses, and through all the prophets, it is necessary that Jesus return to the earth and assume His throne as King of the Jews. This has not been fulfilled. The Jews are scattered among the nations of the earth and the curse is still upon them. They are a nation without a king and without a country.

And while His people reject Him, Jesus is fulfilling the types in Old Testament history that point to His taking a Gentile bride. Isaac receives a bride from a distant land (though not a Gentile), Joseph, in the time of his rejection receives in the land of the king a Gentile bride, and Moses in the land to which he fled after his brethren rejected him, receives a Gentile bride. The people for His name whom Jesus is gathering from among the Gentiles—His Church—is none other than His Bride who shall share with Him the throne over the House of Israel. See II Cor. 11:2, 3; Eph. 5:25-27; Rev. 19:7, 8; 21:9-22.

Yet, while the King is absent, and the kingdom is in abeyance, that kingdom is real and will be manifest in God's own time. **God's Word cannot fail.**

(To be continued)

EDUCATIONAL

FRANCE IN WAR-TIME

A. J. Miller

When we left America in June, 1915, we scarcely dared to hope for a visit to the continent of Europe, but travelers in England soon assured us that it was altogether possible and entirely safe to go on, not only to France, but even to Italy. This was highly gratifying and we at once set ourselves to the task of making necessary arrangements. Before leaving London we secured thru tickets to Naples and passage home to New York on the Sant' Anna, a French vessel of the Fabre Line, so that our return to America would not be interrupted in case our American Express checks should disappear on the route.

Thus prepared we bade farewell to "merrie England" and braved the choppy waters of the English channel. Only one of the many routes of travel between England and France is open to civilians. All must leave England by way of Falkestone and enter France at Dieppe. The other routes transport soldiers and munitions only. Our channel boat was the Suffolk which was torpedoed half a year later by a German submarine, bringing on the long drawn out controversy between the German government and President Wilson in which he scored a notable diplomatic victory.

In striking contrast to the appearance of indifference to the prosecution of the war so noticeable among the English people is the intense and solemn attitude of the French. They also are sure of the final outcome of the struggle, but they are straining every nerve to bring about that result. They also are generally calm and self-possessed, but unlike the English, it is the hush of death and desperate determination that is upon them.

This difference in feeling is to be accounted for in part by the difference between the slow and unemotional Anglo-Saxon nature on the one hand, and the more expressive and explosive Latin temperament, on the other. But it is not wholly a matter of temperament.

Probably the most important reason for the difference in feeling is the nearness of the struggle. The war is being waged on French soil. England is at a fairly safe distance. France is the battlefield itself. The German armies have thrown their lines of defenses, almost impregnable, across the heart of the country, and threatened the very capital of the nation. England, on the other hand, feels secure in her more distant isolation with a girdle of the best ironclads in the world encircling her. If your own house is on fire you are far more excited than you are if it is your neighbor's house even tho the wind be blowing in your direction. If England were invaded and France unharmed then the feeling would probably be reversed.

As it was in the summer of 1915 the complacency of the English exasperated the French and they complained bitterly against the indifference and halfheartedness of their ally. They saw the commercial life move on in England at an even pace; they saw the Welsh coal miners on strike more concerned with their individual dinner pails than with the salvation of the nation, when, at the very time, a shortage of coal threatened to cripple the work in the factories or detain a fleet at a strategic moment; they saw the laborers in munition factories delaying the manufacture of guns and shells while their brethren in France were being shot to pieces because there was not sufficient ammunition to reply to the overwhelming storm of steel and poison and fire that came from the German lines. They saw all this in dumfounded amazement and wondered whether England really could be in earnest. They knew that in England were many "slackers" while practically every available Frenchman was in service. They learned that trains and transports were constantly taking companies of English soldiers home on extended furloughs while they themselves, within a few hours of their own homes, remained almost constantly in the trenches. They were told that the British officers stop fighting for four o'clock tea and that their favorite recreation was crossing the channel for week-end vacations. They saw the English engaging in games of football and other sports back of the line of trenches, and they could not conceive how a soldier fighting in earnest could stop to play at such a time. If exercise is what the English need why not dig more trenches, build stronger defenses as did the French? So thought the French and the thought rankled disturbingly in their breasts.

But France misunderstood and misjudged England. The intense and tempestuous nature of the French was unable to consider relaxation while the English knew by long experience that their own efficiency and the effectiveness of their work could best be kept up to a high point by frequent relaxation. Therefore they went from the shell swept trenches to the ball diamond in a deliberate and business like manner.

It is true that the English held at that time but a short span of the long line of defenses—about thirty to fifty miles, which has since been extended. The French held several hundred miles. But France was overlooking the fact that England contributed a full share by clearing the seas. Had she done nothing else but that she would still have been one of the most important factors in the war. This work of hers was not so conspicuous generally because there was not present the horrible slaughter that attended the fighting on land. Furthermore, the navy was the result of centuries of growth and therefore did not involve so heavy and sudden a present strain. England also contributed a most important element by financing the campaign. Thus a brief review shows that she was not shirking the burden. During the past year a greater degree of co-operation has once more brought the two allies closer together.

Perhaps France had expected too much from England because she herself has changed so radically since the beginning of the war.

Paris, once a synonymn for gaiety, frivolity and dissolute living, now has become more humble and serious than self-righteous Edinburgh herself. The wide streets, which in her heydey were crowded by the world's richest and most profligate idlers have lost their brilliance. No dense throngs are now crowding the fashionable avenues, gloomy under their shaded lights, for the glamor of Paris is departed.

The tea rooms and "cafes" are but sparingly patronized. "Cafe" is the French word for coffee. Here the Parisians loved to gather for a social evening, sitting at tables placed out on the wide pavements with palms and shrubbery about them, sipping coffee or a light wine, smoking cigarettes, listening to the music of a well-trained orchestra, gossiping or engaged in other conversation. Often whole families came to spend the evening in the pleasant outdoors. It is as if our American ice-cream parlors and candy kitchens served their customers at convenient tables out in the open air with stars twinkling overhead instead of being crowded into a stifling room with glaring walls of glass and buzzing electric fans. The scene is usually one of animation and gaiety but now a quieter tone and a more somber color prevails.

The closing hour fits into the general

quietness. These "cafes," as well as all other public places, must be closed and darkened by ten-thirty, leaving the belated ones to pass quietly homeward thru the almost deserted streets. If any lights are kept burning in a building after that time the windows must be closely shaded to prevent any rays of light from streaming out into the darkness. Hotels remind the guests of the necessity of drawing blinds if lights are burning after that hour, and in fact, it is made evident that it would be preferable to spare the light.

Out on the streets only a few lights are burning and all of these must be well shaded above so that light will not stream upward. Every effort is made to render the city inconspicuous. It is surprising that the darkening of the city has not made itself evident in increased criminality. Probably the turbulent element has been drawn off to war.

The brilliant social life of this center of fashion is also gone. The artificialities have been brushed aside and for the first time in a generation France is frankly straightforward and compellingly sincere. The shallow veneer of a false culture is cast away. The masks are being torn off and discarded as rubbish. And underneath this silly accretion, now cleared away, France has discovered, to her own surprise and amazement of the world, a solidity and staunchness of character unsuspected heretofore. It has been well said in a little rhyme—

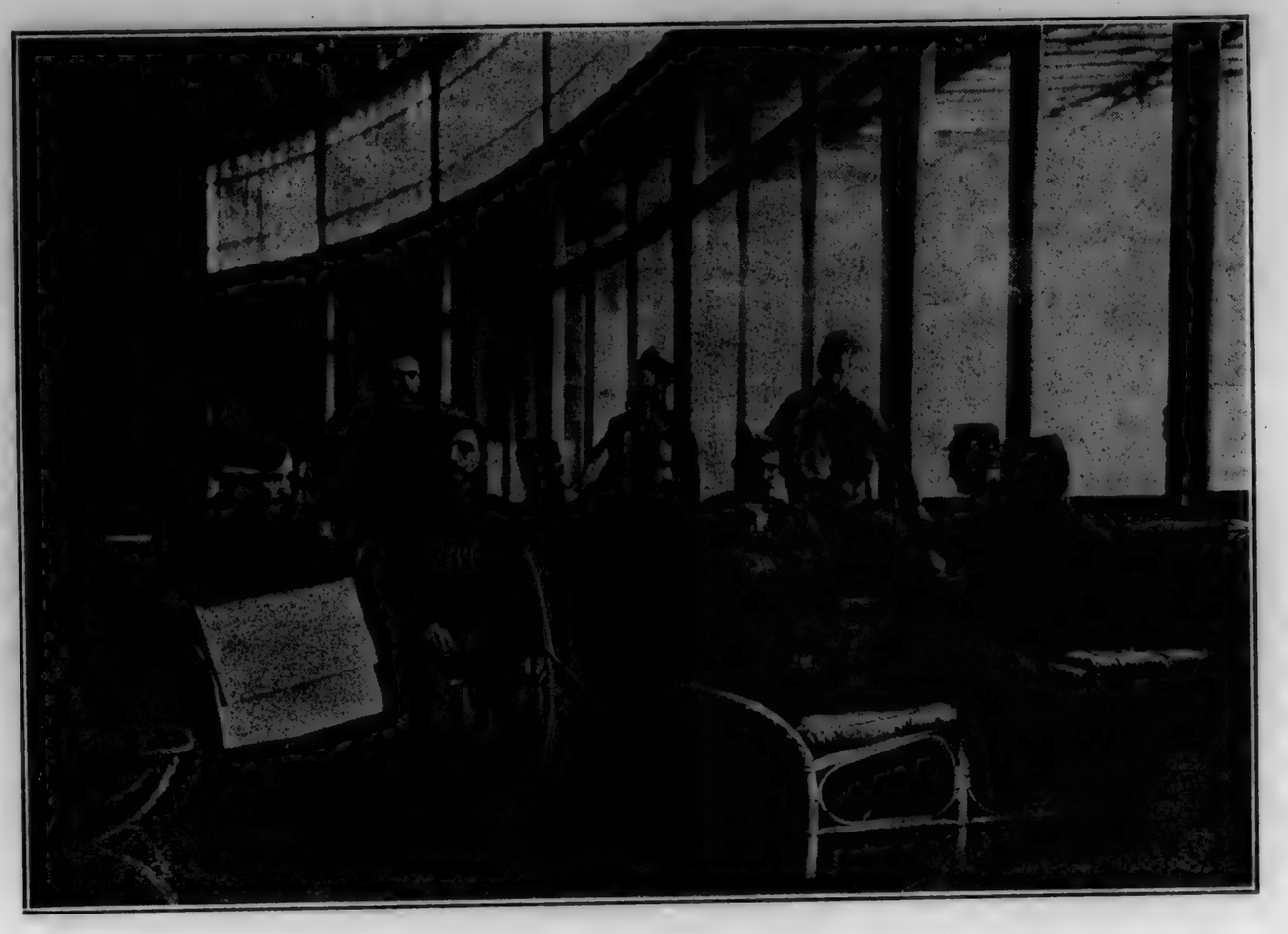
"Politeness is to do and say
The kindest thing in the kindest way."

French politeness, however, had paid little heed to the **kindness** of the word or deed, but had stressed the manner of the doing, no matter what the act. Culture and refinement of action was more to be desired than goodness. Vice in polished form was more acceptable than virtue if crudely expressed. A glittering bubble of paste was valued above the diamond in the rough.

But now character counts in France. Society cannot spare time to squander foolishly, for genuine purposes have come into lives heretofore empty and aimless. Time is too valuable to fritter away in pretty nothings. Informality in dress and speech marks the occasional social group.

When the men sprang to arms to defend the nation the women of France showed no less bravery. They responded to the call of duty as willingly and courageously as any. In fact, if we may read the signs of the times, this war will bring as one of its most important social results the emancipation of the French and English womanhood. Everywhere the women of all classes are working—in hospitals, with Red Cross ambulances, in relief and charity organizations, in munition factories—working with their hands as well as their brains. Out in the country districts women are harvesting the grain with sickles or reapers, driving the ox carts to store away the harvests, doing the work of the men who are away at the battle front.

In Paris the social leaders of two years ago, and wives and daughters of the wealthiest and most aristocratic, are binding up the wounds of soldiers in the hospitals; or caring for poverty stricken families robbed of support by the ravages of the war; in the hospital and on the emergency lines they perform the most gruesome and nerve-racking tasks with the Red Cross squads, ministering to the shattered bits of humanity that are sent back from the trenches, some in their death agonies, others with the flame of life still flickering while the Red Cross skill is doing its best to relieve the suffering.



American Red Cross Hospital, Pau, France. Almost Ready to Return to the Trenches

The hospitals of France are rendering a magnificent service. Some of these institutions are under the direction of American doctors and nurses. At the opening of the war neither England nor France had many well trained nurses. The training courses had been brief and superficial with the result that the product of these schools was not a credit to the profession. The requirements tended to select the less desirable while debarring the better material. The nurse is obliged always to wear her peculiar garb not only when on duty but also when off duty, out on the street. Inferior individuals with inferior training were the outcome of this policy. Two years of experience under different supervision has greatly increased the efficiency of the hospital work.

At the American hospital in Pau France, are found a number of Americans nursing the wounded French soldiers back to health. The building was recently a palace, now it is converted into a hospital conducted under the direction of the Red Cross Society. At the side of the picture is the head physician wearing a red cross on the white sleeve-band on his arm. (See picture on cover.) The chief assistants and nurses wearing white caps and aprons are also Americans. The palace rooms are well equipped with sanitary iron-framed couches and folding chairs for convalescents.

To these hospitals are sent the wounded soldiers of the allies whether English, French, or Russian. In Paris are hospitals maintained by each of the allies for their own soldiers. This affords pleasanter conditions for the men as they are in this way given the opportunity of mingling and conversing with their own countrymen in their native tongue.

Some of the patients shown are able to move about freely while others lie helpless on their cots suffering from wounds of all sorts. Owing to the peculiar mode of warfare most of those sent back to the hospitals are suffering from head wounds. Probably the most pitiable cases are those of strong, robust looking men who had been overcome by the clouds of German poison gases. At first the victims of poison gas do not appear to be seriously affected. Their cheeks may be full of rich, red blood; their bones unbroken and not a scar showing, but within a few hours the poison begins its ghastly work. On the battlefield they were merely suffocated, but now gas gangrene sets in and the mouth, nose, throat, lungs, all the breathing passages, turn into blistered sores until death mercifully relieves the sufferers from their frightful agonies. Nurses from the hospitals declare these the most horribly distressing cases of all.

For a long time medical science was baffled in treating these frightful cases, for nothing had been discovered to counteract the poison. After long experimentation

with guinea pigs a remedy was finally discovered. Animals suffering from gas poison were given the treatment and recovered, but the doctors did not consider themselves justified in using it on human beings yet. This led to one of the most heroic deeds of the military hospital. Miss Davies, a nurse in the American hospital in Neuilly, France, knew of the results of the experiments and realized that if it could be tested successfully on a human being it would at once be used with the suffering soldiers. Knowing also that the doctors would not consent to experimenting with her, she deliberately inoculated herself with the terrible poison and awaited results. As soon as the poison began to work she informed the doctors of what she had done. At her request the new remedy was tried on her. It proved a complete success. She recovered and the treatment was at once administered to the poisoned soldiers.

There is a special room called the Palmariam to which the convalescents are admitted as soon as their condition permits. Here are seen those who will soon be dismissed from the hospital to return to the trenches or, if disabled, to assist in some way in keeping up the industries of the country. The Palmariam, which was formerly a flower conservatory and gallery for plants, with its large windows above and at the sides affords an ideal sun-porch. Here the men while away the long hours reading and playing games as they sit or recline on the adjustable chairs. The crutch carried by one man indicates that he has been admitted to the group but recently.

Much has been said concerning the destruction of the magnificent cathedral at Rheims, but who will count the cost of the wholesale destruction of humanity.

Delaware, Ohio.

INSECT MIGRATION AS A KEY TO THE RIDDLE OF BIRD MIGRATION

Revolutionary as the suggestion seems in the light of all that has been written regarding bird migrations, these regular flights may be dependent upon those of insects. The subject has been under investigation for a long time by the naturalist Howard J. Shannon, who has not only gone into the topic at first hand but has gathered reports from many parts of the country which confirm his theory. Most of us know, he writes in "The Scientific Monthly," that many great flight-ways of migratory birds have been accurately mapped out both in the European continent and on our own. No systematic attempt has ever been made to determine the flight-lines of migratory insects. In fact, it has hardly ever been intimated that such flight-lines exist at all. Significant movements, however, observed upon the southern Long Island coast, seem to indicate that "monarch" butterflies as well as certain dragon-flies habitually travel westward along that shore for many autumnal days in succession, in an apparent attempt to reach the mainland and an overland southward route to the tropic zone. These observations have suggested the theory that these insects are true seasonal migrants like birds and that similar avenues of travel exist in other parts of the country. This theory has been strikingly upheld by further explorations. In fact it may be affirmed positively, as a result of evidence gathered in the field and by means of an extensive correspondence, that it is possible to define some of the principal insect highways of eastern North America. These should become the basis for what is virtually a new science—the laws of seasonal insect migrations.

One such route extends along the eastern coast from the far Canadian territory to the Gulf States. The "butterfly processions" faithfully follow the trend of the shore whatever its local direction. They turn westward along the Connecticut shore of the Sound, and beautifully parallel their similar coastwise behavior on the southern Long Island ocean coast. In both cases they are bound for New Jersey; and thence continue southward until the waters of Chesapeake Bay seem to cause a partial sidewise diversion. A great swarm, moving at a considerable elevation, was seen in the year 1886 flying southward near the headwaters at West River, Maryland, situated far inland. Other scattered flights have been seen in the streets of Washington.

"But the wide highways of the Great Plains and the West Central States offer the most frequent reports of remarkable butterfly spectacles. In fact, they are so common in Minnesota, Iowa, Kansas, Oklahoma and eastern Texas that they probably represent a mingling of various streams from Manitoba, the farther Canadian territory, and even from the northern shores of Lake Superior where a flight-line probably trends west only to turn south after passing the lake's extremity. The result is shown in gatherings of almost unbelievable magnitude. For here, unobstructed by barriers of lake or ocean or mountain height, such as in other regions deflect and crowd the travelers into single-file processions, the mingled myriads move forward in broader, freer swarms that mount high, forming veritable crimson clouds; and in these impressive congregations—miles in width and streaming backward for equal distances—the crowding, ever-fluttering wings press onward toward the south, casting below them as they go perceptible shadows that move in company with the brilliant travelers in flight above the sunlit plains.

"Vast aerial armies of dragon-flies also advance."

Along the northern shores of Lake Ontario and Lake Erie another great route must exist. Evidence of this route is supplied by reports of resting swarms at Port Stanley, Toronto, Montreal (for the route may even extend along the St. Lawrence valley) and by the descriptions of thousands, even hundreds of thousands. of the red-winged butterflies resting on the shores of Lake Ontario at West Point. Still another great route has been indicated along the west shore of Lake Michigan by reason of the swarms reported at Racine and Chicago.

Now, a fundamental coincidence prepares one for identities between these routes and the flight-lines of migratory birds. There is, in certain local case, an actual identity or coalecense of the vast stream of mingled life that deviously finds its way flooding to the South. For where certain physical features combine to form narrow, contracted flight-ways, many types of both creatures are often thrown into a common path. It is along such crowded highways that further discoveries of the rarer migrants will be made.

"The more they are studied the more impressive and thought-provoking do these parallel behaviors become, until one seeks to find some complementary light which may be shed by one creature on the activities of the other. For the hitherto almost unnoted spectacle of both life-orders flooding along the same great continental highways quite naturally gives rise to thought and conjecture. Indeed, it is not impossible that the insects, being perhaps the first historic travelers along the highways, attracted the insect-eating birds, resulting in an habitual adherence to those routes where a constant food-supply could be secured during their long flight to the South. As a matter of fact an early report of a dragon-fly swarm passing over Dresden states that 'starlings, blackbirds and sparrows accompanied the insects and threw themselves upon them with great eagerness.' Still, excepting for hawks, kingbirds, the purple martin and, to a lesser extent, the swallows, dragon-flies are not habitually chosen for food. 'Monarchs,' moreover, are notoriously distasteful to birds. So, as regards these two insects at least, such a theory finds little support.

"Nevertheless, there may be even other forms of insect life which habitually use the great highways—quite different insects which would be desirable (to the birds) for food. In the writer's oupinion there are considerable evidences to uphold this contention."—Current Opinion.

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"Piety used as a pull soon gets frayed out."

For club rates see page 31.

BOOK REVIEWS

A Helpful Book I Have Read Within the Last Twelve Months

The Song of the Stone Wall, by Helen Keller. I have read this book a number of times—at least twice during the past twelve months—and consider it one of those that has been of help to me. It is so different from other books. In the first place the author is Helen Keller, one of the most marvelous persons of today. She was raised in historic New England and in the book she reads the message of the stone walls and fences along which she was wont to wander. She writes of the character of the men who had once lived there—the Indian, the Puritan, the unfortunate victim of witchcraft and others—and then of God who made the men and gave them the character. I like the poem most, however, not so much for the information it gives as for the inspiration one receives when thinking of the struggle experienced and the difficulties overcome before the author was able to think in terms of men and their thoughts, of God and hope and faith.

"Calm, eternal walls, tranquil, mature,
Which old voices, old songs, old kisses cover,
As mosses and lichens cover your ancient stones,
Teach me the secret of your serene repose;
Tell of the greater things to be,
When love and wisdom are the only creed
And law and right are one.
Sing that the Lord cometh, the Lord cometh,
The fountain head and spring of life!
Sing, steady, exultant walls, in strains hallowed and touched with fire,
Sing that the Lord shall build us all together,
As living stones build us, cemented together."

A. M. Eash,
Chicago, Ill.

The Course of Time, by Robert Pollok.—This great poem was written by a young minister nearly a hundred years ago. There is here "garnered up in song" the moral and religious history of mankind from the creation to the final judgment. It was written in the shadow of death; it being a close race as to whether the end of his poem or the end of his life would first be reached. He refuses to bow the knee to heathen deities, as is common with the poets, or clothe the false in life with praise. Rejecting the world standards, he squares his work with "the Book" on every line which is marked with the seal of high divinity.

Other poets invoke—

"The muse, that soft and sickly wooes the ear
Of love, or chanting loud in windy rhyme
Of fabled hero, raves thru gaudy tale
Not over fraught with sense——."

But this author calls upon Almighty God to help him in his work to bless the world, and face it unashamed in the great judgment day. When surrounded by a cloud of "cold, and dead, impenetrable gloom, ... tideless, waveless, stilless, shoreless woe!" he felt that God picked him up and gave him this song to sing, **"That rolls its numbers down the tide of time."** Weaned from his world ambitions he now turns his efforts "to be approved of God, the Judge of all; and have his name recorded in the book of life."

How different the influence of such a work from that of certain over-praised poets who with unholy hands have tossed about everything in earth and heaven to gain applause and "smile upon the ruin they have made!" This book is suitable for use in schools and seminaries and should be in every Christian home where real poetry can be appreciated and distinguished from jingling rhymes. If the critics are right that this work cannot be classed with that of such as Milton and Byron in the matter of general poetical merit, it certainly is above both in Christian utility.

Geo. R. Brunk,
Denbigh, Va.

Power of Will, by Frank Channing Haddock.—The message that I am giving here altho beneficial to all is especially for the young man, because he as a rule is looked upon to go out and battle for a livelihood, not only for one, but usually for two or more. And even tho his services are given over entirely, or only partially, to Christian activities he still desires to make his life a success. He desires to accomplish something regardless of whether that accomplishment is recognized by man or not. He wants to get along, and not merely that, but he wants at get along **well.**

Naturally he comes face to face with many perplexing questions which must be decided. Regardless of what those questions may embrace or be, they require a certain amount of volition (directly proportional to their complexity and difficulty) for decision if definite and desirable results are to be obtained.

And that is the point—he has to **will** to do the work confronting him. If he does not, it **will** do him. The general rule deducted here then is **that whatever a man does in the way of mastering must be WILLED to be done.**

If there's anything I appreciate it is a young man fixing his purpose on some particular work and never swerving to the right or to the left until that has been accomplished.

To aid that young man and to give the weak-willed man a stronger determination is the purpose of "Power of Will." It is written on a strictly scientific, and not Christian, basis, and naturally the first part, consisting of seven chapters, deals with the "Will and Success" from a practical psychological standpoint.

Part II deals with "Will and Sense Culture." Part III is entitled, "Mental Regime" and deals with attention in three particular phases and memory and imagination. Part IV is headed, "Destruction of Habit," and certainly gives practical information in the line of self-correction—something that is usually done in a haphazard way without getting any very definite results.

The concluding part is entitled, "Con tact with Other People," of which the last chapter treats, "The Child's Will." For any parents to imbibe this chapter and make practical use of it would be sure to mean a well trained and disciplined family.

This book is one to be studied and mastered, and not to be laid aside but used continually for it is an aid in overcoming, in succeeding, in mastering.

Clayton F. Yake,
Manheim, Pa.

Ann of Ava, by Ethel Daniel Hubbards.—Ann Hasseltine was a jolly, fun-loving girl, but nevertheless she had a strong thought-life tho hidden to most people. She had aspirations, ideals, and longings, and finally at the age of sixteen was converted. Straightway she became as earnest and whole-souled in her Christian life as she was in her former life of pleasure. About four years after her conversion the New England churches were confronted with a new problem. Four young men wanted to be sent to foreign heathen countries, and not long after the first "Mission Board" was organized. Adoniram Judson was the leader of this band of men. And in less than two years Ann Hasseltine left her home and country as wife of the pioneer missionary, Mr. Judson.

Dark and perilous times followed, but Ann thought only of her mission, and proved herself a valuable helpmeet, and in a few years she was noted for her energy, resourcefulness, and courage, and was hailed over all the world as the "Heroine of Ava."

Ethel Daniel Hubbards tells this interesting story and proves that "truth is stranger than fiction." No reader of this book can help but sympathize and to feel anew the Call which meant so much to Ann Hasseltine Judson.

Nancy Hasseltine, A Long Goodbye, A Home at Last, The Heroine of Ava, The British Camp, The Hopia, Tree, are a few of the sixteen good chapters. This book is especially helpful to young people, and will doubtless strengthen their faith and renew their vows of consecrating **all.**

Anna Loucks,
Scottdale, Pa.

For a limited time only: The Christian Monitor to new subscribers for one year for 50 cents, including several back numbers while they last.

"You can't repent too soon for you know not how soon it may be too late."

THE YOUNG PEOPLE'S MEETING

HOME LIFE INTO WHICH JESUS CAME (Junior).—Luke 1:26-28; 2:1-24; Matt. 1:18-23

Topic for January 14

MOTTO

"The Word was made flesh and dwelt among us."

THE STUDY HOUR

I. **The Virgin in Nazareth.**—There was a virgin whose name was Mary who made her home in Nazareth a little town in Galilee. She had a lover named Joseph who had asked her to be his wife. She had promised to marry him and was waiting till the time should come that she would be in a home of her own. The wedding day was not many months off any more, when one day an angel came from Heaven and spoke to her. He called her a highly favored woman above other women. Mary could not understand what the angel could mean by this kind of talk. Then he told her why. He said that God had chosen her to be the mother of a son whose name should be called **Jesus.** He was to be great in the sight of the Lord because He was the Son of God. Mary did not know how she was to be a mother before she had a home of her own, but the angel said that the Holy Spirit would come upon Mary and that God was to be the Father of this Son. (Luke 1:26-28).

II. **Joseph and Mary are Married.**—Joseph did not understand what had happened. He learned that Mary was soon to be a mother before he had married her. He did not know what to do about their engagement. He thought that perhaps they should break the engagement. But God sent an angel to him one night in a dream and told him all about it and said that he should take Mary as his wife. So Joseph married Mary and brought her to his home. They were very poor people. Joseph had to work hard for a living. He was a carpenter. We do not know what kind of a house they lived in, but we know that they did not have any sheep and brought only turtle doves to sacrifice in the temple. This was what God had provided for the poor people. (Matt. 1:18-23; Luke 2:24).

III. **Jesus is Born.**—Joseph and Mary had to take a long trip down to the town of Bethlehem to enroll their names in the city of their kindred so that they could be taxed. The king had ordered everybody to be taxed. They came to Bethlehem and found everything crowded. There was no room in any house for Joseph and Mary. So they went to a table where the animals were kept. That night Jesus was born to Mary. She wrapped Him in swaddling clothes and laid Him in the manger. While He was lying there something wonderful happened out in the fields near the little town. An angel appeared to some shepherds who were watching their flocks by night. A glorious light shone around them. The angel said, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord." The angel told where they would find Jesus in the manger. Then a band of angels began to sing in the sky, saying, "Glory to God in the highest, and on earth peace, good will to men." The shepherds went and found the child as the angel had said. (Luke 2:1-21).

IV. **Outline Study.**

1. Parentage according to the flesh.
   a. Tribe of Judah.—Heb. 7:14.
   b. Offspring of David.—Rom. 1:3; Rev. 22:16.
   c. Son of Mary.—Matt. 2:11.
   d. Seed of Abraham.—Heb. 2:16.
2. Station in the world.
   a. Poor.—Luke 9:58.
   b. A carpenter.—Mark 6:3.
   c. Counted among the common people.—Mark 6:3.
3. Religious customs.
   a. Sabbath worship.—Luke 4:16.
   b. Attendance at feasts.—Luke 2:41, 42.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Jesus.**
2. Let some of the children look up the genealogy according to the flesh and name a number of illustrious ancestors of Jesus.
3. Riches which Jesus Left in Heaven for the Poverty of Earth.
4. The Religiousness of the Home where Jesus was Born.
5. What Business Interested Jesus Most?

ABRAHAM, THE MAN WHO OBEYED GOD.—Gen. 12:7, 8; 15:1-6; Heb. 11:8, 9

Topic for January 14

MOTTO

"Obey my voice, and I will be your God, and ye shall be my people."

THE STUDY HOUR

I. **Abraham.**—He was from the line of Shem the son of Noah. His father's name was Terah. His native land was Ur of the Chaldees. God had spoken to Abraham and said that he should get out of his country and from his kindred and go to a land that God would show him. Abraham believed God and obeyed His voice in everything. Altho he did not know where he was going, he knew God to be faithful and therefore he went with full assurance of faith that all would be well. Abraham's wife was called Sarah. She was a half sister of Abraham, and the daughter of another woman not Abraham's own mother.

Abraham and his father had come part of the way toward Canaan and lived in Haran for a time. Here Abraham's father died. After the death of his father Abraham went on toward Canaan taking his nephew Lot with him. As they came into the land of Canaan the Lord appeared to Abraham and told him that this was the land that he would inherit with his posterity. Abraham built an altar to the Lord because of His appearance. Everywhere he went to camp he built altars and worshiped God.

The remarkable part of Abraham's life is seen in the way that he always obeyed God regardless of how hard it was for the natural mind to comprehend how the outcome would be. One of the supreme tests of Abraham's faith and obedience was the test that God gave in the offering up of Isaac his son as a sacrifice. Here Abraham's faith and obedience was proven faultless. He took God at His Word without question. The results of this test was a promise of great blessing to him and his posterity and a place of service to all nations of the earth.

II. **The Text.** (1) **Gen. 12:7, 8.**—This text is the promise that God gave to Abraham as the result of his first act of obedience going forth into the land of strangers on the naked promises and commands of God.

(2) **Gen. 15:1-6.**—This is the promise God gave concerning the heir that Abraham should have in a son of his very own. Abraham's faith was seen of God before he had ever performed a single act to prove his faith in it. Later God proved to the generations of all time that He had rightly counted the faith of Abraham as righteousness by asking that he offer up the son of promise.

(3) **Heb. 11:8, 9.**—Here we see the daily proof of Abraham's faith by the life he was willing to live in the land of promise when as yet he had no claim on it save as one dwelling in a tent.

III. **Outline Study.—**

1. Commands which Abraham obeyed.
   a. To leave his home land and kin.—Gen. 12:1-5.
   b. To order his household aright.—Gen. 18:19.
   c. To offer up his only son of promise.—Gen. 22:1-13.
   d. To circumcise every man child.—Gen. 17:9-14, 23.
2. Rewards of Abraham's obedience.
   a. Multiplication of his offspring.—Gen. 26:3, 4.
   b. Inheritor of land.—Neh. 9:7, 8.
   c. Blesser of the nations.—Gen. 22:18.
   d. Inheritor of the kingdom of God.—Luke 13:28.

PERSONAL THOUGHT

Lord give us a heart of faith that we may keep all Thy commandments.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Abraham.**
2. Like Abraham in Obedience.

For Young People—

1. Abraham's Success, and Its Secret.
   a. In His Family.
   b. Financially.
   c. Spiritually.

For Older People—

1. How We Become the Kindred of Abraham.
2. Rewards of Obedience.
3. The Power of an Obedient Life.

THE MISSIONARY CALL.—Acts 16:6-15

Topic for January 28

MOTTO

"Come over . . . . and help us."

THE STUDY HOUR

I. **The Topic.**—The missionary call is a call for help. It comes to one who has the means entrusted to him to help another. It comes by one that has entrusted the mean of help. It also comes from one needing help. The one needing help does not always make the call direct, neither does he know what the needs are every time. The fact that one does not know what he needs emphasizes the need of help much more than if there is a sense of need already kindled which causes the soul to look up to the source of all help.

There is often a misconception on the part of the would be missionary as to what constitutes the missionary call. Often the first thing needed is a sense of need for your own life before you can even understand what God would have done for the world of sinful men. The fact that you have received a great visionary plan of how the heathen world is going to be evangelized, and how the people are going to be transformed from worshipers of idols, and from darkness of sin and ignorance to the worship of God and a life of righteousness, does not say that you know how to help the heathen world realize the way of salvation. Often have we seen men of the world who were ignorant of the Lord and His saving power, who could see evident results from the work of the Church in a community. They sometimes are even zealous to see men put forth effort to build up the Church before they have a conception of the first principles of the Gospel.

The call is not a fine financial outlook. It is not a prospect of fleshly indulgence. It does not consist in following the pathway of fame blazed out by a proud and Godless world. It is not a whim of the mind that has been developed by selfish ambition or false conception of the missionary enterprise. It is the following of the divine mind in the pathway of service. It is so yielding our life to God that we can be taught of Him from His Word and the impress of His Spirit that we can understand the divine mind and purpose in our life. When we have been sufficiently taught of God we begin to understand His love for a lost world and learn to think and work according to His plan. It is not enough to have a general outline of our life mission; there is need for daily guidance of the Spirit that the smallest detail may be worked out as He leads the way.

II. **The Text, Acts 16:6-15.**—In this passage we have Paul and his company following the general command to preach the Gospel to the lost. As they proceed, they have definite impressions as to where the Lord wants them to go and where not to go. Thru the forbiddings that come they learn to know the positive ongoing in the way. When they need further guidance a vision comes at the proper time to show Paul what further step to take in reference to the journey. Once in Philippi, they follow the general principles of mission work in every place, and find the Lord opening the heart of Lydia and her household.

III. **Outline Study.—**

1. The One who Calls—Christ.
   a. His authority.—Matt. 28:18; Jno. 13:3.
   b. His purpose.—Eph. 1:9-13.
   c. His method—human instrumentality.—Eph. 4:8, 11.
2. The command.—Mark 16:15, 16; Matt. 28:19, 20; Luke 24:46, 47.
3. Who receives the call?
   a. The apostles.—Jno. 17:18.
   b. All believers.—Jno. 17:20.
4. How He calls.
   a. By His Word.—Matt. 28:20.
   b. By the Holy Spirit.—Acts 8:29; I Cor. 12:7.
   c. Thru the Church.—Acts 6:3; 13:1-4.

PERSONAL THOUGHT

Is my life so yielded to God that each day is spent in the direct leading of the Lord? Am I looking for some great thing for myself or simply to know His will each day?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Help.**
2. Jesus Calls Us to Work for Him.

For Young People—

1. Every Christian Called to Service.
2. The Lord's Vision of the Need.
3. How to Be Prepared to See the Lord's Vision.

For Older People—

1. The Spirit's Guidance.
2. Called to Help.
3. The Danger of Following Human Visions.
4. Needs that Make the Call Imperative.

OBEDIENCE TO HEAVENLY VISION.—Acts 26:2-20

Topic for February 4

MOTTO

"If ye know these things happy are ye if ye do them."

THE STUDY HOUR

I. **The Topic.**—God is ever planning ways to reach men and reveal Himself to them. To our misguided spiritual understanding, God is bringing the light of truth concerning Himself and His will for us. As the light of truth dawns upon us from time to time, we are duty bound to walk in it, if we would be honest with ourself and God. Those who will not heed known truth are abominable in the sight of God and are condemned of themselves. To such souls the power of darkness comes in full power and blinds them to further revelation of the deep things of God given to His faithful ones.

Paul's heavenly vision is not any more remarkable or important than the light of the Gospel which comes to us in our day. Paul would not have been more abominable than we today for rejecting the evident truth concerning Jesus. The poor drunkard enslaved by his appetite, the harlot bound to the power of fleshly lust, the very murderer taking the life of his fellow mortals is more a subject of hope than the man who willfully rejects the light of the heavenly truth that is coming in the message of salvation. Sinbound souls who heed the vision of the Christ who saves are sure of salvation; but those who love to revel in darkness after the light has dawned are already partaking of the spirit of the fiends of the region of Hell.

Obedience to the heavenly vision not only causes us to confess Jesus Christ and leave off our life of sin, but it leads us to enter into His service with our whole heart, and endure all kinds of hardship to carry out our conviction of the right. There are true visions of Christian service. These are revealed to the child of God from time to time. If he walks into all the paths of service, his life will be filled with the riches of grace.

II. **The Text, Acts 26:2-20.**—Paul in this passage recites his life experiences, guided as he was in the slaughter of the followers of Jesus of Nazareth, God recognized in him the sincerity that would respond to truth when it was demonstrated before him. Smitten to the earth and forced to acknowledge that it was a divine manifestation, and being made conscious that it was Jesus whom he was persecuting, he cried out, "Lord, what wilt thou have me to do?" When he had received a knowledge of the Lord's will, he went to work with zeal to obey.

III. **Outline Study.—**

1. Heavenly light.
   a. Shining in our heart.—II Cor. 4:6; 3:18.
   b. Revealing our heavenly treasure.—Heb. 10:32-34; II Cor. 4:18.
   c. Keeping our feet from falling.—Psa. 119:105.
   d. Giving understanding.—Psa. 119:130.
2. Results of obedience to light.
   a. Further knowledge and assurance.—Jno. 7:17.
   b. Safety.—Jno. 8:12.
   c. Fellowship and cleansing by the blood.—Jno. 1:7.
   d. Good fruit.—Eph. 5:8-10.
3. Effect of disobedience to light.
   a. Deeper darkness.—Rom. 1:21
   b. Strong delusions.—II Thes. 2:11.
   c. Condemnation.—Jno. 3:19.

PERSONAL THOUGHT

Let us welcome all the light that we receive regardless of how it uncovers past error in our life.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Light.**
2. The Vision of Righteousness.

For Young People—

1. Visions of the Divine Power of Christ Jesus.
2. Visions of Heavenly Things.
3. Visions of Christian Duty.
4. Visions of a Life of Nobility.

For Older People—

1. Neglected Visions.
2. Effect of Obedience to Heavenly Light.

1917 TOPIC CARDS

The Topic Cards containing the Young People's Meeting topics for the year 1917 are now ready for distribution. The topics with Scripture references are printed on a stiff folder of suitable size to carry in vest pocket or Bible. Topic cards may be secured at the following prices: 6 for 5 cents; 12 for 10; 50 for 30; 100 for 50 cents. Address all orders to

Mennonite Publishing House,

Scottdale, Pa.

THE SUNDAY SCHOOL

THE OBJECTIVE OF THE SUNDAY SCHOOL

Nettie M. Kropf.

When Jesus Christ was about to leave this world and go to the glory world He gave His last and great commission to His disciples to carry the Gospel to all nations. This great command was from God, and no other agency can carry out this great command except the Church of God.

Let us notice the close relationship between the Sunday school and the Church. We know that the Sunday school, the Young People's Meeting and other activities of the Church are only departments of the great institution—the Church. As we meditate upon the work of the Sunday school we see that it is one of the most important phases of Church work. We know that the mission of the Church is to carry the Gospel to all parts of the world, and since they are so closely related, should not that be the object and mission of the Sunday school? Truly it should.

May all Sunday school workers seriously consider their great and high calling—making Christ known to men. Can we have a higher calling than this? It should bring us sweet peace and joy to know that we can be workers with Christ.

The Sunday school should have Christ as its foundation, the salvation of souls as its object, and consecrated men and women as its workers. How sacred is the trust that gives to the Sunday school worker the task of bringing the proper message in times of real need!

The object of the Sunday school should be to teach the Word of God and bring the children into the fold, so that when they grow up to be men and women they will be able to be workers for Christ and His kingdom. As we look at the child of today we behold the man of tomorrow; the hope of the future Church depends on the rising generation.

No other way of learning appeals so strongly to the child as does the Sunday school; they are young and tender in years and their hearts are free from sin and receptive to the truth. The child is led step by step from the story of the Child Jesus on to the story of the cross and the plan of salvation, which will wield an influence that follows them thru life. It awakens enthusiasm in Christian work, and is an open door to bring souls to Christ.

In many homes the parents are unsaved, the Bible is never read, and the name of God is never heard except in blasphemy. If the children in these homes are ever to learn the "sweet old story," it must be thru some outside influence; to such the Sunday school becomes a bearer of good tidings.

It has been said that 85 per cent of the Christians of today were brought into the fold of God thru the influence of the Sunday school, while on the other hand, many of those found in prisons, reform schools, etc., seldom if ever attended Sunday school. Let us then "open the door for the children and gather them into the fold." Mingling and laboring with children makes people sympathetic and childlike, which are the crowning characteristics of a Christian man or woman.

May we then as workers strive to carry out the object of the Sunday school and may the children receive such teaching and training that as they leave the years of childhood to face the dawn of manhood and womanhood, they will with eager heart and true purpose say as Jesus did, "Wist ye not that I must be about my Father's business?" And that they also will be able to withstand the wiles of the devil when they are tempted in the wilderness.

The Sunday school is not alone for the children; it is to present the Word of God to every man, woman and child for the purpose of leading them to Christ, strengthening their Christian characters and training them for service. It has been called the Bible-studying and teaching-service of the Church. Since it is a service of the Church all the church members should be there and at work. The Sunday school is a training ground for the Church, and is adapted to the needs of men and women, young or old. It has been said, "The treasury of God's Word is old, but its truths possess a freshness found nowhere else. They please and encourage the young, they inspire those in the noonday of life, and they comfort and sustain the aged."

It is the object of the Sunday school to save the young people from sin and vice by encouraging them in the study of the Bible and implanting into their minds high and noble ideals. It is there that they receive the teaching and training that will be so helpful to them in later life. We know that their active bodies and minds will be engaged on Sunday as well as any other day; it is the object of the Sunday school to train the young people in Bible study, in religious conversation, in those sterling Christian virtues, which make of the child of God "a workman that needeth not to be ashamed." And may they "continue in the things which they have learned," and go on teaching the Word in its purity, showing the worth of the Gospel, letting their lights shine, and having their hearts filled with the love of God for love is the most powerful virtue that characterizes the Christian life.

May we then as Sunday school workers be willing to help carry out its object; let us daily read and meditate upon His blessed Word, for we all need more Bible knowledge, more spiritual life, and more faith as we travel on our journey thru life. It has been said of the Bible, "To the influence of this book we are indebted for all the progress made in true civilization, and to this book we must look as our guide in the future." The very thought that it is God's eternal Word should spur us on to do better work for Him.

But in our anxiety to push on to perfection in Sunday school work, let us not allow ourselves to drift away from God; let us work to His praise and glory, for He alone is able to pilot this wonderful organization.

Garden City, Mo.

WHAT THE CHURCH CAN DO FOR THE BOYS AND GIRLS

HELP THEM—
- To form standards of character.
- To love noble deeds.
- To feel their need of God.
- To pledge their loyalty to Jesus Christ.
- To be religious in social ways.

GIVE THEM—
- Life stories of real leaders.
- Leaders of Israel.
- Jesus, the Master of men.
- Early Christians.
- Missionary Leaders.
- Social Service Leaders.

SHOW THEM—
- What to read.
- How to organize for fine undertakings.
- How to enjoy religion.

USE THEM—
- In home duties.
- In Christian activities.
- In community service.

—Mountain State Bulletin.

The Christian Monitor to new subscribers for one year for 50 cents, for a limited time only.

PRESENT POSITION AND OUT-LOOK OF THE INDIA SUNDAY SCHOOL UNION

A Paper Presented at the National Missionary Council on Work among Young People, Serampore, Bengal, March 24, 1916, by R. Burges, General Secretary India S. S. Union

The Sunday school is the most powerful and efficient agency employed by the Church for the evangelization of the world. From year to year its scope of influence is enlarged so as to reach larger numbers of people. From time to time we endeavor to give information of what the Sunday schools are doing thruout the world. The following is an article sent us by one of our missionaries in India, telling of the object and scope of the Sunday school movement in that country. We are glad to give space to the same because of the information it contains which should enable us to appreciate more fully the nature of the work in India and to pray more definitely for the evangelization of that land. There are not a few believers who do not yet appreciate the opportunities for Christian service the Sunday school affords us as individuals, as congregations, and as a Church.—Ed.

The India Sunday School Union began in Bengal. The first Sunday school was established in Serampore, July 10, 1803, when three boys were the founders and teachers. The first Sunday School Union in India was constituted for Calcutta in 1819. The India Sunday School Union was inaugurated chiefly under the influence of Dr. T. J. Scott at Allahabad in 1876.

It is directed by one Central and about forty Provincial and other Committees. The President is the Metropolitan Bishop. When war broke out a plan was maturing under the auspices of the S. S. U., and the World's S. S. Association, to provide for a larger Secretarial field force and a closer co-operation with the Missions and Churches. The death of Sir Robert Laidlaw, the chief promoter of the effort, helps to make the outlook very serious.

It has a whole-time General Secretary. The Sunday School Union, London, has selected and supported that officer, since 1890; and met other expenses. Rs. 195,000 or £13,000 has been spent thus. This does not include the money raised and administered here on the field. One anna per year from each Sunday school scholar in India would settle the India Sunday School Union financial problem.

It has a large field—India and Malaysia —400 millions of people, 133 millions of whom, approximately, are under 14 years of age.

It had no inconsiderable share in establishing the China Sunday School Union in 1907. That work has already found favor among all the Missions in China and is developing under the guidance of E. G. Tewkesbury.

It is thoroughly inter-denominational and pre-supposes the authority of Communions over their own Sunday schools. The Sunday school is so near the heart of the Church that the strength of the India Sunday School Union lies in a policy of non-interference with doctrine and control. In the last analysis the India Sunday School Union is intensely denominational. The I. S. S. U. has no Sunday schools they belong to the Churches.

It is evangelistic in that possibly half its membership is non-Christian. The Sunday school is therefore an effective instrument for reaching non-Christians.

It lays emphasis on Teacher Training. Mr. E. A. and Mrs. Annett, supported out of the Arthington Trust, are exclusively devoted to this section. Text books, certificates, diplomas, seals, etc., and a system of examinations are made available to all the Churches and in the leading languages. About 900 certificates have thus far been granted. The war has stopped the income from the Arthington Trust. This department is therefore maintained with the greatest difficulty. Matters are made more pitiable because the W. S. S. A. subsidy of Rs. 3,000 or £ 200 per year to the I. S. S. U. has stopped, also owing to the war.

It is spiritual in aim. In all I. S. S. U. Conferences, Conventions, Institutions, Summer Schools, literature, etc., spiritual conversion, character-building, are set forth as the fundamental aim of the Sunday school teacher.

It endeavors to establish and maintain the habit of systematic daily Bible study for personal spiritual growth. There are only 17,400 members of the registered International Bible Reading Association members in India, but probably 100,000 have read to them the selected portion of Scripture daily at the time of school or college prayers. The members use 14 Indian Vernaculars at least. Each day's reading throws light on the topic for the next Sabbath's lesson.

It adopts the Bible as its text-book. Since 1896 no less than 268,000 candidates, a large proportion non-Christian, have presented themselves voluntarily for an examination on six months prescribed Bible study. Medals, Bibles, New Testaments, certificates, etc., are granted free as awards. Twenty languages were used in 1915, and about 25,000 sat for examination.

It fosters the issue of weekly expository literature on the lessons in twenty languages and fifty editions half of these are for teachers. Most of this literature is on the International Uniform Lessons.

It is threatened with confusion owing to the decision of America and Britain to issue separate courses of lessons for 1918 or earlier. Unless this can be averted India will be compelled to take such steps as will preserve unity and order. A three years' Village and Primary Course is already in preparation.

It employs permanently and periodically Asiatic Missioners or Field Secretaries, who devote themselves to evangelistic and organized Sunday school work. This greatly influences the pastors, parents, teachers, and members of the Indian Churches. The first European worker in this department was Mr. W. H. Stanes who joined the I. S. S. U. in 1901. His marked success in English suggested similar effort in the Vernaculars. The late Sir Robert Laidlaw magnanimously subscribed Rs. 6,000 or £400 per year to this fund. Unless new subscribers are found to maintain the Missioners this work will be closed at an early date.

It enlists the co-operation of foreign and indigenous laity in this most fruitful form of unprofessional and voluntary service. There is ample evidence that the Sunday school provides the best training academy for voluntary Christian workers within the Church.

It desires to express itself in such other deeds of usefulness in Bible teaching work among the young as the changing character of the times may require. Criticisms and suggestions are encouraged.

It is in fact an organization with a much wider scope than technical Sunday school work. Nothing is foreign to its sympathy touching religious education in the school, in the Church, in the home, or in the state.

It unites Sunday school work of the Missionary Societies on the field, and reports a Sunday school membership among them of teachers and scholars of over 635,000, speaking 45 languages. The following Sunday school statistics are brought down to the Spring of 1915, and are for India, Burma and Ceylon. They are also denominationally arranged.

Number of Sunday Schools	16,936
Number of Teachers	47,228
Number of Teachers and Scholars	636,614

One Hundred Ten Missionary Societies

The percentages of the above total of teachers and scholars are shown below:

3	Friends' Societies ½ of 1%
4	Disciples' Societies 1%
36	All-India Societies 2%
5	Interdenominational Societies 5½%
6	Congregational Societies 8%
13	Lutheran Societies 8%
20	Presbyterian Societies 12%
7	Baptist Societies 14%
8	Church of England Societies 15%
8	Methodist Societies 34%

It has an outlook. Judging from the past and present activities of the Sunday schools in this land there are glorious prospects of advance.

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FARM AND HOME

HOW TWO INSECTS AFFECT CLOVER SEED PRODUCTION

Herbert Groh

The question of clover seed production is one of extreme interest to all who have the prosperity of agriculture at heart. While the seed cannot be considered a staple money crop in most sections, the use of the plant has become so well-nigh universal, that the supply of the seed is becoming more and more a matter of importance. The increased use of clover is indicated by the decided advance which has taken place in the price of the seed. It would seem inevitable that interest should be stimulated in the production of such a remunerative commodity, and the fact that it has not been to a sufficient extent to control the price suggests that there may be some off-setting factors to be taken into account—which is indeed the case.

A reference to the crop statistics of this province, Ontario, reveals almost invariably, a more or less unsatisfactory yield of clover seed. Futhermore in examining carefully a large number of heads of clover here one fall, it was found that only 42 per cent. of the florets had produced seed, and undoubtedly the percentage is frequently much lower. So uncertain and precarious a crop is it, that on a commercial scale it is a regular crop in only comparatively limited sections. This general uncertainty of obtaining a reasonably full yield of seed is due to various causes. Unsuitability of soil, droughts, etc., greatly restrict the acreages left for seed. Insect ravages, and faulty fertilization are two other causes tending to discourage the power. In the present paper we propose to deal only with the two latter factors, showing how the presence of certain insects, and the absence of certain others, combine to affect adversely the yields of clover seed.

There are fully a dozen insects which do appreciable injury to some part or other of the red clover plant, but by far the most destructive to the seed is the Clover Seed Midge. This insect has gained a wide range in America, and every year causes an immense depreciation in the yield of seed. It is estimated that the loss in Ontario ranges in various localities, all the way from 25 to 75 per cent. In an examination of 50 heads of clover, late in September, when in all probability some of the midges had already escaped, 164 of their larvae were found.

The insect which is responsible for this destruction is a minute, two-winged fly, which appears in May or early June, and lays its eggs on the developing heads of clover, among the bristles which surround the young florets. From these eggs, which are so small as to be almost invisible to the naked eye, the larvae hatch, and find their way down the opening corolla tubes, to the future seed at the base. Small as they are, the larvae may be readily seen if placed on a white surface, and appear variable in color from whitish to orange-red. They feed on the doughy seeds until fully grown about the last week in June, when they emerge from the florets, and dropping to the ground, transform to the pupal stage just below the surface. The pupa develop into adult flies in time that these may lay their eggs upon the second growth of clover for another brood of the maggots. Thus both crops of clover are attacked, and after the damage is done the midges remain to go into hibernation until another year's supply of food is ready.

In order to combat this pest it is only necessary to bear in mind the date at which the first brood is likely to pupate, and by cutting the crop a little in advance of this time destroy the whole brood; or by pasturing until danger from the first brood is past, prevent altogether the deposition of the eggs on the crop. In accordance with this, it is now recommended to pasture closely until the month of June, when the clover may be allowed to grow for a late crop of seed; or if the crop has been left for hay, to cut this not later than the 20th of June, and obtain the seed from a second crop. When these rules are observed the injuries of the midge can be largely avoided. However, so long as a few growers persist in disregarding them, it will find ample means of propagation; and so long the rest must expect to be obliged to maintain their precautions.

Having seen how the presence of one insect is so inimical to success in clover seed production; we will notice next how the presence of another is essential to the same.

Red clover, particularly the first crop, often fails to produce seed freely owing to imperfect fertilization of the blossoms. To understand this we need to notice two facts: 1. This plant is incapable of self-fertilization, and is therefore dependent on outside agencies for the performance of this office; and 2. The flower is so constructed that very few of the agencies which operate in the cross-pollination of other flowers can take part in this case.

1. Inability to self-fertilize. Many plants are known which, owing either to the structure of their flowers, or the ineffectiveness of the pollen on the pistils of the flowers from which it is derived, do not self-fertilize. The red clover is an example, as we shall notice presently. The flowers or florets of which the head is composed, have the four sets of organs which we find in other complete flowers. The corolla is a long tube having its lobes curiously fashioned so as nearly to close the opening or mouth. Within and enclosed in the lower-lobes, called the keel, are the pistil, and surrounding it the united stamens. We notice too that the stigma of the pistil reaches up beyond the anthers of the stamens. Owing to this peculiarity, the pollen in falling does not usually come in contact with the stigma. Evidently it is not intended that it should, as it is not potent to effect self fertilization. That this is the case has been repeatedly proved by the exclusion of insects from the clover plants, with the result that under such circumstances no seed was produced.

2. Limited number of agencies which can pollinate red clover. Since insects do so much in carrying pollen between other plants, let us see why they are not equally useful here. We notice by examining a floret, that in order that pollen from another flower may come in contact with its stigma, it must be borne by some insect which in alighting on the keel, is heavy enough to pull it down so as to release the essential organs (pistil and stamens) from it and then in probing with its proboscis for the nectar at the base of the corolla, will brush on to the stigma any pollen which may have adhered to it in visiting other flowers previously. The nectar, or sometimes the pollen which it yields is the incentive which brings insects to a flower; but in the case of the red clover the neck of the corolla tube is so long, that of the insects heavy enough to open the flower, only a very few have mouth-parts long enough to reach the bottom.

Bumble bees (Bombus) of various species, are practically the only insects which so habitually visit the flowers of red and mammoth clovers, as to be entitled to notice as a factor in their pollination. It is claimed that wasps often visit the flowers for honey, but instead of entering at the mouth in the orthodox manner, they cut a hole in the side within reach of the honey. Bumble bees have also been charged with this to some extent, and honey bees will follow and utilize the holes thus made. However there is no doubt that bumble

bees ordinarily visit the flower in such a way as to bring pollen to the stigma. The honey bee seeking pollen, and some other insects may occasionally be factors in this work, but cannot be considered as of any importance in comparison with the bumble bee.

That these statements are based on fact may be strikingly seen in the experience of the New Zealand growers of clover seed. In that country attempts to obtain home-grown seed were scantily rewarded until, about 1885, the British government introduced several species of bumble bees. These insects reproduced rapidly, and have effected a vast improvement in the yields of seed obtained. So manifestly beneficial did they prove, that the New Zealanders have since been looking about for still further species which they might with advantage import. There are in America several score distinct and described species of bumble bees, altho only a few of these are sufficiently plentiful to be of economic importance. In a collecting excursion thru a clover field in this locality, late in the season, only three species were secured, and the great majority of specimens were of one species. In other localities tho, other species will predominate.

Since the bumble bee plays such an essential role in the production of clover seed it will be worth our while to enquire into its life history and habits, for thereby we shall be able to arrive at some important practical conclusions.

Bumble bees, like the honey bees of domestication, have among them three kinds of individuals; the queens or females, the males, and the workers or undeveloped females. All these will be found in a colony in the fall, but on the approach of winter, the males and workers all perish, and the fertilized queens alone go into hibernation, to perpetuate the species another year. They remain in sheltered places, and in the spring those which have survived, set out to found each a colony of its own. The first care is to find a suitable place for the nest which is to be the home. They often appropriate deserted nests of field mice, or construct nests for themselves of dried grass, or moss, or of wool, locating them in a depression in the ground. In this is stored a mass composed of wax, pollen and honey, in the latter part of which a number of eggs are at once deposited. Other cells similar to the first are added from time to time, and more eggs are deposited as fast as their accommodation can be provided for. Owing to this method of procedure, the resulting comb receives the characteristically aimless construction with which we are so familiar.

As the young larvae hatch they feed upon the mass of pollen and honey in which they lie. When fully grown each spins a lining to the cell which it has formed, and transforms to the pupa stage, finally emerging by gnawing its way out as a perfect bumble bee. After being thus emptied these cells are not used again for the same purpose, but become the receptacles for the honey which is collected by the new brood of bees. For some time only workers are produced, and as they become numerous enough the queen is relieved from the various duties of collecting material, building comb, and so forth, all of which she has performed until now, and devotes her energies exclusively to the laying of eggs. Thus by the end of summer a populous colony may have been built up from the slender beginning of spring. About this time, young queens and males also are produced, and so when cold weather breaks up the colony, a number of queens are left to winter, and multiply colonies the following year.

This gradual increase from individuals to colonies of bees accounts for the greater yields of seed usually secured from a crop of clover late in the season. The flowers of the first crop opening in the latter part of June are not, as is sometimes supposed, any less capable of setting seed, but since they must be fertilized in order to produce seed, it follows that the yield will be in some proportion to the numbers of the bumble bees, and consequently greatest in the fall.

The practical applications which we may now make of this information we have about these two insects, the clover seed midge, and the bumble bee, can be presented as follows. The life histories of both alike demand that a late crop of clover be used for seed, and so it is simply folly to strive to produce it at a time when Nature's odds are most strongly against us. The abundance of bumble bees, which is so much to be desired, may be materially augmented by a policy on our part of "letting live." Ignorance of their value, and indifference to the rights of other creatures than ourselves, prompts the thoughtless to destruction; and the temptation; particularly to youth, is not lessened by the prospect of adventure afforded by a real live bumble bee's nest. Due allowance doubtless must be made for the "rights" of boys, but all in all it must be admitted that wanton persecution of such a helper is hardly excusable.

Preston, Ont.

THE HOME FRUIT ORCHARD
VI

David E. Plank

Cultivation is still another necessary factor in successful fruit culture. Hundreds of newly planted orchards soon die because of a lack of proper cultivation. The farmer who plants a field of corn and then neglects to cultivate it is laughed at or pitied by his neighbors. But nothing is thought of neglecting the cultivation of the young apple or peach orchard planted last year or the year before. Yet the cultivation of the orchard is quite as important as that of the corn field or potato patch.

Peach trees are especially sensitive to cultivation, or the lack of it. The orchard should be plowed early in spring, or late fall, and then harrowed occasionally until mid-summer. After this period cultivation should cease and the weeds be allowed to grow at will, or mowed down in autumn. Cultivation is of course most necessary when soil is poor or season dry, but even when these conditions are favorable, two seasons without cultivation is enough to kill a peach tree, young or old.

Apples will endure more neglect of cultivation than peaches, yet these trees cannot do their best if this important operation is omitted. Young apple trees should be cultivated similar to that recommended for peaches. However, where such trees have made a rank growth, cultivation may and often should cease when trees are old enough to bear fruit.

When cultivation is not practicable, as on steep hillsides or in places where rocks and stumps interfere, equally good results can be obtained by mulching with straw, leaves, or other material. This mulch should be heavy enough to prevent grass and weeds from growing, thus conserving the moisture.

Inter crops can be grown for years in young orchards if not planted too close to the trees. Only cultivated crops like corn, potatoes, vegetables, strawberries, etc., should be planted. Of course sufficient plant food should be applied to crops for their production so as not to rob the trees of their nourishment.

The proper cultivation of strawberries is rather a difficult problem. The weeds will grow, and more or less hard work is required. A good mulch is probably the better method of handling the strawberry patch or field. It is extremely poor policy to plant more berries than one is able to take proper care of during the period between planting and harvesting time. This statement is applicable to the planting of any kind of fruit. Cultivation is truly one of the essentials of the growing of good wholesome fruit.

Halifax, Pa.

SEWING ANTS

A writer in the "Visitor" tells of a party of German naturalists recently returned from Ceylon, who have reported the existence of a species of ant that has been observed in the act of sewing two leaves together for the purpose of forming a nest. This report confirms the observations of the English naturalist Ridley, made in 1890. They saw a row of the insects pulling the edges of the leaves together, then other trimming and fitting the edges, and, finally, the completion of the work by still other ants, which fastened the edges with a silky thread yielded by larvæ of the same species, which the workers carried in their mandibles. It is said that the sewing ants pass the thread-giving larvæ like shuttles through holes in the edge of the leaves.—Sel.

For club rates see page 31.

CURRENT EVENTS

Rumania.—The center of interest in the European war for the past month has been in the German campaign against Rumania, the last country to join in with the enemies of Germany. One hundred days after Rumania's entrance into the war found her capital, Bucharest, in the hands of her enemies, and Wallachia, her richest agricultural province, in the hands of her enemies. The German armies under the leadership of Generals Falkenhayn and Mackensen approached the Rumanian capital from the west and north and by their rapid movement forced the retirement of the Rumanians and cut off the retreat of some of the enemy forces and thus succeeded in capturing thousands of them. At this writing the victorious Germans are still in pursuit of the enemy, and the attempts of the Russians to divert them by attacking the German lines on other fronts have been of no avail. The Germans are said to have gotten possession of large quantities of grain and other food products, the rich oil fields of Rumania, and captured large quantities of war material. Wallachia is said to be the granary of Rumania and its loss is a severe blow to Rumania. By the conquest of this territory the Germans have succeeded in shortening their front by several hundred miles. The allies of Rumania have been severely criticized for not coming to the assistance of Rumania and preventing the conquest of part of her territory. It is significant that while the German campaign was in progress, there was comparatively little fighting done on any of the other fronts. Russia sent some assistance but it was not ample to check the German onslaughts. The Germans with their characteristic energy have already appointed a civil governor for the Rumanian territory conquered, and will draw all the material resources possible from the conquered territory for her own use. The fate of some of the Rumanian forces is still in doubt as they are in danger of being cut of from escape and of capture or annihilation. The Germans are endeavoring to crush the Rumanian army, or as far as possible eliminate it as a vital factor in the war. The fate of Rumania is yet to be decided, and will not be known until the present campaign is ended. The Rumanian losses are said to be 150,000 prisoners and 250,000 killed and wounded.

The British Cabinet Crisis.—At the moment when the enemies of England were moving on the Rumanian capital and capturing or driving the Rumanian forces before them, and the German submarine activities were on the increase, England experienced an internal political upheavel. Growing dissatisfaction with the way the Government, under the leader of Premier Asquith, was conducting the war finally led the Premier to resign, after holding the premiership for a number of years. The King asked Lloyd George, the most aggressive and forceful leader in organizing the country to carry on the war, to become Premier and organize a new ministry. He assumed the task and announced that the new government would prosecute the war vigorously to a successful conclusion. In order to do so he appointed a War Council of five of which he is a member. This Council is to meet daily to direct the war. Lloyd George is characterized as a man of "restless energy," with "inspiring zeal, fierce intentness of purpose," and having foresight and the ability to come to a quick decision, which are so essential in directing a war. The failure of the British at the Dardanelles, at Bagdad, to prevent the conquest of Servia and win Bulgaria, and the more recent failure to render proper assistance to Rumania and to effectively cope with the submarine menace are all charged to the failure of the ministry under the leadership of Asquith who failed to clearly analyze the situation and to come to a quick decision.

Lloyd George is said to favor a program comprising the following: Arming of merchantmen to fight the submarine peril; preparation for the spring offensive: mobilization of the civil population between the ages of 16 and 60, for compulsory service at home in work that will aid the prosecution of the war; make the blockade against Germany effective; regulate the consumption of food by issuing food tickets; increase the home food production; banning work immaterial to the war; enforce the prohibition of luxuries; and institute days in which no meat will be used. It is noticed that the one purpose of this program is to bring all the energy of the nation to bear upon the war.

Higher Wages.—The prosperity in this country as a result of the war in Europe is largely responsible for the increase in wages in many industries. The increased cost of living is also a factor in bringing about higher wages. The purchasing power of a dollar is considerably less than it was a year ago. Recently a president of one of the great trust companies of New York City did some of his own marketing and was surprised at the high price of everything. He instituted an investigation and the discovery was made that the cost of living had increased just 31 per cent. The trust company then decided to add 31 per cent. to most of their employees' monthly salaries, the payment to continue so long as the present high prices prevail. The United States Steel Corporation recently added $20,000,000 to its annual payroll which affects 250,000 men. This is said to be the third 10 per cent. raise of the present year by this company. This raise is possible because of the fact that the Steel Corporation is now getting 90 per cent. more for its product than a year ago. Numerous other industries are raising the wages of their employees. It was announced that twenty-five business concerns of Chicago are putting an additional $10,000,000 per year in the pay envelopes of their 100,000 employees. Higher wages mean that the manufacturer and merchant must receive more for their products which means an increased cost to the ultimate consumer. Present conditions cannot continue indefinitely. What the ultimate result will be remains to be seen. The ending of the war will have a vital bearing upon industrial conditions in this country. Statesmanship and foresight are necessary to make proper provision when this readjustment will take place. When Europe ceases to buy in so large quantities and begins to manufacture its own products and regain some of the world trade keen commercial and industrial competition may be expected.

Mexico.—During the last month considerable fighting was done by the Mexicans. Villa succeeded in capturing Chihuahua and looted the city. Later he was driven out of the city. In some of the states outside of the war belt some definite reconstruction work is being done. Yucatan, according to reports, has perhaps made the most progress. Here some laws have been enacted in the interest of the industrial, social and moral welfare of the people. The land is being distributed among the people, schools are established, drastic child labor laws have been placed on the statute books as well as laws abolishing the old debt system which really enslaved the laborer. Thruout all of Mexico except the war zone democratic institutions are springing up and the interests of the common people advanced and protected. Some of the government officials and generals are accused of graft, and of exploiting the country for personal aggrandizement. One general boasted to a newspaper reporter that he made $500,000 in gold in six months by using the peons to work the rich mines and shipping the ore to the United States, and by

commandeering horses and cattle and then selling them. While this is going on men, women and children are dying of starvation in the cities. In some of the states affected by the revolution ranchers have been deprived of horses and even implements, and are unable to raise crops, and in some of these states less than 80 per cent. of the crops were planted last year. Selfishness and greed is at the bottom of the chaotic condition in Mexico. Some of our troops are still on the border, and Gen. Pershing with his forces continues to remain in Mexico. We have not read of a definite agreement being reached by the commissioners of this country and Mexico, who have been holding sessions at different times for several months.

Germany Makes Peace Overtures.—On December 12 when the German Chancellor, Von Bethmann-Hollweg, addressed the German Reichstag on the progress of the war, Germany with her allies—Austria-Hungary, Bulgaria, and Turkey—addressed a note to their enemies offering to consider terms of peace, the motive given for making this proposal is "the desire to avoid further bloodshed and make an end of the atrocities of war." The note expresses the conviction that in the light of the achievements of the German armies with those of her allies their enemies cannot hope to crush them, and that a basis for negotiating peace terms can be found. The Germanic allies have no wish to crush their enemies, but all they ask is a "guarantee of the existence of the honor and liberty of evolution for their nations," which they believe will furnish an "appropriate basis for the establishment of a lasting peace." Several times already Germany has expressed a willingness to discuss peace terms and end the war if possible, but her enemies turned a deaf ear to the offers and reaffirmed their determination not to stop until Germany is crushed, and considered this desire for peace as an expression of weakness. The recent advantages gained by Germany is evidence that Germany is not as nearly exhausted as her enemies led themselves to believe. Germany disclaims all responsibility for the continuation of the war since she first expressed her willingness to consider peace terms. If her enemies again refuse to respond to Germany's proposal and insist on fighting to a bitter end history certainly will charge them with the responsibility of further bloodshed. In the note addressed to her enemies Germany expresses a determination to fight on if her enemies decide to prolong the conflict.

Another Labor War Threatening.—Last fall when Congress hurriedly passed the Adamson eight-hour law to avert a threatened strike of thousands of railroad employees it had the effect of at least temporarily settling the dispute between the railroads and their employees. Present conditions indicate that a renewal of the difficulties is again in prospect. The railroads we read "are agreed to fight to the end" against the enforcement of the Adamson eight-hour law. Supporting the railroads is a new "eight-billion-dollar organization of capitalists" called the National Industrial Conference Board, whose factories employ nearly 7,000,000 persons. The railroads employ more than 1,500,000 men, and have a capital (paper value) of $20,000,000,000. The railway employees backed by the 2,000,000 members of the American Federation of Labor, insist that the Adamson law be strictly enforced, and if not, the railroad men will use their strongest weapon, the strike. Both sides have expressed a determination to fight to the bitter end, thus threatening one of the biggest labor wars of the country. President Wilson has committed himself as favorable to the enactment of legislation demanding compulsory investigation of industrial disputes, and that no strikes and lockouts are to be permitted while the investigation is in progress. Labor will oppose such legislation with every possible means and all their energy. The new Adamson law is to become effective January 1, 1917. President Wilson has promised further legislation to perfect this law. What he will be able to accomplish is a matter of conjecture.

An Aged Emperor Dies.—Emperor Francis Joseph of Austria-Hungary died in his palace near Vienna, on November 21, aged 86 years. He ruled for 68 years, one of the longest active reigns in history. He came to the throne at the age of 18 and his whole reign was marked by a series of tragic events. In 1853 an attempt was made to assassinate him. It was the assassination of Archduke Francis Ferdinand, heir to the throne, that precipitated the present war. By his strong personality and will he succeeded in holding the empire, made up of different nationalities, together and was respected by all his subjects. Archduke Charles Francis Ferdinand, aged 29 years, a nephew of the aged Emperor, succeeds to the throne.

Messages Sent Thru Water.—A submarine signal service has been invented by Frank Rieber of San Francisco with which code messages may be sent thru the water without wire and thus permit vessels to communicate one with another. In the first test made messages were sent between vessels a mile apart. The message was distinctly heard. The equipment used was small and can be enlarged and extended so as to send messages 200 or more miles. Its chief use would be to permit vessels in a war fleet to communicate with each other if their wireless apparatus is out of commission, and to establish communications between lighthouses and ships thru fog.

The Deutschland at Home.—The German commercial submarine reached Germany safely on Sunday, December 10th. thus completing her second trip to America. She made the passage from New London, Conn., to her home port in nineteen days, four days less than her previous eastward trip. It is estimated that she took a cargo to Germany worth $2,000,000 and also official mail. Another trip to America is to be undertaken soon. It is said trips will be made so long as the present war continues———if the plucky vessel does not fall into the hands of the enemy.

INTERESTING FACTS AND NEWS ITEMS

A quantity of pig iron was recently sold for $30 a ton, which is double the price asked two years ago.

An expedition sent to Peru, South America, by Harvard University recently returned with about 2,000 snakes. Some of the reptiles captured are of a kind hitherto unknown.

Secretary Lane says that more than 250,000,000 acres of public land remain to be taken over by homesteaders—an area about ten times at large as Ohio.

The University of Minnesota maintains a farm entirely devoted to the cultivation of weeds. Last summer over 175 varieties were grown. Agricultural students are taught to distinguish each at a glance and how to combat them.

Last year 500,000 live birds were imported into the United States. The number included over 1,500 species, of which canaries, parrots and game birds were the most numerous.

As a result of the war the number of trawlers, or fishing boats, working in the North Sea is now some 3,000 less than in peace times. As a consequence there has been a noticeable increase in fish, and it is predicted that nearly all varieties of fish will be more plentiful in those waters when the war ends.

England recently passed a bill that would exclude Germans henceforth from enjoying Rhodes scholarships at Oxford University.

Farm machinery manufacturers announced that the cost of farm machinery will be raised about 30 per cent. It was also decided to discontinue credit to farmers who buy implements, and cash will be required from all purchasers.

Some shoe manufacturers predict that good all-leather shoes will soon be selling at from $20 to $30 a pair. Due to the scarcity of leather high leather shoes will be replaced to a large extent with cloth tops.

Chicago real estate is worth approximately $2,185,000,000.

Pipe smoking among fashionable women in London is again becoming a fad. Years ago this was a common practice which was then followed by snuff, the cigarette, the mild cigar, now again the pipe.

About 1,500 women employees of the Ford Motor Company recently were granted the minimum wage of $5 a day.

Miscellaneous

HARVESTING SALT WITH AN AERIAL TRAMWAY

From an engineering standpoint, if for no other reason, the mammoth electrically operated tramway running from Saline Valley to Tramway, or Swanson, Calif., is a wonderful piece of work. This tram is 13½ miles long and it is used to carry salt from Saline Valley to the nearest railroad line. Saline Valley is located in Inyo County, about 15 miles from Owens Lake and 75 miles from Death Valley. It is reached thru Lone Pine, the nearest settlement on a main railroad line, from which point a branch steam road runs to Swanson, the outer end of the tram.

Since 1868 salt has been taken out of Saline Valley. First it was carried by burro pack train over a very narrow trail, then by wagon over an almost impassable road. The latter led to Big Pine, 60 miles from the valley, 40 miles of which was "dry," water for men and beasts having to be hauled along in tank wagons. It took 13 days to make a trip over this wagon road, 16 horses or mules being used, and the maximum load of salt consisted of eight tons. The elevation of Saline Valley is 1,000 feet. From the valley there are exits on but two sides—the pass on the east being 4,600 feet high, and the two on the north being 6,600 and 7,700 feet, respectively. The region around the lake is rugged in the extreme.

The pack and wagon-train methods of carrying the salt soon became too slow, so this electric tram was decided upon, a high-powered electric line running near by making this possible. The building of this tram was no easy task. Many engineers were taken out to look over the ground and everything went well until they reached the summit and looked over the valley—here they bucked. After all others had refused to undertake the job, White Smith, an aged gray-haired resident of that section, now living in Los Angeles, agreed to build the tram, and, assisted by his knowledge of the country, he succeeded. From the 1,000 foot level of the floor of the valley the line runs up to and over the ridge of the mountains in a direct line between the salt fields and Swanson, this ridge having an elevation of more than 8,700 feet. On the opposite side of this mountain the line drops about 5,200 feet into Swanson. Where formerly it took 13 days to carry eight tons of salt out of the valley, buckets containing 700 pounds of salt are run entirely along this tram in two hours and 20 minutes, these being run one minute apart and traveling at a rate of 500 feet a minute. This tram works practically the year round, day and night, and estimating that it runs 20 hours each day, 11 months in the year, about 138,600 tons of salt would be taken out of the valley annually. . . .

A wonderful valley of salt is Saline Valley. It is more than 1,500 acres in extent and altho the depth has not been ascertained it has been tested down more than 30 feet, and thus far nothing but salt has been encountered. It is claimed that there are 90,000,000 tons of this material in sight. Estimates show that a foot of this salt will average 120,000 tons per acre and to remove a foot of this valley or "playa" at a rate of 20 tons an hour would take at least 30 years. Scientists claim that this salt is being deposited almost as rapidly as it is being removed at this time.

The harvesting of the salt is an interesting process. The first step is the flooding. For this work mountain water is secured from a 60-inch spring. This is carried to the playa in steel pipes, which may be moved to any part of the large field. This water, assisted by the moisture which comes from below, dissolves the salt for possibly a foot in depth, forming a sort of saturated solution, which, upon reaching this stage, sinks deeper into the salt flakes, leaving it in such a condition that the workmen may walk upon it in safety. Within a few days the intense heat of the valley sun causes evaporation of the water in the uppermost inch or so of salt, after which the salt is as white and pure as snow and is ready for harvesting.

An automobile plow has been arranged for the gathering process and as this travels back and forth across the fields of white it collects the upper inch of salt and arranges it in long, even rows, these later being piled in "stacks" by workmen with shovels. Later the salt is loaded upon wagons holding 1,200 pounds each, and is conveyed to one of the loading stations on the field, after which it is taken in small rail cars to station No. 1 and dumped into the tram buckets. Once in these buckets, it needs on more attention until the opposite end of the tram is reached, where, in a very few seconds, it is emptied.

The empty buckets are started at once upon the return trip to the valley, while the salt, just emptied, is rushed to the drier, electrically operated, and from there to the packing department, where it is placed in boxes and cartons ready for table use. Except for being dried, the salt is used just as it is taken from the field.

The trip from Swanson to Saline Valley is now made by workmen and visitors alike by the "bucket routes." The ride is a thrilling one from start to finish, but the workmen and the bucket riders take it without so much as a thought of danger. Provisions for the camp are carried over the tram.—Popular Mechanics.

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WORKERS' COLUMN

(Continued from page 16)

1. All who are of faith are the children of Abraham. (Spiritually).—v. 7.
2. The promise of salvation given to Abraham was the same gospel which is now preached to the Gentiles, Abraham's blessing to the world.
3. Those who have faith receive the same blessing as does Abraham.—v. 9.

III. The Law Demands Faith for Justification.—vv. 10-14.

1. The law can only curse, because none can continue in all things to do them—v. 10.
2. The law demands that men shall be justified by faith.—vv. 11, 12.
3. Christ's death, satisfying the demands of the law, makes possible justification by faith.—vv. 13, 14.
   a. By becoming and removing the curse of the law.—v. 13.
   b. That the law might be removed and the faith of Abraham become effective.—v. 14; Cf. v. 8.
   c. By removing the law and bringing the promise of the Spirit.—v. 14.

IV. Faith Preceded and Superceded the Law.—vv. 15-29.

1. God's covenant was made with Abraham and Christ.—v. 15.
2. The law did not disannul the covenant of Abraham because it was not of promise.—vv. 16-18.
3. The law fulfilled a special mission only until the promise to Abraham was fulfilled.—vv. 19-24.
   a. It was added because of transgressions and afforded a mediator.
   b. It included all under sin.
   c. It was a schoolmaster to bring men to Christ.

V. Faith Brings the Promise of Abraham to All Men.—vv. 25-29.

1. It brings what the law taught.
2. It makes all who believe the children of God.
3. It makes one all who are in Christ Jesus.
4. It makes all who are in Christ Abraham's seed and heirs, according to the promise which God made to Abraham and which promise he believed.

VI. Abraham's Faith Led to His Obedience to God. His Obedience was the Proof of His Faith.

THE CALL FROM BEYOND.—Rom. 15:20-29

January 28

I. Advantages in the Districts Beyond.—vv. 20-22.

1. No interference with the work of others.—v. 20.
2. Bearing the news to those who have never heard.—v. 21.
3. A field that may be fully occupied without thought of going elsewhere.—v. 22.

II. Conditions which Constitute a Call from Beyond.—vv. 23, 24.

1. The mission at home fulfilled.
2. The message having been given to all at home.
3. The longing to tell the gospel to others.—v. 23.
4. The opportunity of going.—v. 24.

III. The Nature of the Service.—vv. 25-28.

1. Ministering temporal blessings to the needy.—vv. 25-27.
2. Ministering the fulness of the Gospel of Christ.—vv. 28, 29.

CHRISTIAN MONITOR

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A VISION OF THE POWER OF GOD.

Psa. 19

February 4

I. The Vision.—vv. 1, 2.
1. The work of God in nature.
2. What the heavens and the earth reveal of God.

II. The Universal Vision.—vv. 3-6.
1. It appeals to people of every language.
2. It is known in all the world.
3. It is as evident as the sun.
4. Its effect is as real as that of the sun.

III. The Effect of the Vision.—vv. 7-14.
1. It increases reverence for the Word of God, by contrasting His works with His words.
   a. Revealing the right.—v. 7.
   b. Bringing joy.—v. 8.
   c. Bringing purity.—v. 9.
   d. Proving their own worth.—v. 10.
2. Warning of spiritual dangers.—vv. 11, 12.
3. Saving from sin.—v. 13.

IV. Obedience to the Vision brings Purity and Fellowship with the Lord.—v. 14.

The Christian Monitor to new subscribers for one year for 50 cents, for a limited time only.

The Texas peanut crop this year is estimated at 21,000,000 bushels. Farmers are receiving $1 a bushel for them, and $12 a ton for the hay. The value of the crop and its byproducts is estimated at $24,200,000.

Of the 255 women candidates for county offices in 92 of the 105 counties in Kansas at the recent election, 151 were elected. Only 17 counties in the state will be without women county officers.

A Scotch surgeon has discovered a new process for examining the organs of the body. By the new process each living organ is clearly revealed. Blood clots on the brain, abscesses in the liver, diseased parts of any organ, etc., can be clearly seen. The use of the apparatus is possible so long as the molecules of the body live.

The pink boll worm which is considered by cotton growers to be the worst evil that can invade a cotton region, has been discovered in Mexico within 200 miles of the border. The Government is taking stringent measures to prevent if possible the entrance of the pest in the United States.

Arabia has a tract of unexplored territory nearly five times the size of Great Britain, while nearly a quarter of Australia has not been visited by civilized man.

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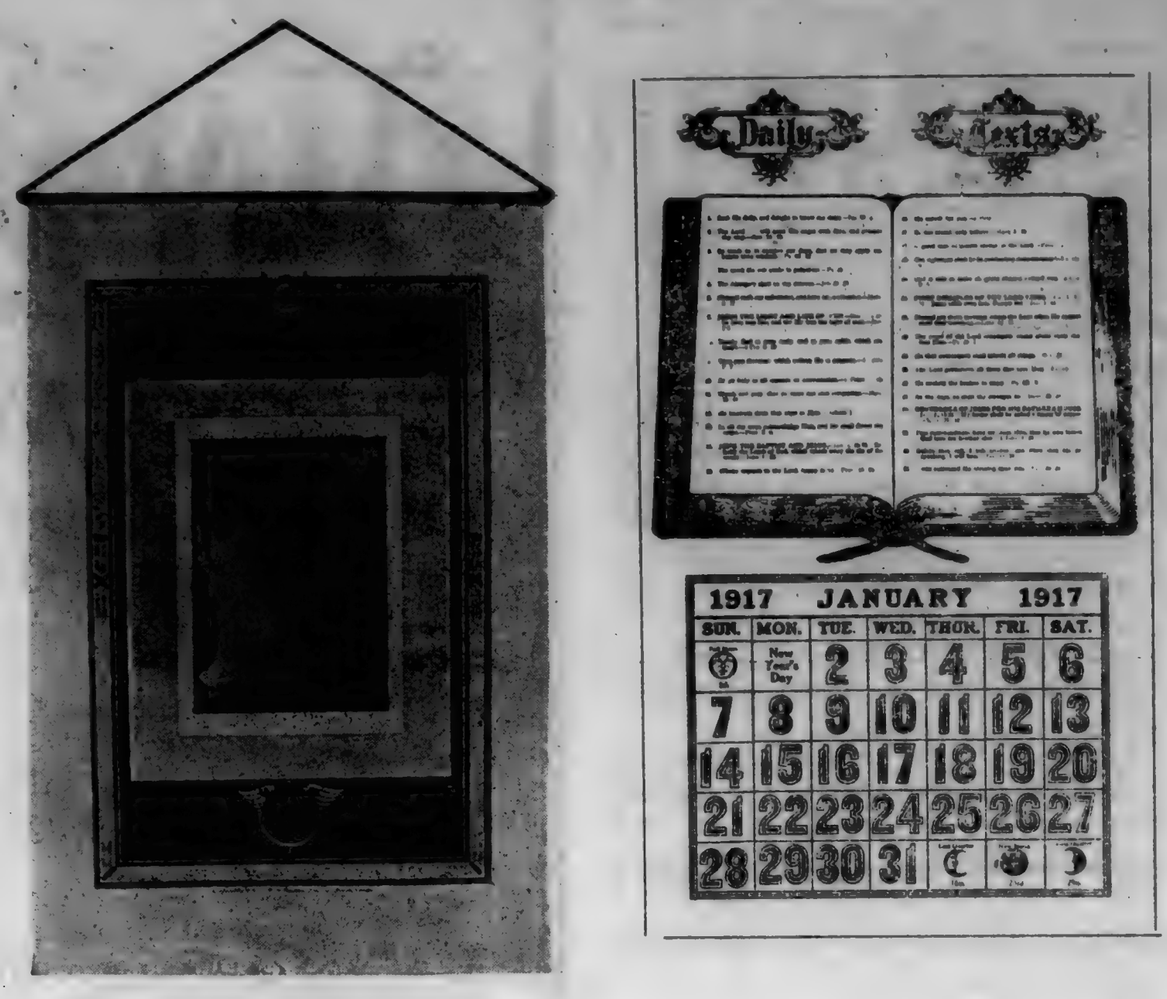

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CHRISTIAN MONITOR

FEBRUARY, 1917

SELECT READING

WINTER

Clayton F. Yake

'Tis winter! The cold winds whistle o'er the fields that lately were green and verdant but now are brown and sere. The trees stand so spectral-like along the road and in the fields, throwing their ghostly morn-light shadows upon a partially snow-covered earth. Everything in nature has turned bare and brown with the exception of the evergreens—the pine, cedar and hemlock. Even our feathered friends have disappeared that sang to us those beautiful summer melodies, and in their stead we have the chirping chick-a-dee and the snow-bird and a few other friendlies. But we can't help to see the crow, black and ghastly as he appears, hovering about everywhere and adding to a certain extent to the scene of winter the idea of desolation. The idea prevails that the pulsation of all in Nature has ceased for a time, and here is nothing but a scene bearing a semblance of death.

And then I am carried away to the horror stricken battle-fields of our dear old Europe—that country that has in times past borne the high title of "mother" to us now Americans. There is something in all human beings regardless of color, nationality or creed that is kin—something that makes the one like the other to a certain degree—and the Christian can not help but feel his connecting link with all peoples no matter where they are, what they are and whether they are enemies or friends.

So then I think of winter in my native country, and it brings to me the scene of death, I cannot help but see in a far greater sense the ghastly scenes of war-ridden countries just across the Atlantic.

The scenes in and around Verdun—that slaughter-pen of The Great War—the scenes all along the frontiers of the fighting nations, shrouded in the garb of Winter, makes them all the more ghastly and horrid. And then from these scenes, not so much the dead as the wounded and the loved ones at home, whose source of support has been taken away, are formed the real part of this suffering humanity.

The persecuted Armenian Christians, the poor Belgians, all loom up in my mind. Think of the suffering ones? Driven from homes they have toiled for and dispersed even worse than our French Acadians, and left to provide their own support as best possible, or as God should provide. There surely is a scene of winter, without the winter of nature existing, the winter of persecution, the winter of suffering. Suffering for what? Yes, I say, for what?

I will let you answer.

But all these scenes of suffering just point me back to another scene. That scene which, since it was enacted, has changed the course of all history; that scene that was the means of giving to the world the only ray of hope that could ever be given it—and that is Calvary.

When the heavens were darkened from the sixth to the ninth hours, when a desolation appeared all around to but a few and victory to the great cheering crowd, there was a **real** Winter. Yes, a **winter** of marvelous suffering, but with it all, the Spring of love.

I say Calvary was a **winter** for our dear Jesus. When the sun no more shed its rays, when the heavens were black with a furious storm, He suffered the ignominious death of the cross, but just when all seemed lost there came a shock as of a mighty earth quake and the vail of the temple was rent from top to bottom, and the multitudes wavered and sank under the weight of that awful crime, and muttered, "Truly this was the Son of God."

But that hour was a dark one—the darkest one the world ever knew, but as we know now and are thankful for, it was the hour just before the dawn.

Again I ask you the question, "Why? for whom?" And you know the answer. It was for your and my sake; it was for your and my sins, and it was for your and my salvation. The best we can do will never pay the cost of Calvary. Our whole life spent for the Master is but a little item toward that great love the Savior has shown, for we are still saved by grace.

So I ask the question, "Do you have the right? Are you justified? Are you doing your duty in the light of His life to live one of those nice, everyday Christian lives of ease, mirth, enjoyment and self-content—one of those easy-going lives that the world is so full of today?

Are you not bought with a price? You don't belong to yourself then. You are not your own. You are His and His alone. All your services will be His, for everything you can or will be able to do will not recompense Him for His infinite love. No, they can not and never will. So do His bidding regardless of where or to what it calls you. It may not be the easy task to do, for the world rejected Him and naturally it will reject you. But the consecrated service should not be difficult for He says, "My yoke is easy and my burden is light."

But the path is narrow that leads to the reward of service and few there be that find it. So you may be sure that trials and tribulations will arise, that persecutions will follow. "But he that endureth unto the end shall be saved." And assure yourself of this one fact that if your life is void of trials and oppositions that you are where you would better not remain. Do not seek the path of least resistance, but follow the path of duty. Be true to yourself and to your God; turn neither to the right nor to the left, but follow your God-given convictions and you will some day find your reward. Your path of duty may not be clear now perhaps, but prayer without ceasing will eventually disperse the clouds.

And do not dodge duty because of bits of trouble and persecutions. Do your duty. Don't be afraid of **winter** even tho the storms of trials may tatter your garments and disfigure your body. Remember that, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake: Rejoice and be exceeding glad, for great is your reward in heaven."

While writing this I have before me plants nurtured and cared for in a warm room during all these cold winter days, and they well repay my careful attention by their fragrant blossoming. They thrive and are hearty under a favorable environment, but how soon, I say, how soon, they would be marred and in a very short time utterly destroyed if I should put them outside in the cold blustery winter wind. They have no endurance ability and of course would soon be frozen.

And so with the Christian who follows just those nice and favorable paths of life and does his services where conditions are just favorable. His life may be fruitful and may blossom, but if he is ever compelled to meet the **winter** of persecution he will be subject to almost utter destruction.

As I walked from the house this morning I saw standing by the gate an old rosebush tattered and torn and broken by the cold north wind. The ice of a few days ago had bent it low and in its stooped form it looked ragged and old. But I examined one of its broken branches and noted that there was in it still the real life-sap and I was awed. I was made to think of the glorious spring that shall soon be here again, if God grants the time, when I shall with greater joy than I now get from my potted flowers, go to that dear old bush, profusely decorated with the fruits of winter's suffering, and pick from it a beautiful fragrant rose. And I shall truly enjoy it, for I know the bush will be glad to give it with a remark

(Concluded on page 63)

CHRISTIAN MONITOR

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MOUNT VERNON, THE NATION'S PROPERTY

Not so long ago a young gentleman from the Middle West called upon me. He was intelligent, and I assumed from our general talk that he had been educated in some public school. During the course of our conversation he asked me about the places of interest in and about Washington, and rather diffidently inquired which one I thought would be most worth while for that afternoon.

I was hardly prepared to answer, there is so much to see and hold the attention in the Capital City, but, after a moment's consideration, told him he could not go amiss if he went to Mount Vernon. That at this season, the early spring, the grounds were lovely and the wonderful old garden a thing of beauty.

"Thank you very much," he replied. Then he asked the amazing question: "Is the place private property, and to whom does it belong?"

I could not reply at once. When I had command of my voice I told him the estate had once been owned by a family by the name of Washington; that the house, or mansion, as it is called, was built by Lawrence Washington in 1743, and at his death went to his brother George; that the estate remained in the family until 1858, when it became the property of the women of the United States. Then I hurried him off. I wished to make the trip, the pleasantest way was by steamer, and it left in an hour.

This young fellow was not alone in his ignorance. A few days ago the following was seen in the Washington "Star." It is a question asked of the courteous superintendent of Mount Vernon, Mr. Young, by a well-dressed and, evidently, intelligent man, who approached him, saying:

"Pardon me, sir. Can you tell me whose house this used to be?"

Because of these two incidents, I am going to tell a little story I think every American girl, and boy, for that matter, should know.

Quite a good many years ago, sixty-three, to be exact, a young Southern woman, Miss Ann Pamela Cunningham, of South Carolina, visited Mount Vernon. She was filled with patriotism, and the home of the father of his country had long been a shrine to her. It is not likely she expected to find the house and grounds cared for as in the days of Washington, but she was utterly unprepared for the neglect and ruin that greeted her eyes. For fifty years the once magnificent estate had been steadily going to pieces, and the then owner, John Augustine Washington, great-nephew of General Washington, owing to financial difficulties, had done nothing to put the property on a paying basis. The fertile farmlands were uncultivated; the house and outbuildings showed grievous signs of neglect. The mansion was uninhabited save by bats and owls, and the tomb, wherein lay the bodies of George and Martha Washington, showed the need of immediate attention.

Owing to money troubles, Mr. Washington had offered the estate for sale, first to Congress, then to the State of Virginia. Both the Congress of the United States and Virginia turned deaf ears to the suggestion that they acquire the property, and at the time Miss Cunningham visited the place several people were trying to buy it for a pleasure resort. One man said it was his intention to turn it into a beer-garden, if he was fortunate enough to become the purchaser.

It was then a wild, well-nigh impossible, idea took possession of Miss Cunningham. She conceived the thought of buying it, with the help of the women of the South, and when that thought entered her mind conditions were very different from what they are today. Southern gentlewomen shunned publicity. There were no business women, no women clerks, no women stenographers. Therefore it was something of an undertaking for a woman to undertake to raise the $200,000 Mr. Washington wanted for the two hundred acres of uncultivated land, the crumbling mansion, the outbuildings, a wharf, and certain other farmlands not mentioned.

Miss Cunningham herself had little wealth and little influence, but she set her mind to do this thing. Under the assumed name of "A Southern Matron," she sent letters far and wide, and for more than two years begged the fair daughters of the Southland to engage to the holy cause of collecting the requisite amount of money.

The result was not encouraging. She raised but little money. Then the North came to her aid. The press suggested the "Southern Matron" make the effort one in which all the women in the United States should take a part. She did not wish to do this. But failure stared her in the face, and she yielded, with the stipulation that after purchase the estate should become the property of Virginia.

At first this was not understood, and the project met with immediate response from all sections. When it became generally known, however, apathy was instantaneous. Contributions ceased, and it looked as if Miss Cunningham's efforts would come to nothing. It was then that John McPherson Berrian, of Georgia, suggested the formation of the Mount Vernon Ladies' Association of the Union, each State to be represented by a vice-regent, and these regents to administer the estate.

It was a wise thought. From all over the North and South money flowed in. Great fairs, lasting a week or more, were held in various cities, and five years after the mailing of the first letter asking for aid, Mount Vernon came into the possession of the women of the United States.

Virginia agreed no tax should be levied on the estate so long as the property was kept in the perfect order of the time of Washington, and from the day the charter was granted there has been untiring effort to make the mansion and grounds a replica of the days of George and Martha Washington.

This meant labor. Letters, diaries, historical collections, all over the country, have been searched for information relative to the appearance of the house and grounds and outbuildings. So minute is the effort to reproduce conditions that, some time ago, in removing layer upon layer of old wallpaper, the original pattern, put on by Washington himself, was discovered. A piece of this paper was sent to a manufacturer, and today the banquet-hall is repapered in the style of long ago.

The story goes that Washington was expecting a visit from Lafayette. The banquet-hall needed freshening. Washington selected the paper and was himself helping to put it on the walls when Lafayette arrived, unexpectedly. Not to be outdone by the father of his country, the Marquis enveloped himself in a great apron and hung paper until the room was finished. This comes from one of the Washington diaries. Another entry states:

"One hundred cows on the plantation and have to buy butter for the table."

Even the shingles used in refreshing the roof, three years ago, are made after the style of those put on by Lawrence Washington when he built the house, and

(Concluded on page 63)

EDITORIALS

A PRACTICAL VACATION:—How to spend the Christmas vacation to the best advantage is a real practical question to many a student in our schools. There always are those who for various reasons cannot go home. To remain at the school, with the majority of the students gone and with the regular school activities discontinued, is an uninviting prospect. So it is a real problem to not a few as to how and where to spend their vacation.

Within recent years the movement of sending groups of Christian students into nearby communities to engage in definite religious work, and thus make practical use of their vacation, has been growing. The benefits derived from such activity by the students, the institution and the community served, encourage further enlargement of this work.

The writer recently had the privilege of listening to the reports of three such groups that had gone out from one of our own institutions to spend the recent holiday vacation in evangelistic work. The report made to the student body gave us the conviction that while the students directly engaged in this work profited the most, nevertheless their experience will have its influence for good upon the entire student body. These fifteen young men came back to their institution with a different outlook upon life and its problems which will influence their thought life and the thought life of the entire student body to a greater or lesser degree.

Figures cannot accurately set forth the results of a work of this kind, in fact the real value of such a work cannot be determined by man, nevertheless figures do give us some idea of what was undertaken and accomplished in so far as visible results are concerned. There were three groups of young men who did work in three states. The total number in these groups was fifteen. They held thirty-nine regular evangelistic services, ten children's meetings, and ten special services. They made one hundred and sixty-nine visits, besides handing out about four or five hundred hand bills. Seventeen souls confessed Christ, and several were reclaimed. The three groups worked thirty-three days, or an average of eleven days for each group.

According to their own testimony these young men were made to appreciate and realize more fully the following truths: That Christ must first of all mean something real and definite to them in their own lives before they can bring Him to others, that a mere profession without the actual possession of Christ will never make a soul winner; that without the ability to adapt themselves to local conditions and thus make their faith in Christ practical little can be accomplished for others; that a purely theoretical religion will not meet the needs of the struggling masses; that Jesus only can satisfy the needs and longings of humanity; that God does answer definite prayer in behalf of others in a very definite manner; and that the actual experience of labor in the field is different from the idealizing in the class room.

With these truths impressed anew upon their minds by actual experience these young men cannot be the same as they were before they engaged in this work. Neither can the institution be quite the same with these fifteen young men in it. Their experience, and new and stronger convictions, will give color to the convictions and ideals of the student body. It is the close personal touch with the masses that college students need at frequent intervals to prepare them for the most efficient Christian service. The environment and atmosphere of the class room is different from that of the masses in the work-a-day world. College life is not the normal life. The tendency of college life is to idealize. This is needful, but there is always the danger, when students are removed from the problems of actual life as found among the masses, to minimize or fail to see the practical side of life and over emphasize the ideal. One aid in maintaining the proper balance between the two extremes is to send groups of Christian students out into the field whenever possible for a season of definite Christian work among the common people. To the degree that a Church school can keep its student body in vital touch with the real work and problems of the Church can it render the service the Church rightfully expects.

PECULIAR LOGIC:—It is always of interest to note how people in defense of an evil make certain deductions from certain facts in order to bolster up their cause. To reach the conclusions they do they show little regard for truth, or else thru a process of reasoning, unknown to others, they arrive at the conclusions they do.

Recently we received gratis, for use in the Christian Monitor, copy from The National Wholesale Liquor Dealers Association of America. The material consisted principally of excerpts from an address of the president of the Association whose burden evidently was to convince his hearers that prohibition does not prohibit.

To prove his point he cites the fact given in the annual report of the Internal Revenue Commissioner that the tax receipts on distilled liquors for the last fiscal year were over $13,000,000 in excess of those of the preceding year, and states that the increase in the consumption of liquor per capita has been "most rapid since the adoption of statewide prohibition." He concludes: "All of which proves very conclusively that prohibition does not prohibit."

Let us give a few facts from the same report which the president of the Association evidently overlooked or possibly thought it best not to mention.

During the last fiscal year thirty distilleries ceased operations. In the same period there was a decrease in

the production of fermented liquors of 1,174,586 barrels. There was a decrease the same year of 4,362,599.4 gallons in the production of fruit brandies, or a little more than 50 per cent. In the production of distilled liquors there was an increase of 116,989,692.6 gallons, which increased the tax receipts for this kind of liquor $13,385,692.80. This fact the liquor man quoted correctly, but note what the report says further. "This increase consisting mainly of alcohol and other high-proof spirits, was in a large measure due to the unusual demand for this class of spirits for export and denaturation." This fact the defender of booze did not give, but made it appear as tho the additional liquor was consumed as a beverage.

The liquor crowd is welcome to all the comfort they can extract from this report. If their conclusions, reached by a violation of the laws of logic and sound reasoning, give them temporary comfort we would not want to rob them of what little comfort they may enjoy therefrom. However, there is a most striking contradiction noticeable between their bold and boastful statements and their business conduct. If prohibition does not prohibit, but instead increases their business, then we can come to only one of two conclusions according to sound logic; either their statements are brazen falsehoods, or else they lack in business judgment when they spend hundreds of thousands of dollars annually in opposing prohibition—that which they repeatedly claim increases their sales. Ordinarily the business man who would annually spend a percentage of his profits to oppose that which increases his business, and bitterly stand opposed to it, would be considered a fit subject for examination by some commission. The liquor dealers certainly place themselves in a ridiculous and unenviable position.

The liquor crowd may be able to fool some ignoramuses by their queer logic and their inconsistent conduct, but to the respectable, thinking American citizen it but reveals the mental and moral calibre of the advocates of an evil and corrupt traffic. No man who is interested in the progress of his country and in the welfare of his fellowman is to be found arguing in favor of booze, because he knows that there is not one sound argument in its favor, and that greed and not humanitarian motives prompt men to engage in a traffic that is diametrically opposed to all that is good, noble and pure. Despite their statements that prohibition does not prohibit the spectre of national prohibition is haunting the liquor crowd night and day. They, like the drowning man, are grasping at every straw in the hope of gaining a new lease on life. This perhaps accounts for their very peculiar logic.

THE SACRIFICE OF CHILDHOOD:—The greatest losses of a country engaged in warfare cannot be computed and expressed in dollars and cents. The actual money expended in prosecuting the war, the number of lives crippled and lost can be computed, but the losses in the destruction of property, productive labor, the hardships of millions of widows and orphans, the losses in moral and spiritual values which extend thru generations to come, no man can estimate. The injustice and wrong done to the children of a nation at war is a terrible price to pay for a little national pride, glory, or prestige that may possibly come to a nation. War always lowers the moral standard of a nation.

In the August number, last year, we editorially called attention to war conditions among the children in Germany. We now have at our command a few facts relative to conditions in England.

"Sir Edward Troup, permanent Under-Secretary at the Home Office, states that punishable offences have grown in seventeen of the largest towns of England about 40 per cent." This increase in criminality is attributed principally to the loss of discipline due to the fathers being away; "to lessened educational efficiency, caused by larger classes for each teacher, part time sessions, or of leaving school at an early age." Sir James Yoxall states that "between 150,000 and 200,000 children between the ages of eleven and thirteen have been released from school to do war-time work. With the older boys and girls particularly there are evils attendant upon the earning of large wages—impatience of control, unwillingness to learn how to do things in the best possible way, and the rush to amusements which have the same general tendency. There is an unsettled state of mind leading to a desire for adventure, for excitement, with its attendant impatience with ordinary tasks and with discipline, accompanied by a great increase in truancy."

War—brute force—always has a tendency to develop a reliance upon material forces and "not upon the power of love, unselfishness, and consideration for others." It fosters the spirit of returning evil for evil, only do worse to your enemy than he did to you. War always makes its appeal to selfishness in some form or other, and hence the children lose that incentive which develops a beautiful unselfish character and spirit. They become self-centered without that vital helpful interest in others which is the logical fruit of the Christian life. War is anti-Christian and hence it cannot be otherwise but that it fosters anti-Christian principles and tendencies.

Lord Haldane in a recent speech called attention to the fact that 90 per cent. of the children of England receive no form of instruction after the age of thirteen. He considers this as one of the most vital concerns of the country. All the nations at war have but one aim now, that is to win the war. Only those things which contribute to this end are encouraged and fostered, all other interests are, for the time being, secondary. By so doing they are sowing the wind only to reap the whirlwind. With virtually identical conditions prevailing in all of the warring nations the moral and spiritual outlook for the next generation is gloomy and foreboding indeed. To sacrifice the manhood and wealth of a nation to the war god is awful to contemplate, but the awfulness increases when we think of the moral sacrifice of the childhood of a nation—the future generation.

TO OUR SUBSCRIBERS:—It is with gratitude that we can announce that never before have so many subscribers renewed their subscriptions so early as this year At this writing our cash receipts thus far this fiscal year are almost equal to the total cash receipts for the year ending April 30, 1916. We notice, however, in looking over our list that there are still quite a number who are in arrears. We request that you renew at your earliest possi-

(Concluded on page 62)

CHRISTIAN LIFE

THE STANDARD OF THE CHRISTIAN IN SOCIETY

Wilma Smucker

The relationship of Christians when associated in any way should be founded primarily on purity. One cannot be considered a Christian if in society his conduct does not come up to the standard of purity that he knows to be right. If our ideals are high, low, mean gossip will be done away with, and people will be benefited by our company. Cheerfulness and steadfastness should mark our conduct; humility our manner. Trust can be placed in a person who is cheerful, inviting confidence, and who is always the same whether at home, church, or social gatherings. No one can trust a person who is fickle or conceited.

Christ while upon the earth was an ideal man to have in a company. He could speak with intelligence on any subject, he could persuade with power, and he could adapt himself to all surrounding on all occasions. He was popular among old and young, and yet His attitude, even during His triumphal entry into Jerusalem, bore no evidence of conceit, and His manner no mark of pride. With His friends He was agreeable. All the wit and cleverness of all the ages were at His command, yet He did not flaunt His virtues in the faces of his associates. With those who made themselves His enemies He was always dignified, never allowing His temper to become master of Him, never meeting their arguments in an unfair way but facing their accusations squarely and honestly.

Christ can be real to us today. If he were with us at our various gatherings and in our daily life, too, no doubt many would change their manner of conduct. What an opportunity, we think, to associate with so noble a character to unfold to Him our plans, to ask His advice and receive from Him such helpful information! And yet every day we disregard chances to tell Him all.

Standards of society everywhere would be raised if we recognized Christ as the Christian's example. But all are prone to imitate some one else and in following others we lose sight of the Great Master. We indulge in trifling talk, we criticise the good work of others, discouraging our fellowmen and killing the little good in our own hearts. This sort of thing does not find the world any better when we leave it than it was when we took our place here, and it surely does not promote Christianity.

After all the prime object of living is to glorify God, and the apostle's advice stands out as a guide post for the Christian in society: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—(Eph. 4:29).

Orrville, Ohio.

TWO WAYS OF PUTTING IT

One of my little cousins set me thinkin the other day," said Mary Violet. "I was walking up the street rather absent-mindedly when Chris passed me on his wheel, and after him, bent down over his wheel, raced my small Cousin Harry. Both the boys bowed to me, and Harry turned back and came to meet me, quite proud of his speed.

"'Why, Hal!' said I. 'where did you get that wheel? I didn't know you had one. How fine!'

"''Tisn't mine,' he said, as he got off and stood holding it in an affectionate fashion. 'Chris has a new one, and this is his old one he's letting me try.' He spoke with such shy pride and satisfaction; his eyes fairly danced. I agreed that that was very nice, and then, with one of my absurd notions that it is never advisable to let a chance for a good moral go by, I said to that smiling little fellow, all aglow with his new enthusiasm. 'But, Harry, if you want to really ride well, like a genuine man, don't sit that way: sit up straight. You were all doubled up like a baby.'

"All the zeal flickered right out of the boy's face. Before I knew what he meant to do, he just mounted that wheel and vanished up that street.

"The instant he had gone, I blamed myself for my stupidity. What a blundering, hasty, unsympathetic thing to say to a boy all alive with a new interest and ambition! Why hadn't I caught the spirit of the occasion—caught my chance to make his friendship with his grown-up cousin a surer and stronger thing? Why didn't I say, 'How fast you are getting on! How kind of Chris, wasn't it? Do you think Uncle Rob is likely to buy one soon? I shall expect to see you come riding over to our house next week! What make is it? Do you prefer that? And do you call that a better-wearing machine than—?' etc., etc., etc. And then, when we were right in the midst of a lively discussion, he would have really been pleased if I had suggested, 'And oh, Hal, you are beginning so courageously, I do hope you'll be one of those splendid sit-straight-up wheelmen. You could be a really fine one.'

"Oh, I realized my mistake. It was just a bit of selfishness, too, that had led me into it. I wanted to help the boy with good advice, but I was not generous enough, self-forgetting enough, to try to think how to do it in exactly the way that would help and encourage him most. My kindness came to an end too soon, you see.

"This morning Harry's sister told me that he did not want to ride over to our house on his own wheel. 'Mary says I was all doubled up and didn't know how to ride any more'n a baby.' The poor little fellow had come home discouraged and cross over it. I thanked Nell for telling me, and I'm going to make it all right with Harry this very morning.

"But I have been doing a great deal of thinking. In more serious matters, when we really want to help any one to be a 'genuine man'—to be 'upright' in the highest sense of the word—don't you believe we often fail to help because our kindness does not go far enough? You know 'if there be any virtue and if there be any praise.' Might not that mean 'speak' of those things as well as 'think' of them and search for them? I am going to try, after this, to keep watching for the good things, and speak of them first."—Girls' Companion.

COMMEND FIRST

A young girl who was singularly successful in teaching in the public school was asked one day why her pupils never went home sullen or resentful or unhappy. "Do you never have to reprove them?" asked a perplexed friend. "When I have occasion to correct my boys and girls for some misconduct or lapse of work in school they pout, or even cry, but your youngsters never look provoked. If it is not a secret, please tell me how you manage it."

And then the young teacher laughingly said it was no secret, but the putting in practice of some wholesome advice given her by her grandmother when she was a little girl. "Agatha, when you grow up and have to deal with people," said the wise old lady, "it may be necessary sometimes for you to disapprove of what they do, but always remember that if you praise them first you can say most anything without offending them. Commend first, and then do your faultfinding, if you want to succeed in any walk in life."

Of course, the little girl regarded the advice lightly, but later she discovered

that it is the oil that makes the wheels go smoothly in every bit of life's machinery. It took some years to think it out, but when it was assimilated by the active brain it influenced every act of her life. It was no wonder that she was rapidly gaining recognition as a successful teacher, for her pupils loved her and recognized the fairness of her every word and deed. If a boy failed in his arithmetic lesson, she called public attention to the fact that he had tried his best, if she honestly could, and if that was out of the question, she recalled his good work in some other branch. Her criticisms were uplifting, for they recognized that the pupil had higher possibilities, and even her government always recognized the inherent desire of all the pupils for order and quiet. She really believed that boys and girls would rather do right than wrong, and she governed them on that basis.

A young man who was unexpectedly called upon to manage a bunch of men. all much older than himself, was badly frightened until an older friend said, honestly: "John, you can manage them all right if you'll remember to jolly them." And John did "jolly" them. He succeeded a "boss" who was a grumbler, and whose only way to praise the men was to forbear finding fault with what they did, so it was easy to drop a word here and there to encourage the workers. Why, those men would undertake anything for that young fellow, simply because he was generous with his words of commendation. And when he had occasion to correct any part of the work, they realized that he was sorry to have to do it. "You wouldn't catch me leaving a broken dish on the table for the Missus to find like that," said one young woman to another, as an accident happened to a choice dish in the kitchen. "She'll be mad as anything. Why don't you throw it into the cistern and let her think it's set away in the cupboard?" But the other answered, serenely: "You just wait until she comes in and you'll see what a nice way she has of scolding—no, it isn't scolding, either. She'll be disappointed, but not so bad as I am right now. Mrs. P—— is a lady." And when the mistress of the house came in the visitor had a chance to see how a lady reproves. She said she was sorry the dish was broken, but as it happened so rarely, and as Maggie was so very gentle in taking care of the pictures and ornaments, the loss of one dish was not great, after all. Do you suppose Maggie wanted to bang the dishes the next time she washed them, or any other time? A sharp rebuke might have made her long to smash things, but a gentle word of commendation and a little reminder that the dish was one liked because a friend now dead had given it, made her doubly careful in all her work thereafter.

And did you ever see the person who did not like commendation? There ought to be a school to teach young men and women the art of appreciation. Some people say it is insincere and hypocritical to be praising others and their work, but when it becomes second nature to commend, as it does with those who really try to see good in everything and everybody, then there can be no insincerity about it. Why, tact is nothing but the religion of Jesus Christ put into every day use. It is interesting to read the Gospels, solely to pick out the many times Jesus commended weak, erring human beings. And his only sharp words of disapproval were for the Pharisees, who were never satisfied with anybody, not even the sinless Christ himself. Anybody can find fault and criticize, but it takes a Christian to commend. And when we stop to think it over, don't we like the people best who can sugarcoat their suggestions in telling us of the errors in our work? Of course we do! We are not in a class by ourselves, but merely members of the great human family, faulty, full of inaccuracies and prone to make mistakes, but we are willing and anxious to be shown the right way, and to try to do the right thing, if only we get credit for really trying and for the little good we have accomplished. In short, if we are commended first, we will put forth the utmost effort to do better, and that is all any mortal can do.—Sel.

THE ANGEL OF THE HOUSE

The mother, a widow, was delicate, but she worked for her child from morning till night. Before she left for school in the morning, Bessie would go to her mother and say: "I don't like the way you have done my hair—you must do it over again." Then she would pull off the ribbon and tangle her hair, and worry her mother until it was to her liking.

She would play on her way home from school, and reach home at the last minute, late for dinner. Then she would call out: "Oh, mother, I must have my dinner this minute, or I shall be late for afternoon school. What is there for dinner?" And if it were not what she fancied, she would put herself into a terrible temper, and go to school dinnerless.

At last, just after Bessie's fifteenth birthday, and when her chief thoughts were of going out, reading and dressing, the doctor called her aside and spoke seriously to her: "For years," he said, "your mother has waited on you, and in this way she has increased her illness. Now she will never walk again, and it is your turn—you wait on her. There is One whom your mother knows and loves, who will take all you do for her as done for him; it is the highest service—are you prepared to enter it?"

Bessie was ashamed. In a moment her heart was touched. "Oh! how selfish I have been!" she cried. "Oh! Dr. Blair, is it true what you say of my mother?"

"Every word of it," was the reply. "Just ponder on it."

Bessie crept upstairs weeping, with a feeling in her heart that the world had somehow suddenly come to an end.

She listened outside her mother's door, and she heard her praying: "Dear Father, who lovest my child more and better than I can ever love her, soften her young heart and help her to bear this burden. O Jesus, open thine arms very wide, that I may closely lean upon thee, for I need thee in my helplessness more than ever."

Bessie heard, and, rushing into the room, she fell at her mother's bedside, and, in a fit of remorse, exclaimed: "Oh, mother, my heart is broken! Forgive me all the past, and by God's help I will devote myself to you every hour."

Mother and daughter became united in the sweetest bonds, for Jesus was their Saviour and Comforter, and it was beautiful and touching to see them together in the days of the mother's dependence on her daughter—the eldest leaning on the younger.

"What first touched you most?" we asked Bessie.

"Mother's gentle trust in God and the way she prayed for me," was the reply. "I had often heard her pray before, but the doctor's words. 'She will never walk again,' seemed to pierce my heart, and I felt as if God had appointed my idle arms to fill her need."

The doctor told Bessie to wheel her mother into the sunshine, and the mother's happy smile would follow her as she went in and out, and waited upon and cheered the invalid every hour of the day.

A letter came one day from an uncle in America, asking Bessie to go out to him and his wife, and they would make her heir to all they had, for they were childless. Bessie wrote: "I have a most blessed charge in a sick mother, whom I would not leave for all the wealth in the world. For fifteen years she spent her life for me, and God had to lay her aside before I could be brought to see the evil of my heart and ways, and the selfishness and uselessness of my robust health."

This so stirred up the uncle and the aunt that they came to England to see the widow and Bessie, and the perfect unity and sweet Christian life of mother and daughter won them both for Christ.

I wish you could know Bessie. But perhaps you know Bessie's Saviour? Ah, if you do, I need say no more, as your happy mothers would tell me, for "who teacheth like him?"—London Christian.

"To know the Lord." That is a bold aim for my finite soul, and yet it will be satisfied with nothing less. It is not by searching thou canst find God—it is by following Him.—Matheson.

"God would have no furnaces if there were on gold to separate from dross."

MISSIONS

NOTES AND COMMENTS

Only 70 Out of 1,000.—It is said that out of every $10 per capita that America is giving to churches, $2 only is for missions and benevolence, of which only 70 cents goes for foreign missionary work. In other words, American churches spend 93 cents of every dollar received to carry on work at home, while they give the remaining seven cents to bring the Gospel to the heathen. Is the proportion right?

America and Foreign Missions.—American Protestants last year gave $18,793,000 to foreign missions. This is a three-fold increase since 1902. This is a large sum, but when compared with the wealth possessed by the Protestants it fades into an insignificant amount. If Protestant Christians would consecrate the tithe of their income for a year this sum would be multiplied manifold. If all of them would recognize and adopt the New Testament principles of giving the sum would be multiplied many times more. The proportion of our income we give to the work of the Lord is an index of our love for Him. Because of the desolation in Europe it behooves American Christians to practice more self-denial and make greater sacrifice so that the Gospel of Christ may be proclaimed to every nation on the globe. What will America do for foreign missions this year? What she does for the spread of the Gospel will be an index of her spirituality. **No church can be truly evangelical in her faith that is not intensely evangelistic. The two are inseparable.**

A Change in 100 Years.—Just one hundred years ago the first New Testament in the Chinese language was published. Last year several Bible societies distributed more than 250,000 copies of the Bible in China. Since the first copy was distributed a hundred years ago thousands upon thousands of copies have been circulated among China's millions. Results of this work are evidently seen in the present progress made by Protestant missions in this land with its teeming millions. The Word is a silent but forceful witness wherever it goes. It needs no defence, as truth is able to defend itself. The Spirit uses it to bring conviction to the seeker after truth, and many have been led to seek out the missionary to learn the way of life more clearly because into their hands fell a portion of God's divine revelation. The Word will do its work if given a chance. May we during the present year do more to scatter broadcast the life-giving Word.

The Mormon Way.—It is said that the Mormon church has no less than 5,000 young men and women missionaries at work proselyting for her. They are not financially supported by the church, but are sent forth without purse or scrip and are supposed to make their own way. Recently it was discovered that one of these young women missionaries possessed with a good voice was a member of a Methodist choir in one of the large churches in Philadelphia. On Sunday she sang Methodist songs for which she was well paid, and during the week was free to travel from door to door in the interest of the Mormon Church. By deception and misrepresentation many people who are not firmly established in the true faith are led to accept Mormon teaching. We personally have known of such who were not aware that they were Mormons until the leaders they were following were exposed and made to admit that they were Mormon teachers. They quite frequently assume the name of some Protestant denomination under which they carry on their work of proselyting. They are to be found thruout America, but not recognized as Mormons in many communities. The true Gospel of Christ must be taught and preached with power so that believers may be firmly grounded in the faith so they will be able to detect the error taught by these people.

Waiting for Baptism.—India now has more than 150,000 applicants for baptism on the waiting list. These will be received after they are given the necessary instruction. In some sections a mass movement toward Christianity is in evidence. Whole villages are asking for admission into church fellowship. It is said the Christian population is increasing at the rate of 5,000 a month. The need for more worker to instruct these applicants is evident. Careful instruction is necessary in order to keep the church as free as possible of unconverted church members. These mass movements present a problem of no mean proportions to the missionaries. But they have to be dealt with in some manner. The motives prompting these people are perhaps not as high and lofty as those prompting people in this country to accept Christ, nevertheless, considering the heritage of centuries, the comparison may not be so unfavorable. Christ is abundantly able to save the heathen even tho they do come to Him out of motives that, to us, may seem base. It possibly would be the part of wisdom to pry a little more thoroly into the motives of converts in this country, and take more time to instruct them from the Word before receiving into church fellowship. Possibly the churches in America are making it too easy for people to get into the Church.

Missionary Mottoes.—"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

"What I spent I had—what I kept I lost—what I gave I have."

"God will not look you over for medals, degrees and diplomas, but for **scars.**"

"The best remedy for a sick church is to put it on a missionary diet."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"Unless Jesus Christ is Lord of all, He is not Lord at all."

"The church that forgets itself in its passion for others will in that forgetfulness find itself."

"That life is most worth living whose work is most worth while."

Small Beginnings.—With our present methods of organized Christian work it seems at times as tho there is a tendency to despise the apparently small and insignificant Christian deed. People are looking for great things to do in His service. But a casual study of the lives of successful Christian workers reveals the fact that their life work was great because of the little things done daily. The insignificant deeds became the significant. It is said that several years ago a school boy of fifteen in Korea invited some of his school friends to his home each evening to study with him. He introduced the New Testament as one of the books to be studied and always closed the meeting with prayer. As a result of his work there are now two Sunday schools in that village, and a church of between forty and fifty attendants, a number of whom were baptized recently. For these two years the work was kept up and is entirely carried on by the boy who is now but seventeen With a similar zeal and sense of responsibility what could not be accomplished by our young people in their respective communities? Opportunity on every hand for Christian service.

"We may tremble on the Rock of Ages but the Rock will never tremble under us."

"Get in the place of humility and you will be in the place of power."

FROM A COW-BARN TO GLORY

Henry J. Maier

Yang Liu Er (Yang is the family name, and Liu Er means the sixth son) first saw the light of day under the same circumstances that thousands, yes, millions, are born in China. It was in the small village of Yang Chi, about fifteen miles from Tsao Hsien, North China. His parents were very poor and so when he was just able to toddle about he started in to beg, and, if not enough food was procured in this way, he stole grain, cotton, etc., from his neighbors' fields. To the majority of Chinese lying and stealing are not counted as sins until they are found out or caught in the act. Not only are the children encouraged to lie and steal in their earlier years, but many a father feels real proud if his little son, two or three years of age, can curse and swear at him. The very things that we Christian parents pray the Lord to keep our children from are thought to be real accomplishments in the eyes of the heathen fathers and mothers.

About the age of fourteen Liu Er had a very severe sickness which left him quite deaf. He then went to work for other people doing farm work and feeding animals for which he received 1,500 cash (about 55 cents) per year and his board. During this time two of his brothers were received into our orphanage. Not many years later they both accepted Jesus as their Savior, and are now being used of the Lord in colportage and evangelistic work.

It was at the wedding of one of these brothers that Liu Er, being then about nineteen years old, first came to our compound. Thru the intercessions of his brothers he was taken in on trial and given odd jobs to do. His brothers often prayed with and spoke to him about his soul's salvation. From a human standpoint he was about the most unpromising subject for salvation that a person could find, but praises be unto our God, that which seems impossible to man is possible with God, and He is no respecter of persons.

When he was examined for baptism in June, 1915, he said it was while in prayer one night alone in the cow-barn that he received peace and the knowledge of sins forgiven. There were a number of questions he could not answer, but this one thing he knew, "Whereas once he was blind, now he could see," and that was enough for him. At this time his name was changed to Yang Pan Kuei (meaning a higher aim). He was given charge of the foreign milk cows at which humble work he was real faithful, doing it as unto the Lord and not as unto man. He believed that the righteous man's prayers availed much, and so everything was taken to the Lord in prayer, especially did he pray much for the animals under his charge. Tho of a quiet, retiring disposition he would often have a group of boys around him while he spoke to them of Jesus and His love. Tho he was tried and tempted by others to do wrong he would say, "How can I pray to God if I do those things?"

For about a year he had been ailing more or less, but still always happy in the Lord. Five days before his death he took sick with severe pains in his stomach. So severe did the pains become at times that he would throw himself on the floor and roll from side to side in his agony. In answer to prayer the pain would leave him and he would be able to rest quietly for a while. The day before his death I had a talk with him. He had much peace but was deeply concerned about some of the unsaved orphan boys, who, tho they had the privilege of hearing the Word daily, still were rejecting this free offer of salvation. On the day of his death I stopped at the barn to inquire how he was. He was sitting up and smiling, nodded to me. His father, mother, and brother were with him. He had no pain and seemed much better, but was very weak as no food seemed to agree with him.

In the evening I went to the city chapel (we live in the east suburb outside the city wall) with a teacher and some of our boys to hold a meeting. When returning home about nine o'clock I did not think it necessary to go and see the sick boy as we all thought he was improving, so I retired. About midnight I was aroused by the brother calling me to come quickly as Pan Kuei was dying and he wanted to see one of the missionaries. Superintendent Bartel not being at home he called for me. I dressed as quickly as I could and went to the barn. Before I got there his soul had gone to be with his blessed Redeemer.

While assisting the brother in preparing the body for burial he told me some of the last words uttered by Pan Kuei. They were surprised when he commenced to tell them how to dispose of some of his things as they still had hopes of his recovery. First he told his brother the 1,300 cash (45 cents) that was in a box he used for a trunk, should be given to his mother. He then exhorted her to quickly repent if she desired to see him again in heaven. He asked his brother to help him down from his cot as he wanted to pray for the unsaved, being especially concerned about his oldest unsaved brother. After being helped back on his cot he rested a while, but soon lifting his head he inquired for his father. Observing him asleep on some straw on the floor he called to him to quickly get up. As the aged father approached he caught hold of his hand and said, "I am your youngest son, if you repent now in heaven I will still be your son." He said he could see paradise and there were many people there. Again he expressed a desire to kneel, this time praying earnestly for his old father and mother, closing his prayer with, "Lord, you take care of them." Turning to his brother he said, "My brother, do not waste any time on these perishable things of earth. See, I am empty handed, I can take nothing with me, only the Cross of Christ to cling to." His mother then asked him if he could not wait until morning to see his other brother, but he said, "I cannot wait, Jesus is coming to receive me, I must go. Brother, it is getting so bright. Isn't it soon day? I would like to go to the morning meeting and see the orphan boys and working men again." After this he told his brother to call me as he wanted to thank the missionaries for this Gospel of free Grace which was brought to him, and for the many kind favors he had received from us. While the brother came to call me Pan Kuei's soul passed yonder to be with Jesus.

As I stood in that barn at that quiet midnight hour I thought, "Blessed are the dead who die in the Lord." I have often wished since that I were an artist and could paint that scene so others might be strengthened as I was. On the table was a small Chinese lamp with its dull, flickering light. On the cot lay the dead boy with a peaceful, happy smile still lingering on his face. Beside the cot stood the brother sad, but composed and strengthened by what he had just seen of Christ's presence as his brother was passing thru the "valley of the shadow of death," and rejoicing in the hope of seeing him again. Beside the brother stood the old tottering father weeping, and on the floor sat the mother calling her son to come back —weeping and wailing as only the heathen can who have not this lively hope we have. On one side of the barn were the cows chewing their cud, lowing and looking over once in a while as if wondering what it all meant.

How fitting it all seemed! I praised God for such a Gospel and such a Savior who was willing to leave glory and be born in a cow-barn, thus making it possible for this poor cow-boy to go from a cow-barn to glory.

The funeral services were very impressive as the brother related the story of the home going of Pan Kuei. Many of the congregation were in tears and prayed earnestly for forgiveness of sins. "He being dead yet speaketh."

Superintendent Bartel made the remark at one of the services, "If all the prayers, trials, labors, and money were expended for this one soul, IT PAID."

Tsao Hsien, Shantung, North China.

In the past ten years the Disciples of Christ have increased their offerings to foreign missions 90 per cent. and their foreign mission forces 75 per cent.—A. E. Corey.

I question whether it is moral to ask men to give money without trying to give them a spiritual equivalent.—George Innes.

A MESSAGE FROM THE DARK CONTINENT

Dear Editor of the Christian Monitor:—

Greeting to yourself and all the dear ones with you in the glad service in the Name which is above every name. Just let me thank you now for your kindness in sending me regularly the Christian Monitor. May it prove a blessing wherever it goes.

I have just been on a trip among the stations of our Mission to the east and north of here, and I would like to let your readers know a little about what is going on. First I want to explain that the field we have here is a unique one. Almost every new station we start now means a new tribe—a little nation—entered with the light of the Gospel. It is quite different from conditions existing in other countries where a common language exists and where starting a new station merely means reaching another portion of the same people as those already hearing the Gospel. The problem that faces us here is not a lot of people with a common language, but a multitude of tribes, each with a different language.

The first tribe I entered on this trip was the Iregeve, where our missionaries, Mr. and Mrs. Appel, are at work, and are rapidly getting into the hearts of the people with their kindness and medical aid among the poor and suffering.

The next tribe was the Rukubah where our Mr. Hummel single-handed is trying by His grace to win a little nation of 25,000, or there abouts, for Jesus. Like his Master, his heart overflows with sympathy for those who are sick and suffering, and it would do you good to see the way the poor people flock about him in scores with their various ailments, and the confidence they place in him whom they call their father.

Neither of these tribes have yet had a gospel published in their own tongue, but the time will not be long, I expect, until the Word of God will commence to be circulated among them. Let it be remembered that before the entrance of our missionaries, who have only been in the country a few years, there was no such thing as writing or reading among these people. Our missionaries have to introduce both of these for the first time in the history of the tribe as they labor patiently day by day spelling out the words they hear.

The Jaba are a different people again, among whom our workers are. Here the work was started by Bro. F. E. Hein. He, however, did not acquire the Jaba language. His work was carried on thru the Hausa language thru which it is possible to reach a very limited number of the chief men of the tribe. Now our workers are attacking the great mass of the people thru their own language. Here we had the pleasure of baptizing the first fruit, and we are confidently looking forward to a great work among the Jaba in the future. After leaving these I came thru two sections of the Gwari tribe where we have about four stations.

At each place where our workers were I saw much to give us reason for encouragement, but my road led thru two or three tribes wherein not so much as one solitary mission station or missionary is located. One tribe whose needs greatly impressed me was the Kadji. Here we have a little nation larger than the Jaba tribe, but whose language is not known to a solitary white man. Never a sentence has ever been written or printed in their tongue. I was well received as I stayed and lodged with them over night, but how my heart did long to see some one among them who would teach them the way of life. Oh, when will our dear fellow Christian at home wake up and come forth to these needy tribes? Can any work be more pleasing to our dear Lord? Can anything more effectually hasten His longed for return?

Nor is the Kadji the only waiting tribe. There are the Dass, the Seryawa, the Dugurawa, the Tangale, the Tulawa, the Ningi, the Mada, the Kamberi, the Fika, the Bedde, the Koro, etc., all open, all waiting, all in darkness. Yes, and all in critical danger. Because altho now they are all in paganism, let us remember that Mohammedanism is getting its emissaries among them and if these pagans once become benighted in that greater darkness theirs will be a most pitiable case. Oh, ere that worse darkness overtakes them will not some one volunteer for the work? A glad welcome awaits all who come.

Lovingly and hopefully yours,
Andrew P. Stirrett.

Minna, Northern Nigeria, W. Africa.
Nov. 10, 1916.

A DEED OF COMPASSION

"Why, what is the matter? Why are you crying, Ma Li?"

The old Chinese woman, wholly blind in one eye, and but dimly discerning light with the other, could not see what was wrong with her neighbor, but she could hear her weeping. Prone in despair, Ma Li had cast herself on the kang, that platform of brick which serves in a Chinese house at once for stove and bed and sitting-place. She would not look up at her blind neighbor's voice, altho she loved her dearly. She only sobbed out, "Oh, Wang Te Shan! My son! My son! My only son! He will be lame for life!"

"Oh, no, Ma Li! It is not so bad as that. His hurt leg will heal in time."

"So I have said for weeks," responded the other, despairingly. "But it is not healing. It is worse than it was at first. It never can be cured here. But perhaps the foreign doctor woman in the city could do it. She has done wonderful things in the way of cures. But the city is fifty miles away. He can not walk, and I can not carry him, and we are too poor to hire a conveyance. There is no way to get him there. If only I had not little feet, I would walk all the way and carry him on my back, but alas! I can not do more than totter across the road. Alas, alas, there is no chance for him!"

"I will carry him," said the old woman. "My feet have never been bound. I will carry him on my back to the foreign doctor woman."

"You?—You are blind. You could not see to go."

"Yes, I am blind, but your boy is not. He has very good eyes, and he is bright too. We could ask the people we met for directions, and I am sure he could tell me where to go."

"But he is too heavy for you to carry. He is nine years old, and large for his age. Tho, to be sure, he has wasted away since his lameness came, and is thin—"

The younger woman was speaking but half-heartedly. She did not really want to dissuade her old neighbor from the kindly plan which she felt was the only chance to save her boy from growing up a cripple. She could think of no other way to get him to the wonder-working foreign doctor woman. His father was dead, and she, with her bound feet, could not take a step without pain.

If there had been any male relative, he might have forbidden the plan, but nine-year-old Sing Woh was the legal head of the house. So, early in the morning of a hot summer day, blind old Wang Te Shan, with all the money she and Ma Li could scrape together tied around her body, and the nine-year-old cripple on her back, started bravely away on her fifty-mile journey.

On the boy's back was a basket of food which must be made to last them as long as possible. For the rest of the time they would buy as long as their money held out, and when that was gone they trusted that the charitable would give them enough so that they should not starve.

It was the hot season, and the heat was intense. The roads were deep with dust. It rose in clouds as the old woman's weary feet plodded thru it, covering face and hands and garments and rising chokingly into throat and nostrils. But that was better than when the way was rough, for Wang Te Shan could not see, and tho Sing Woh tried his best to direct her, he often failed, and she stumbled painfully. Indeed, the weariness of the hard journey and the pain he suffered made him drowsy a good deal, and he slept in his little nest on her back. Then she would feel her way along with her staff, depending wholly on the kindness of those she met to keep her in the right direction.

On and on she plodded patiently and blindly, until it seemed as if her journey would never end. She lost track of the days and nights. Her limbs trembled under her as she walked, and her feet were so sore that every step hurt her. But

she never thought of turning back or putting down the boy.

"When the foreign doctor has cured him, he can go back to his mother alone, and I will die," she thought, in utter weariness. Tottering weakly on her sightless way, she at last reached the crowded city where the foreign missionary doctor had her dispensary and hospital.

She had no difficulty in obtaining directions to these. When a doctor treats sixteen thousand patients in a year, it is easy to find people who know her address. As she neared the walled hospital enclosure, she heard singing. It was the hour of morning worship.

"The Great Physician now is near," chorused a chapelful of native voices. But Wang Te Shan was too spent to listen or understand. A Chinese helper noticed her worn condition and went to the gate to meet her, leading her in and taking the lame boy into her own arms.

The waiting-room was filled with such a throng as must have gathered around Jesus when He walked among men. But Wang Te Shan was too worn out to notice anything. She sank down on the grateful resting-place offered, and her sightless eyes closed in spite of herself, altho she meant to keep very wide awake to tell the doctor about Sing Woh.

But the boy saw everything that was going on. He saw the pitiful multitude that crowded the room, some with eyes bandaged, some with bandaged arms or legs or heads, and many altogether without bandages, with the most horrible sores and hurts all exposed.

In front of them a Chinese reader was reading aloud out of a book. The reading was about a good man named Jesus, who also cured the sick. Sing Woh took in every word and never forgot it, but the old woman heard nothing. She did not waken until the foreign doctor bent over her and touched her gently.

"You have come far, mother," she said in her wonderful, kindly voice. "Let me see what is the trouble of which you came to be cured."

"I cured? I?"

The old woman lifted herself up and laughed in amusement.

"I? Oh, no, most honorable lady of healing, I am not one of those who came to be cured. I came bearing the young son of my neighbor, Ma Li, to beg you to heal his lameness. His mother could not bring him, for she has bound feet, so I carried him to you. Oh, gracious and wonderful doctor-lady, I pray that you will use your magic arts on the boy, and I will serve you all the rest of my life."

"I have already treated the boy." The doctor's voice was very sweet, for she had heard the story of the journey from Sing Woh. "I am sure that I can cure him. But let me attend to your case now. You also must be cured."

"I? I?"

Her voice was full of wonder.

"Oh, most wonderful lady, what have I to be cured of? I was very tired, for the journey was hard and the burden heavy to one of my age, but I am rested now. I am quite well and strong for my years. See, I have walked all these miles, carrying the boy. Except for this blindness which is an affliction of the gods to be borne with patience, there is nothing the matter with me."

"But you might be cured of the blindness."

"Cured of the blindness? Cured of my blindness?"

The old woman gave a gasp. Her brown face paled. "Oh, no; that could never be. I never expected such a thing. I know more than to hope for that."

"But you can be cured, mother. I am certain of that by looking at your eyes. That which has taken away the sight is cataract. It is something which grows over them, shutting out the light. The cataract is ready to be removed now, and when that is done you can see as well as ever."

"I see? I?"

The old woman broke into a shrill, cackling laugh. It was absolutely incredible to her. She thought even the good doctor must be deceived.

But she did not think so when she lifted her head from the pillow and saw—saw as when she was a girl, thru the glasses the doctor fitted on her. Beside the bed, even more excited than she, was little Sing Woh, standing as straight and firm as if he never had been lame.

"We will go home to my mother," he said, with his face fairly shining with joy. "We will go home, and I will walk, and you will see! And we will tell the people about the Jesus doctor and the Jesus faith. Oh, we will tell them about it all the time!"

Do medical missions pay? Ask Sing Woh. Ask Ma Li and Wang Te Shan, the happiest women in all China. And let us try to help them on, even as blind old Wang Te Shan helped her neighbor and was rewarded.—Bertha E. Bush, in World-Wide.

FACTS ABOUT SOUTH AMERICA

South America is nearly 5,000 miles long and 3,000 miles wide in the widest part.

There are ten republics, exclusive of Panama and the Guianas.

It has the largest rivers, greatest mountain ranges, and the densest forests of any continent in the world. The Amazon River has 60,000 miles navigable waterway.

The River de la Plata is 150 miles wide at its mouth, and it is thirty miles wide in front of the city of Buenos Aires, situated 150 miles up the river. It is notable that a high degree of material progress has been made only where there is a large influence exercised by the outside world. Towns left to themselves make little progress.

In nine of the ten republics Spanish is the chief language, in the tenth, Brazil, Portuguese is spoken.

In most of the countries there are tribes of Indians who speak different languages.

South America has over 300 tribes of Indians, some of whom have come under the domination of the Roman Catholic Church, but many have not yet been reached by either Roman Catholics or Protestants.

The population is about 50,000,000, out of which number probably 40,000,000 have not heard of Gospel sufficiently intelligently for them to understand. At least they do not give evidence of it in their lives.

South America is exceedingly rich in natural resources. Material prosperity is advancing rapidly, and education is being pushed in most of the republics.

Nine of the republics have granted religious toleration, and the tenth, Peru, is expected to pass the final stage before very long.

From the beginning of Rome's domination of South America every effort has been made by the priests to prevent the spread of evangelical truth.

The Bible is pronounced an immoral book which will corrupt the minds of those who read it, consequently the priests seize every opportunity to destroy it.

A large percentage of the men are opposed to the Church, and do not believe in the priests or in their teaching,

In Brazil there is no state church, tho the Roman Catholic Church is generally recognized.

The most bitter opposition comes from the priests. As a rule the governmental authorities encourage, rather than otherwise, all evangelical work. The progress of evangelical work is not limited by law or by opposition, but by the paucity of workers and the lack of sufficient means.

In some parts is to be seen the most polished civilization, and in other parts there exist degrading forms of slavery and diabolical atrocities.

There is no continent that has so few missionaries for its size and population.

In any of the ten countries a missionary could have a city and dozens of towns for his parish. In some of the countries he could have one or two provinces without touching any other evangelical worker.—Missionary Review of World.

SOME FACTS AND CONDITIONS WORTH CONSIDERING

The other morning I was called to see a sick woman. I found a mother seriously sick with what looked to be blood poisoning. A brief history and examination confirmed my diagnosis. She was afraid to take my medicine or to have me treat her on scientific lines. There was nothing left for me to do. In a few days she died. The night before she died she had a clean suit of clothes brought to her bed. She put them on herself, realizing at the time that she was going to die. The natives here always put new, or at least clean, clothes on the person when they see the death messenger stealing on. This is done that the spirit will have clean clothes to wear as it leaves the body. The body of Mrs. Liu, the mother in question, lies in its coffin today with the same clothes on that she put on that fatal night.

Some two weeks ago I was called to see a young lady who had been sick for some time with a disease which the native doctor called "being eaten by rats." I found that she really had a bad case of inflamed glands of the neck, probably due to tuberculosis. The father, a rich man and leading citizen of his town, some forty miles south of Liao, asked me, "Are rats eating her?" I said, "Most certainly not." I was frank and told them the plain truth and lost a case by doing so. Why? Because they think their own native doctor can cure "boils" on the neck. If I had encouraged them in their belief that "rats" were devouring her they most likely would have been willing for me to treat her. She had already followed one of the most logical treatments based upon diagnosis that I had ever heard of. Her doctor had made the diagnosis and, what was more logical, or sensible, for that matter, than to write a prescription for her to eat three grown cats and ten kittens, for would not the cats eat the rats? But in spite of this heroic treatment she was rapidly growing worse, and it seemed to her and her people that that was enough cats to eat all the "rats" in her body. They seemed wonderfully relieved when I told them that she had another disease. The next day they returned to their native doctor, who promises to get her well in twenty, or at the longest, forty days. But ere forty more days come and go she will be putting on her burial clothes.

Poor, benighted people! Who would not be thankful for the opportunity of living and working with them so that they may see the curtains of a better day lifted? They are drifting about, hanging by one hand with deathly grip to the old superstitions of their fathers, and with the other reaching out for something better, purer and more wholesome. Within a day's walk in any direction of Liao live thousands of people who know nothing of the real truth.

China within the year has decided to do much more strenuous educational work; this applies to medical education especially. She has also undertaken to open up medical schools and hospitals. What does this mean? It means, if it means anything, that the morning of progress is dawning in the land of Cathay. But what kind of progress shall it be? The men and leaders of the old Confucian school are making a determined effort to swing the pendulum back to Confucianism. It has been said repeatedly, by men and women who are in position to know things Chinese, that the next ten years will decide the question whether China is to remain pagan or become a Christian nation. There are many indications now that she is on the crest of the wave, and it is a very grave question whether she will be able to ride the next wave, or whether she will, with renewed vigor devote herself to idol and ancestral worship.

If China is to be saved for Christ it will be by the united, prayerful, and determined effort of the churches at home. The best and most consecrated men and women must be sent to the most needed places. Shall China's schools be taught by pagan teachers? Shall China's hospitals and medical colleges be in charge of men and women who worship Confucius? Shall China's religion be Confucianism, Taoism, Buddhism, or Christianity? That question, my brother, depends very largely on how YOU answer it. If you enjoy hard, steady work, and pull and love to "battle for the Lord," then get in line and join the ranks. If you are a medical student or a nurse and have caught the Spirit of the Lord, the Great Physician, you will find a wonderful field of opportunity, either in connection with some of the mission medical colleges or with one of our hospitals. I have in my possession a letter from the dean of one of the leading mission medical colleges in North China, asking that our mission speed the day when we can have one or more men on their faculty. This is one of the greatest opportunities our mission has ever had in China, for, as Sherwood Eddy says, "As her students go, so goes China." This can be said with double emphasis, it seems to me, of her medical students. China's educated physicians are fast becoming the leading men of the nation.

May we as a church help China to save herself to Christ Jesus!—Dr. O. G. Brubaker in Missionary Visitor.

THE HEARTLESSNESS OF ISLAM

At the recent Annual Farewell Meeting of the North Africa Mission in London, England, when eight missionaries from the field took part, the following stories of the agonies, and the terrors and heartlessness of Mohammedanism were related:

"The heartlessness of the religion of Islam is enforced by the case of a young Moorish woman. Amid intense suffering, she has walked on for five days from her village to find the Mission House, where she has heard were some despised Christian ladies who were kind to the sick. It is February, and away back during the preceding August her cotton garments had caught fire while she was in a deep sleep. Her right arm was rendered useless, and the whole of her back was severely burnt, but nothing had been done to alleviate the acute pain she endured. Her husband could not be troubled, and angrily refused to supply her with fresh garments; and finding she was unable to do her work, took unto himself a second wife. She, for a while, showed some sort of kindness to the poor sufferer; but this soon changed to ill-will, and the afflicted one was turned out into the street to shift for herself. Her mother would not receive her, neither would her brother nor sister. They could not be bothered with a helpless relative, and the only bit of consideration she received in her own village was the gift of a cotton garment from a neighbor. After five months of agony she finds herself at the Mission House, where her pain-racked body finds considerable relief after her back and arm have been dressed with skilful tenderness. A proposal was made to her that she could come and live in the house, so as to receive the constant treatment so urgently needed. This she feared to agree to, as old prejudices rose in her mind, and rumors were recalled of unclean food on which the Christians live. Her fears were eventually set at rest, and she stayed on from February to June, hearing the Gospel every day. It was cheering to the missionaries ere they left for their furlough, to hear her testify, 'I do believe in the Lord Jesus, I do believe He died for me.' On their departure, the woman went back to her village, but found no door open to her. No one wanted her, and at length she made her way back and was sent to another station, where she is receiving further instruction as well as treatment. Prayer is needed that she may follow on to know the Lord, that she in her turn may carry the message of healing and hope in Christ to the sin-sick souls of her perishing sisters.

"An elderly woman in Tunisia was nearing the bound of earth's pilgrimage amid wretched surroundings, without a hope to cheer the darkening gloom. Beside her mattress kneels her daughter, who is vigorously wiping away from the face of the dying mother the perspiration which her agony of despair and pain brings out with great profusion. How cold and cheerless is the comfort which the younger woman seeks to minister by repeating, "Remember Mohammed, mother, remember Mohammed. There is no God but God, and Mohammed is the apostle of God. Remember Mohammed." And so the shadow of death enwraps the distraught soul of this daughter of Ishmael, who knew not the Savior Who tasted death for her and for all."—Sel.

"True repentance is never too late, but late repentance is seldom true."

NOTES

Misery in Armenia

The attention of the civilized world was called to the sufferings of the Armenians by the action of the President of the United States, who, at the request of both houses of Congress, named October 21st and 22nd as Armenian and Syrian Relief Days and promptly followed up his proclamation by placing at the disposal of the American Committee for Armenian and Syrian Relief a navy collier for supplies of food and clothing. As a result of this and other efforts over one million and a half dollars has been contributed to Armenian relief by Americans in the past six months. The 100,000 Syrians in America have also given $10 per capita for the relife of their countrymen.

The terrible reports of existing conditions continue to make clear how extensive the plans for relief must be. For example, a worker in Alleppo writes from a Turkish village: "Tell our missionaries that their college children, young men and girls, are dying of hunger. To look at them breaks one's heart. Tell of the crowds of children outside crying for bread; of the many pure young girls sold for bread to the Arabian men; of the young people who are weakened by hunger, till they look like the aged. The people kill and eat the street dogs. I saw a woman who ate the clotted blood of an animal killed in the street. Up to now, all ate grass, but that too is dried up."

Eyewitnesses all along the Euphrates have reported seeing the Armenian refugees still wandering by the hundreds, eating grass, herbs and locusts, and in some cases even dead animals and the flesh of human bodies.

One dollar will keep ten persons alive for one week in Asia Minor.—Sel.

A Deaf Mute Preacher in Cuba

The Eastern Cuba Baptist Convention is noted for the spirit of evangelism. Perhaps the most striking feature of the last meeting, held at Victoria las Tunas, was the preaching of a deaf mute, a native Cuban, a layman in one of the Cuban mission churches. As soon as this deaf mute reached the Convention town he inquired if there were any deaf mutes in the place, and being told of one, at once sought out the man and began preaching the gospel of salvation to him. The result was that the man gave his heart to the Savior. This deaf mute layman is not only a devoted church member, but is constantly preaching to the deaf mutes in his own town, and to all who understand his sign language he makes known the faith that fills his soul with joy. Superintendent Howells says this is not an exceptional case, but that this man is an example of the evangelistic spirit that is prevalent among the Cuban Christians. The Gospel means so much to them that they cannot keep still about it.—Sel.

Bright Bits of Missionary News

"The people receive us into their homes as never before, and many pupils are turned away from the schools for want of room."

"The hospital is enjoying greater popularity than at any time in its previous history. The old and bitter prejudice is passing. Patients of every class are crowding in from towns and villages far and near. Our present accommodations are utterly inadequate to meet the demands."

'In despair, the people are now looking to Christianity as never before."

"The whole attitude of the people toward us and our work has changed."

"The schools are badly overcrowded, and for four years we have been unable to increase the number of boarders for lack of room."

"Our school enrollment since last September has increased more than 70 per cent."

"The old spirit of hostility is broken down, and the people everywhere listen attentively to the message—a vast change from former conditions. The doors stand wide open on every hand, but, alas! we have not the workers to enter them. Our Boys' School had to refuse many applicants for lack of room, and our chapel is quite inadequate to seat the entire congregation."

"An amazing change has taken place. I am preaching the gospel to crowded houses, often there not being standing room."

"In two years we have outgrown our quarters twice, and now have the great problem of building a church capable of holding our congregations."

"On my last visit the church was packed to overflowing, a large number having to sit on mats spread on the ground in the yard."—Sel.

Christian Books Make Their Way

One of the biggest agencies of evangelization in Central America is the mission printing press in Guatemala, of which Rev. William B. Allison has supervision. Good roads are so few in Central America and the mountain trails so difficult that a large number of towns and villages have very little contact with the outside world. The missionary's journeys must be made on muleback, and the time needed to cover the distance makes his trips to the different places few and far between. But the unusually liberal postal regulations permit Christian literature to be sent to all parts of the country free of charge, and as the Christians in the distant towns receive these papers and tracts, they carry them along on their short foot journeys to be left wherever they will do the most good.

Recently two Indian men voluntarily made a 400-mile journey on foot simply for the purpose of distributing literature and doing personal work. Mr. Allison, who acts as editor of the Guatemala News, the monthly organ of the station, is anxious now to institute correspondence courses of Bible lessons along with his other work.—The Continent.

A Brazilian's View of Protestant Missions

A missionary was present at a meeting held in the Papa theatre, when an audience of more than 200 people, representing all clases of society, listened to an address by a leading citizen on "The Return of the Prodigal Son."

He was a Roman Catholic, but when asked if the Americans had a mission among his people, he replied, "Yes, a twofold mission, to correct the abuses of the Roman Church and to give religious comfort to the people, that is, to give the masses the Gospel."

The missionary later went to visit him and offered to read to his mother, if she desired, some comforting words of the Savior. "After I reached Cudityba, I sent him two pamphlets and received an appreciative letter. Some day some of those men and women I met will be the first members of the Presbyterian Church of Lapa."—Sel.

Slavery Ended in Nigeria

Most people have not realized that slavery existed anywhere under the British flag today, so it is a surprise to hear that an ordinance declaring the abolition of the legal status of slavery in Nigeria has been promulgated—a document which Bishop Tugwell describes as of "supreme importance." The bill enacts that "all persons heretofore or hereafter born in or brought within the Southern Provinces, and all persons born in or brought within the Northern Provinces after March 31, 1901," are declared to be free persons that "every contract in which it is stipulated or agreed that any person shall be bought or sold, or placed in servitude, or be transferred either as a pledge or security for debt, or in any other way," shall be absolutely illegal; and that no claim for compensation from Government to persons claiming to be owners shall be recognized in respect of slaves who may acquire their freedom by virtue of the ordinance.—Sel.

Protestantism a Force in Mexico

Signor Garza Leal, a Y. M. C. A. secretary, expresses the conviction that Protestantism is to be one of the main forces in the future progress of Mexico. He says that this form of Christianity has been a force against those who rob the lower classes, and that it has helped to purify the Roman Cathoiic Church and to rouse it to new activities. Protestantism has helped to develop in Mexico a middle class. Its efforts have been especially directed toward the lower classes, who need ambition to be prosperous, clean, well-educated, independent, and good. That ambition the Protestant Church is helping to awaken.

Protestantism has also helped to form an educated class and build up the school system in Mexico, but greatest of all is what it has done for Mexican women.—Sel.

BIBLE STUDY

STIMULATING BIBLE STUDY

The Bible is the greatest book in the world. There are other great things in the world, great nations, whose births are celebrated nationally; great men, whose memories are honored sometimes internationally; great events, which are noted and remembered in the world's history. The birth of Jesus is the one day of the year on which the great Christian world holds dear the birth of the greatest of men, and marks the greatest event of heaven and earth. What special honor is accorded the greatest book in the world?

December 10, 1916, was observed in many places in Canada as Bible Sunday. The British and Foreign Bible Society has done more for the spreading abroad of the Word of God than any other one Society in the world. While there is little to gain in applauding any instrument in God's hands, there is much to be thankful for in what has been accomplished as the result of the faithful service of that instrument thru the Word of God.

The Bible had its birthday when God sent forth His first Word. Jesus came as the first volume of His perfected revelation. "The Word was made flesh and dwelt among us." The printed pages have been assembled in the past and are still appearing in various and new forms, but by the grace of God the record is preserved in its purity and also in its power by Him who revealed it first in the "glory of the only begotten of the Father, full of grace and truth."

The art of printing has been one of the great aids in spreading abroad the Word. It has stimulated the study of the Bible in the entire world. The hand-made editions which were chained to churches or public places to be read for willing hearers, localized the exact knowledge of the truth and gave its interpretation to the few who were skilled in reading, but the printing press has made possible the placing of the Bible into every home in every country. The American Bible and Tract Society and the British and Foreign Bible Society are the two greatest agencies for the production and distribution of Bibles to all the world. The press is their greatest assistant.

At the ports of entry in America agents of the Bible Society meet every immigrant, and, if he has no Bible, he is presented with one in his own language. Many of such have never before had the Word of God in their hands. The first message of America to her new citizens is: "Read the Word of God." It may be that the spirit of liberty which pervades this Western world and the religious life of the nation, as well as the political, tends to weaken the sense of obligation toward religion, but the fact that in this land a man is free to worship God according to the teaching of the Bible is one that impresses the heart and opens the Book with a new sense of appreciation. For this reason the prayers of the nation should ascend that the Holy Spirit may bless the nation's message to these new citizens and make the Word a living power in the hearts of those who read it for themselves the first time, or for the first time on the shores of the new world.

The world is the field for the Word of God. The sowing is going on steadily, and constantly increasing. In the year 1913 the circulation of the Bible and parts of Bibles was 28,000,000 copies. In the year 1916 the total circulation was 35,000,000 copies, and in the three years the issues in the English language have doubled. During the past year the Bible has been printed in ten fresh forms of speech. Whatever people or language are found by missionaries to have no Bibles, the Bible societies are at their service to meet the needs and furnish them with the Word of God at the earliest possible time. Thus the work continues. It is by the prayers of God's people and their consecrated means that this great work of the Bible societies is made possible and fills this great place in the evangelization of the world.

There is now more reading and studying of the Bible than at any time in the world's history. It is said that in 1804 when Napoleon was in power there were only 3,000,000 copies of the Bible in existence and the annual circulation was 250,000. About that time Voltaire predicted that in a century the Bible would be a forgotten book.

The conditions of the present time are conducive of increasing interest in Bible study. Dr. Hinks, of the Trinity Methodist Church, Toronto, Ont., in a sermon expressed his sympathy with those who were giving the Bible as a message of peace to men of war. He expressed it as a mobilization of spiritual forces against physical powers. This thought should be carried farther. If reading the Word of God by the heathen brings the message of Christianity and salvation to them in the power of regeneration, the message of peace must become a power in the man of war to disarm him of carnal weapons and make him a follower of the author of the Bible, the Prince of Peace. Thru the agency of the Bible Society, Bibles are being placed in the hands of every soldier who goes to the field of battle. No preaching on the subject of peace as the principle of the Christian life will be more powerful than the message from the Bible. Who can tell what an effect that word will have on the lives of those men who see all the horrors of human hatred and hellish ingenuity for the destruction of life before them on one hand, and the blessedness of the life taught by Christ on the other hand, in making them advocates of peace and love and loyalty to Christ's teaching in years to come.

Many people are led to study the Bible on account of the revived interest in prophecy in connection with the outcome of this world war. So many questions of prophecy are involved, both for the church and the kingdoms of the world, and to find the parallels of prophecy and current events in church and state has been an inviting field of investigation, which, while it may be, yielded some light, has brought the Word of God to the attention of many formerly disinterested readers of the Bible.

Many people have been induced to read and study the Bible in efforts to defend or condemn war. The pulpits, which a few years ago were given solely to the advocacy of peace among nations and the condemnation of war as a relic of barbarism and inconsistent with the teachings and practices of Christ, are now ardently defending the righteousness of war and proclaiming the Christian conduct of those who participate in it. Such change in attitudes raises the question of what the Bible teaches, and men are reading and studying the Word for its own testimony on these subjects.

There is need of comfort in these days of trial. The outlook for such comfort in the world and for hope seems to be almost despaired of at present. There is hope in the Word. It deals with the world as a helpless and perishing element, but brings to view the future existence and glory of a new creation. There is always a blessed hope before the child of God. It induces men to read the Bible for comfort in times of trouble. When in danger the soul is inclined to call upon God and to seek His help. There are some men who will face death with pretences of unbelief in God and heaven, the devil and hell. But such cases are rare and such professions are the characteristics of fools and not of men of judgment. In the face of new dangers and of unparalleled records of calamities of disasters men are compelled to face the

problems of life and death, and the Bible is sought for comfort and for the way of salvation. Externally, the world seems careless, but records prove that the Bible is falling into hands that have not known it heretofore, and future days will reveal the seed that has been planted, watered and increased under the blessing of God.

It may not be that the whole world will be suddenly converted to God by this awakened interest in His Word. There may not be a sudden revival of spiritual interest and life, but the fact that the world is demanding and utilizing the Word of God at such an increasing rate is a hopeful sign that there will be a harvest for the Lord after the world's harvest of misery, suffering and death has been ended.

Present conditions have brought grave questions before the Church. New responsibilities have to be undertaken and new conditions require to be met, and the light of Bible teaching and Christian example must be manifested in the Church if anywhere in the world. No one can presume to meet these problems and face these conditions without seeking the advice of the Word of God. Every minister of the Gospel should more studiously and devotedly inquire into the truth in order to give safe counsel to the Church, and lead the hungering and thirsty souls to the fountains of living water. They have become searchers into the truth with new inspiration because of the great need. With these united forces at work as God has called them into action with His own hand may the enlightening power of the Holy Spirit point out Christ as "the Way, the Truth and the Life" who leads men to God and salvation.

The Workers' Column

THE LOSS OR GAIN IN TEMPTATION.—Matt. 4:1-11

February 11

I. **The Tempted One—Jesus.**
1. Led by the Spirit.
2. Led into the wilderness.
3. Led, to be tempted of the Devil.

II. **The Tempter—the Devil.**
1. In the wilderness.
2. Approached Jesus when hungry, when in an exalted place, when beholding the kingdoms of the world.

III. **The Gain that Would have been a Loss.**
1. A satisfied appetite when the miraculous bread would have been eaten.—vv. 3, 4.
2. A safe landing at the foot of the temple, where the angels would have placed Him.—vv. 5-7.
3. The possession of the kingdoms of the world, which after a while would perish.—vv. 8-10.
4. The Lord would have gained physical and earthly pleasures and honor, but would have lost the mastery over Himself and become a servant of the Devil.

IV. **The Loss that Meant Gain.**
1. He lost the meal of bread made from stones, but lived without it and kept the Word of God.—vv. 3, 4.
2. He lost the occasion for a grand exhibition of power, but secured a safe return to the ground and knew that He pleased God.—vv. 5-7.
3. He forsook the treasures of earth to worship God alone.
4. He lost the things the Devil loved and gained what God loved.

V. **Yielding to Temptations Means that You have a big Bill to Pay.**

VI. **Resisting Temptation Brings Eternal Gain.**

LOYALTY TO GOD.—Jas. 4:1-10

February 18

I. **It Means the Denial of Worldly Lusts. vv. 1-3; Cf. Matt. 20:20-28.**
1. Lusts bring contentions.
2. They are of the flesh.
3. They cause war.
4. They are empty of results.
5. They interfere with prayer to God.

II. **It Demands Separation from All the World.—vv. 4, 5; Cf. Matt. 7:13, 14; 19:16-22.**
1. It is impossible to be true to God and to the world.
2. The world is at enmity with God.
3. The friend of the world is the enemy of God.
4. The friends of God must suffer from the world.
5. The flesh is envious of the world and must be resisted by the friends of God.

III. **Those Who Are Humble in the World Are Exalted by God.—vv. 6-8; Cf. Matt. 5:13-16; 19:16-22.**
1. Only by the grace of God can men show out the Christian spirit of humility.—Matt. 5:1-16.
2. The vain and self-exalted will fall.
3. Those who clothe their spirit of humility with a pretense of worldly friendship hide their light.
4. There can be no double-mindedness, nor dual conduct on the part of the godly.

IV. **Godliness Must be Acquired at the Expense of Suffering in this World.—vv. 9, 10; Cf. Luke 14: 25-33.**
1. The godly have sorrow and tears in this life.
2. Their pleasure comes thru tears.
3. Their joys come thru trials.
4. Their exaltation results from humiliation.
5. The cost of godliness is not as great as its value.

THE BAPTISM OF JESUS.—Matt. 3:13-17

February 25

I. **He came to John to be Baptized.—v. 13.**
1. He was not warned as were others. Cf. vv. 2, 7.
2. He did not need it for Himself.—vv. 11, 12.

II. **He was a More Worthy Person than John.—v. 14.**
1. John's Testimony—"I have need to be baptized of thee."
2. John recognized no need to baptize Jesus—"Why comest thou to me?"

III. **The Reason for Jesus' Baptism.—v. 15.**
1. It was not to be interfered with by the opinions of men, not even by John the Baptist.
2. The servants who are commanded to baptize should do so in order to fulfil all righteousness.
3. Those who would obey God should be baptized in order to fulfil all righteousness.

"Thus it becometh us"—the baptizer and the one baptized.

IV. **The Witness of God's Approval of His Son Who Fulfilled All Righteousness.—vv. 16, 17.**
1. The witness of heaven.
2. The coming of the Holy Spirit.
3. God acknowledged Him—
   a. As His Beloved Son.
   b. As well pleased in His Son.

Note.—If it was right for Jesus to be baptized as an act of obedience to God, when He knew no sin, it is evident that no one who has lived in sin has any possible excuse not to be baptized, in order to fulfil the good pleasure of God.

DOING NOTHING.—Jonah 4

March 4

I. **His Work Finished and Well Done.—Jonah 3.**
1. Testified to all.—vv. 1-4.
2. The people moved to repentance.—vv. 5-9.
3. Nineveh spared by God.—v. 10.

II. **A Discouraged Man.—4:1-3.**
1. Because his warning had not been carried out in the destruction of the city.
2. His wishes were not fulfilled.
3. He esteemed the gratification of his desires more than his life.

III. **Jonah's Vocation.**
1. Tenting to the east of the city.—vv. 4, 5.
2. Anticipating the destruction of many souls.—v. 5.
5. Rebelling against the mercies of God.—Cf. vv. 2, 5, 10, 11.
4. Reveling in God's goodness to himself.—v. 6.
5. Suffering agony at the loss of personal comfort.—vv. 7-9.
6. Thoughtless of the life, joy or comfort of others.—v. 11.

IV. **Idleness Neither Comforts the Idle nor Benefits Their Fellowmen.**

"One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach"

If we would pray more we need not work so laboriously; if we wish to accomplish more we must let God work through us.—Chas. A. Rowland.

"The farther you live from the world, the greater your power over it."

ELEMENTARY STUDIES IN PROPHECY

J. A. Ressler

VII. The Kingdom in Parables

The moral applications and practical teachings of the kingdom parables are striking and important, but they are well known and often spoken of in the ordinary literature of the Christian Church, so, for the present, we shall refer only to those phases of these parables which foretell the coming kingdom of the Christ. Without any attempt at logical or chronological order, we shall examine first the parable in Luke 19:11-27, commonly known as the Parable of the Pounds.

After the incident of the conversion of Zacchaeus and our Lord's declaration that He had come to "seek and to save that which was lost," the account goes on, verse 11: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear."

This verse has frequently been used as an argument against the hope of a literal kingdom of God on the earth. But it is noticeable that there is not the slightest suggestion that the kingdom should not appear, but the very evident suggestion in this verse is that it was a mistake to suppose that the kingdom should come at once and the parable was spoken in order to set right the minds of the people in this respect. Nothing is farther from the language of the New Testament than the idea that there is not to be a kingdom on earth in which the Lord shall reign in righteousness.

Verse 12: "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." The direct relation of the parable to the coming kingdom is shown in the "therefore" of this verse, joining it to the introductory verse preceding. The "nobleman" is clearly seen to be the Lord Jesus Christ Himself. That Archelaus had gone from this very town of Jericho some years before this and had sought in Rome and obtained the kingdom of Judea, would add to the realistic features of the parable. The nobleman goes as a nobleman —but note that he goes to return, and he returns a king.

Verses 13-15 tell of the giving of the pounds to the servants and the charge to "Occupy till I come." There were others who were not his servants, and these hated the nobleman, sent a deputation after him, and tried to keep him from his right and from his kingdom. This, too, had actually happened in the case of Archelaus. A delegation from Judea went to Rome to petition the emperor against the appointment of Archelaus as king. They were overruled as were the enemies in the parable.

Verses 15 to 26 tell about the reports of the servants to whom had been entrusted a pound each to be used in trading. One gained ten pounds, and received rulership over ten cities as a reward. One gained five pounds and received authority over five cities in the new kingdom. The one who had gained nothing but had been negligent was adjudged unworthy of any trust. Verse 27 tells of the fearful judgment visited upon those who had sent word after the nobleman saying that they did not wish to have him rule over them.

In the light of the prophecies we have already examined, the interpretation is very plain. Jesus was in the earth where His rightful kingdom is. He was rejected by His own people, who said that they would not have Him to rule over them but cried, "We have no king but Caesar." Jesus went to heaven, the "far country," to receive for Himself a kingdom, and that kingdom was at the same place from whence He departed to receive the kingdom, and He will come again to reward His servants and to execute terrible justice upon His enemies. But note carefully, the parable makes provision for the continuance of the kingdom after the servants had been rewarded, else what would have been the purpose of the authority over the cities? Those who reject the possibility of a kingdom on earth would have to change the parable so that the king takes his faithful servants away to the "far country" on his return. But this was not what our Lord taught either here or anywhere else as the immediate consequence of His return to earth. Jesus knew that He would be rejected, and He knew that there would be the interval we are now in between His going and His return, and He meant to prepare His hearers for the events shortly to come to pass, as we are told in the 11th verse. We have often been taught about the faithfulness required by this parable from the servants during the period of our Lord's absence, but it shows just as clearly the rule on earth with His faithful servants after His return. Eternal rest in heaven comes only after reign and victory on earth. Notice I Cor. 15:24, 25; Rev. 21:3-7. The reign is continuous though the place of reigning may change.

The parable of the man who takes a far journey (Mark 13:33-37) is in many respects like that of the nobleman and the pounds. In this parable the emphasis is placed on the need of watching. The time of the Lord's coming is not known. The servants who realize that their Master may come at any time will be engaged in thoughts of their Master and will be anxious to do His bidding at all times. No other teaching will energize the Christian Church to active service like the teaching of the Lord's imminent coming.

In Matt. 21:33-46 is a very striking parable that has a direct bearing upon the Lord's going, coming, and the restoration to Israel of their kingdom. The "certain householder" is God the Father, who planted His vineyard, Israel, and hedged it about with a system of laws and ceremonies and by giving them a land that was wonderfully protected from enemies by nature and more wonderfully protected by the providences of God. God built them the tower of the holy city of Jerusalem with its wine press of the temple and its services which were to represent the fruits to be brought to the Householder.

What happened? History told the Jews that servant after servant had been sent to the house of Israel asking for the fruits of righteousness and that these faithful servants, the prophets, had been stoned and killed and in many ways shamefully treated. Then came the Son, sent by the Father with the hope that these husbandmen would reverence Him. Then the parable turns to prophecy, some of which was very soon to be fulfilled. The Jewish husbandment caught the Son, cast him out of the city of Jerusalem, and slew Him. Was that the end of it? Read to the end of the parable for the way in which God dealt with the Jews and gave the vineyard, the charge of His revealed

religion, to another "nation," the Gentile Church, and some imagine that there is argument here against the kingdom of God on earth. God set aside Israel, but He did not utterly cast them away. "Hath God cast away his people (Rom. 11:1)? God forbid." Read on through the eleventh of Romans for Pauline argument as to why He has not. All commentators, from the most progressive to the most conservative, assure us that the eleventh chapter of Romans has reference to the Jews as an earthly people. It is too plain to admit of any other interpretation. And this is the sequel to the parable we have just been considering. God set aside and punished His people but He did not utterly cast them off. He cannot, for His Word has been given to them to the contrary. Israel is dealt with as individuals now, but the time is coming when "all Israel shall be saved" (Rom. 11:26). Not all Israel who ever lived, but all Israel living at the appearing of their Lord and the turning of Israel to Him.

The parable of the talents in Matt. 25:14-30 resembles the parable of the pounds in many respects. It will not be necessary to note all the differences and variations in application, but the striking difference that relates to our present subject is the way of dealing with the "unprofitable servant." While in the other parable the servant simply loses his pound and his reward, in this he is treated as an enemy. He has really never been a faithful servant and is treated accordingly. The going away of the Master, His absence, the duty of the servants during the interval, the return to His own possessions, and the continuance of the rule of the Master after His return in the land and place where the servants had been left in charge, are all wonderfully parallel in these parables and correspond with the prophecies we have examined before.

Just preceding the last noted parable is another familiar passage, the parable of the ten virgins. This carries us beyond the time when our Savior spoke the words, to the period just before the return of the Divine and Royal Bridegroom. "And the door was shut," is a solemn declaration that sounds as a warning down the ages and it speaks in trumpet tones to our own age, in which signs of the near approach of the Bridegroom are multiplying.

Again in Luke 12:35 and verses following our Savior makes use of the Oriental wedding and its ceremonies to teach watchfulness for His coming. The warnings in this passage beginning with the 45th verse are important enough and striking enough to entitle them to special note at this time: "But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."

Is not this the condition of a large portion of the professed Christian Church today? Is it not the condition of the great mass of the unbelieving world? The doctrine of the coming of Christ is little taught in these days, except among a few scattered believers here and there. It has even come to be that those who teach the precious truths of the coming Lord and King are looked upon with suspicion by many. And no wonder. A doctrine so vital to the truth as it is in Christ Jesus will be attacked by the enemy. If Satan cannot keep the truth neglected he will seek to pervert it. In the case of the second coming of Christ the devil has succeeded in deceiving many into such fallacies as the setting of dates for His coming, the pointing out of living individuals as the impersonation of John the Baptist, and even into believing that certain individuals were Christ Himself come again in the flesh. It is sad that many, even many intelligent persons, are so blinded by Satan that they do not distinguish between these very grievous errors and the truth as it is given by our Lord in His Word. The only way in which the truth can be distinguished is by the plan pointed out in the earlier portions of these papers—accepting by faith the whole of the Bible as the revealed Word of God, believing that it means what it says.

The parable of the marriage for the king's son in Matthew 22:1-14 can not be understood except in the light of the coming marriage of our Lord Jesus with His bride, the Church. While the Jews of Christ's day as individuals were condemned for making light of His invitations, the time is coming when they will accept Him and be gathered in from the highways and byways and from the hedges of the nations to which they have been scattered. Those who come trusting in their own righteousness instead of the righteousness of Christ will be cast out as spies, just as was the man without the wedding garment. The parable points primarily to the Jews and to the different classes of them that rejected Christ, but, of course, the application is also to all classes who to this day reject Him.

There are seven parables of the mysteries of the kingdom of heaven in the thirteenth chapter of Matthew. Two of these parables are explained by the Savior Himself. The interpretation of these parables shows us the true method for the interpretation of all parables. The eleventh verse of the chapter gives us the name, "mysteries of the kingdom."

The first of these parables is that of the sower, verses 3-9. It is explained in verses 18-23. The field as representing the world of Gospel effort is a new figure of speech. In the Old Testament Israel is referred to as a vineyard (Isa. 5:1-7), an enclosed and protected garden. Here the effort is world-wide. All nations are the field of operation and of ingathering. The parable covers the time of the Church.

The second parable, the wheat and the tares (verses 24-30), is explained by the Savior in verses 36-43. This parable carries us over practically the same period of time as that covered by the parable of the sower. The only point upon which there might be any difficulty is in the word "world" in verses 39, 40. It is well known that the word is used in different senses in the Bible. "God so loved the world" and yet we read in I John, "Love not the world." The sense is different and we are not confused by the two uses. In this passage the word "world" is used in a third sense. The Greek here is **aionos,** the genitive form of **aion,** which means "age," "generation," or "world" in the sense of time. Thus, we speak of the world before the flood, the world of Abraham's time, the world of the twentieth century. But aion does not mean the earth and all things in it. The harvest spoken of in this parable is not the destruction of the earth. Verse 41 tells us that the things that offend shall be gathered out of His kingdom.

The things that offend are in the earth and on it in this age. They will be gathered out of it. The kingdom will remain and the King will reign in it. The righteous shall remain after that cleansing and shall shine forth as the sun. There are events that occur between the mingled condition of wheat and tares and the cleansing, but these are found explained in other scriptures and will be referred to later. The point we wish to make clear in this parable is that it does not teach a general confused mass of trouble which ends in the annihilation of all things now existing, but it does teach a continuation of humanity on the earth after the close of the present age.

The parables of the mustard seed and the leaven (verses 31-33) should be studied together. They also refer to the present time when the kingdom is hidden in mystery form. The mustard shows the rapid growth of the system of Christendom. Even birds of the air, the selfish ambitions of men, take lodging under the shadow of Christian institutions. Along with the good growth of the true religion comes also the principle of corruption, the leaven, which is always a symbol of corruption in Bible language, and it involves the entire structure of Christendom. It requires little observation to show that it has well nigh reached the uttermost branches at the present time. The leaven is hidden in the meal. The principle corruption is placed into the good food, God's true religion, in a subtle manner, so that its presence is not suspected. It is a woman who hides the leaven. Only in this parable of the leaven is a woman used as a type. She is clearly the symbol of the false professing church. Paul saw the danger and warned against it when he said (Gal. 5:9): "A little leaven leaveneth the whole lump."

The fifth of the mystery parables (verse 44) is the hidden treasure. This parable has been the subject of much wild speculation. The treasure has been called salvation and the "man" the sinner. We have been taught that we must sell all that we have in order to obtain salvation. This interpretation might be all right except for a few faults. The sinner does not seek salvation as a rule for in his unawakened state he does not realize that he is lost. Salvation cannot be bought for it is a free gift. In order to be a disciple of Jesus we are not required to "sell" what we have but to **leave** it all. These discrepencies are, of course, fatal to the truth of the interpretation.

But the parable becomes very plain to one who follows the idea of the Lord's reign in person on earth as it is presented in Scripture. The field is still the world and the treasure in it is God's own Israel. They are hidden in the world today. In order to buy this treasure the Lord Jesus Christ, the "man" of the parable, sold all that He had, His very life, and bought the world's redemption as well as Israel's.

The next parable (verses 45, 46) just completes this idea. The sea is a symbol of the Gentile nations in many scriptures. It is here. The pearls are found in the sea. The true Church of God is in the sea of the Gentile nations and Jesus has visited and is visiting the peoples of the world to take from among them a people for His name. To buy that pearl of great price it took our Lord's life blood.

The last of these seven parables is that of the drag-net (verses 47-50). The gospel net is cast into the sea and gathers in of every kind. Those who look for the conversion of the world in the present age will find little ground for their hopes in the parables of this chapter. The bad remain not only in the sea but in the net until the end of the age. "It is not even a converted net, much less a converted sea."

Parables are intended to teach truth and are intended to be understood by those who are enlightened by the Spirit of God. Hence there is no need of our interpreting the parables of our Lord in such a way as to mystify or contradict other plain and definite teachings of history and of prophecy.

(To be continued.)

The Lord's Supper in Luanza

A letter from Dan Crawford describes a tour thru the different stations of his mission, in company with Mr. Hoste, the director. He speaks especially of the plan to build thirteen new schools where the Bible will be taught, and says: "We spent a great day out in the suburbs picking out likely spots for these buildings." He continues:

"Picture our gathering to keep the Supper of our Lord with a group of Africans who can quite their New Testament with the clear, crisp touch that tells you how the truth holds them as much as they hold it. It was a 'blood and bones' spot where the Table was spread—I mean, an old African Golgotha, the scene of rivers of blood shed by the tyranny of man. Yes, there it was we commemorated that other and greater Golgotha, and one of our number was a leper, a poor leper, yet she has the undying torch ablaze in her eyes! To avoid contamination, there was one little touch of realism—I mean, that beside the one common cup of communion, there was another tell-tale cup reserved for this stricken old woman. And as she drank out of her separate one as we out of our one-for-many cup there, then it was you saw how fitly symbolic it all was. For oh! yes, she with her loathsome leprosy had a cup to drink that we knew not of, a bitter draught to be drunk by her alone."—Sel.

Moslem Woman Defies a Sheikh

Mrs. S. M. Zwemer has been conducting a small school and Sunday school in a Mohammedan quarter of Cairo. One Sunday when Dr. Zwemer made an address, the room was crowded with children and their parents and friends.

The next day one of the leading sheikhs of the neighborhood came to interview the Moslem woman who owns the house in which she had rented a room for this school.

"You must not permit that Christian missionary to come again nor must you allow the school to meet beyond today. That missionary who came to speak yesterday said such attractive things about Christianity that if he should continue there would soon be no Mohammedanism in this neighborhood. Say to him that you have done with him and his wife at once."

To the astonishment of the sheikh the Moslem woman answered independently: "I shall do nothing of the kind." This is a forecast of the emancipation of Moslem womanhood from the dominion of the sheikh.—Sel.

There is no such thing as "Comparative religion." Religion is not a man-concocted thing, but is Jesus Christ in the human heart.—E. W. Fritchley.

EDUCATIONAL

THE IMPORTANCE OF CHILD STUDY

Lydia Belle Miller.

As we value life, we should value the child, for in him lie the possibilities of the future man or woman. But yet children, with similar instincts or tendencies, turn out very differently. We can think of no greater contrast than John Wesley and Napoleon Bonaparte. Both were men of strong intellect, wonderful personal magnetism and unusual leadership; but while Napoleon spent his life and energy in enlarging the borders of France, John Wesley was enlarging the borders of the kingdom of God. This was due, no doubt, to the fact that while one was spending his boyhood days in playing soldier, the other was absorbing the atmosphere of a godly home.

The child comes to earth with the religious impulse within him. But as a seed needs nourishment for growth, so this divine instinct will remain dormant without nurture. In this paper we shall dwell chiefly with the religious training of the young child for it is with this that our Sunday school teachers should be greatly concerned. Of course the whole child goes to Sunday school—body, mind, and soul—and since these are so closely related we must also know something of the child's physical and mental life in order to know best how to provide for its religious growths. This knowledge is partially gained by studying the child himself and by learning from the experiences of others thru books on child study. Some may think that a mother who is sympahtetic, intuitive, and has common sense, may know more about children than the teacher who has spent time in studying books. This may be true in many cases but is it not an advantage for the mother to know something of children in general, just as much as it is an advantage to the teacher to be motherly and sympathetic? We need a combination of the mother and teacher spirit in order to do our best for the child.

For hundreds of years school teachers have been aware that in nearly every class were some lazy, inattentive and stupid children, and for as many years they were satisfied to remedy the condition by the application of the rod. Since the Child Study Movement the cause is studied, and as a result many cases of stupidity are found due to the growth of adenoids, imperfect vision or hearing, or improper nourishment. And, besides these, restlessness in the Sunday school classes may also be caused by uncomfortable chairs, improper ventilation, nervous conditions and poor teaching.

Another physical consideration we must take notice of is the activity of a young child in the Beginners Department. He simply can not sit absolutely quiet for any time. Hence provision must be made for a varied program. Children should not be made to sit thru the entire session. Motion songs are helpful physically as well as otherwise. When the beginners are alone in a room, they might march around the front to drop their pennies, or do whatever else the teacher sees fit. But when the story comes there should be interest and attention. When starting in with the story be sure to have a point of contact as Patterson DuBois so strongly emphasizes in his book on "The Teachers Point of Contact." That is, start in with something that the child knows something about. Blackboard and crayon, objects and pictures are often helpful here, when used as a means to an end. Then follows the presentation of the lesson story which should be simple, concrete and within his grasp. I am more and more convinced that with small children our illustrations and language must be simple. And many of our songs do not mean much to them outside of a little rhythm and melody. A song should have a good bit of repetition for them. "Little Children Praise the Lord" is rather crude in a way but it is simple, has repetition and gives a child a chance to share in framing the words. We are satisfied to sing it until we get something better. It satisfies the beginners altho it might not an older child. A child under nine is so different from any later period it is sometimes hard for us to understand them. We are apt to think of them as having the same mind as our own only in a smaller way; but a child is not a diminutive adult. Their motives are different. A child is no more like an adult than a stalk of corn is like the ear, altho within him lie the germs of an adult mind. We do not expect a good crop of corn without cultivating it in its earlier stages of growth. Neither can we expect as much from a man or woman who had no earlier training. By training we do not mean to pour into their minds a lot of knowledge. It does not come that way. A young child is more plastic, more impressionable than at any other time. They take in unconsciously the atmosphere of their surroundings. When we are cheerful and calm, some how they catch our spirit, but when we are very busy and in a hurry they are inclined to be more irritable. Mothers know about it!

We know by observation that a child is imitative. He says and does what he sees and hears about him. It is necessary to have good models. What an important place the Sunday school teacher has in the life of a child!

The social instinct is another characteristic of this period. Children as a rule would rather play with others than alone. The play instinct is very strong in children, some would rather play than eat. Years ago some thought the play of children of no consequence; today a child is not considered normal who does not play. It is considered necessary for their mental growth as well as their physical. The child who has most energy in play will have most ability for work in later life, providing it is rightly directed.

There is no impression without expression. This may be the cause for a child wanting to act out his images in play. They say that nothing has really become a part of us until we have given expression to it in some way. In the Sunday school we can provide for this expression by having the children express themselves in the morning talk or by asking and answering questions after the story is told. Then, too, some lessons lend themselves better to dramatization. In the lesson on the Good Samaritan it was interesting to watch each child act their part, one was the priest, another the Levite, and the little Good Samaritan was thrilled to pick up the wounded man who went down from Jerusalem to Jericho. This lesson they will never forget. It is always well to let the children help wherever and whenever possible. Passing papers, cards, or wraps. Never do for them what they can do for themselves. The more we can work thru the child the better is our teaching. So it is not the best teacher who can make every little urchin sit up and listen, but the one who gets the spontaneous interest and creates within the child a desire to do the right.

Imagination is also keen at this time. A stick may seem a horse or a bundle of rags a baby and so on.

Heaven, angels, Jesus and God mean different things to children. These words call up different images in their mind, which are largely determined by the early teaching they received in the home and in the Sunday school. A certain young woman told how well she remembered the feeling of fear she had the first night after her Sunday school teacher told her about

the angels watching over her. She thought there was one right by her bedside. Now, was the child overly imaginative or wasn't the angel story told in the best way? Death and the grave should not be unnecessarily brought into the life of a child.

In view of these facts, then, how can the Sunday school teacher do her part in developing the religious impulse when she has the child only one hour out of one hundred and sixty eight? With the cooperation of the home it is better but without that, as is the case at many of our mission stations it is quite a problem.

The child like a young plant, then, grows spiritually as well as otherwise by what he assimilates. When the proper environment is furnished he will do the growing. In a home where the parents unite in living in touch with the Divine the child unconsciously becomes religious. The Sunday school teacher aside from her knowledge of children and of her lesson material needs most of all that Divine touch in order to do her best work." Be "filled with the Spirit" is even more important than to "study to shew thyself approved of God." Amiel said: "Never tire, never grow cold, be patient, sympathetic, tender, to look for the budding flower and the opening heart—to hope always like God, to love always, this is duty."

However, we can refer to only one example of a perfect teacher, He who saw in a little child enough **joyousness, innocence, dependence,** and **trust,** that He could say with His great heart of love: "Suffer the little children to come unto me, for of **such** is the kingdom of heaven."

Chicago, Ill.

HERE AND THERE WITH RILEY

Lydia LeFever

I wonder what kind of a figure comes to your mind when Riley's name is mentioned. Let me picture to you a man below medium height, neatly and compactly built, fair, and of a ruddy complexion. A broad, flexible mouth and a prominent nose are the distinguishing features of a remarkably mobile face. He was a compound of Pennsylvania Dutch and Irish, but the Celt in him was dominant; there were fairies in his blood.

James Whitcomb Riley was born in Greenfield, Indiana. The exact year of his birth is not known, but it is thought to be about 1849. Tho he had been much talked about in the columns of the newspaper, he escaped the biographer. In late years when he was pressed to write his autobiography, he would invariably say, "No, no, it seems too conceited." His death occurred on Sunday morning, July 23, 1916. All Indiana mourned the departure of the great-hearted poet who found real life in the common, ordinary things, and who inspired reverence for the same in the hearts of his readers and personal acquaintances.

The poet had no early poverty or hardships to endure. His father was a lawyer of some prominence in central Indiana, and Riley's boyhood was spent in comfortable circumstances. The legal profession was held out to him, with alluring hopes of reaching heights such as his father had never attained, but James could not be tempted. He was too restless for such a life.

Riley's school days were not cut short from forced circumstances, but because his impatience of restraint could not be adjusted to the school curricula. He spent some time in his father's office at Greenfield, reading general literature, but not law. After this kind of life he chose living the life of a nomad for a while.

He next became a strolling sign-painter, and is said to have originated the idea of painting signs on barns and fences. He began such a career with four other young men, touring Indiana, and doing only such jobs as came in their way. Their presence in certain communities would be advertised by Riley's wondrous recitations in the market place, or the joining of all of them in some musical entertainment.

Later Riley traveled with a patent-medicine man. He would often recite his own poetry to attract crowds while his companion sold his cure-alls. In his wanderings he acquired and almost perfectly mastered the Hoosier dialect. In later life he seemed anxious to forget these earlier experiences as a wanderer.

In character and habit James Riley was the simplest of human beings. He was always somewhat bewildered by success, and never traded on it. Apparently, he never thought of himself as a poet; he simply fell into the habit of writing verse because it was natural for him to use that form of expression. And also, because he "wanted something worth while to read," using his own phraseology.

Before beginning to write, Riley had the poem quite thoroly fixed in his mind. In his memories, his youth was preserved as a place apart, and peopled with folks who lived as he had known them in his boyhood. When his "homing" fancy began to exercise itself, it would take him back to the little door-yards, set with mignonette and old-fashioned roses, and bordered with hollyhocks. Or, toward the country to the streams that wound thru fields of wheat and corn. Riley's store of country lore was never exhausted, and his knowledge of rural life was intimate, yet he knew the country only as a country-town boy may—thru association with farm boys and holidays spent in visits to country cousins.

In the matter of friendship, Riley formed few intimate ones. However, there were several for whom he had a liking, which was akin to affection. Among these were Mark Twain, Mr. Howells, Joel Chandler Harris, and others. He was also a great admirer of Longfellow, whom he met personally on his first visit to Boston.

He was never interested in politics, except as he was struck by the personal characteristics of men who were prominent in government affairs. He is said to have voted only once, and that was at the command of a friend, who was a candidate. But he found later that, owing to his ignorance of the proper way of preparing a ballot, he had voted for his friend's opponent.

Riley was a man of optimism, tolerance and mercy. These, combined, make up his religion, which he gave to the world unselfishly. He inspired affection because of his gentleness and inherent kindness and sweetness. He was a domestic, almost cloistral in his habits. He despised familiarity and never appreciated a good-natured clap on the shoulder. Strangers and new acquaintances would sometimes do this to their extreme discomfort.

A personal friend of the poet says, "Altho I knew him well, I prize far more highly the poems of his which I have hid in my heart. He was one of the few poets who could get genuine poetry out of the common, everyday affairs of life, and to do that is the acme of poetic accomplishment." The very simplicity of his message won for him many friends and a wide hearing. Altho some of Riley's habits were far from commendable his message of optimism and love was not obscured.

Goshen, Ind.

DOCTORING PLANTS

Nature if let alone takes fairly good care of all living things but conditions are constantly coming up which nature is unable to cope with adequately and injury, suffering or death results. Man long ago learned something about assisting nature in keeping his body free from disease and in restoring health after disease has gained a foothold. As the bodily functions of the inferior animals are not unlike his own, he is also able to treat them with more or less success.

In recent times it has been learned that plants sometimes need medicine or surgical attention just the same as men or other animals. The surgical operation of removing decayed wood from living trees and filling the cavities with cement in order to preserve them is now quite commonly resorted to and more or less familiar to everyone. Gradually the knowledge of plant doctoring and surgery is being extended and plants of various kinds are being successfully treated for the diseases and ailments that are peculiar to them.

From an interesting article on this subject in the Scientific American we condense the following: Sometimes a branch or the main stem of a fruit tree is partially broken by the weight of its fruit or by the wind. If neglected there is likely to

be a serious loss, not only of fruit but possibly of the tree itself. The plant surgeon carefully bends the fractured branch or stem back into place, binds some splints on and then bandages it. In a short time the fracture heals and the tree is stronger at that point than it ever was before.

Plants, like animals, sometimes die from excessive bleeding. This is particularly true in the case of vines that have been pruned or broken when they are growing rapidly. To stop this loss and prevent the injury or death of the vine the plant surgeon applies red-hot iron as a styptic. Cactus plants are subject to a peculiar disease which if not properly attended to is quite destructive. The best remedy known is to cut out all diseased tissue, just as in treating malignant growths and certain diseases in the flesh of animals. The plants are naturally hardy as a result of battling for generations against adverse conditions and they soon recover after this drastic treatment.

Gardeners everywhere now realize something of the value of massage for plants, a treatment which is believed to be of Japanese origin. It can be successfully applied in the case of any growing, non-woody part of the plant to correct a perverse tendency to grow in an undesired form or direction and make the part assume the correct posture.

Sometimes plants suffer from a condition analogous to anemia in man, a condition which is manifested by poor development and an imperfect coloring of flowers and foliage. In this case, as in treating anemia in human beings, iron is found to be an excellent remedy. Sometimes when this remedy is applied to the soil odd effects are produced on the growing plants. In the case of pink-flowered hydrangeas, for example, the blossoms will be of a bright blue color. Individuals of various other species are affected in a similar manner.

The administration of alcohol to growing plants produces effects indicative of the fact that many white-flowers possess the elements necessary for the building up of colors; they remain colorless simply because these elements are kept apart. Even a small dose of alcohol is sufficient to bring the elements together and cause the production of colored flowers. Some white species have been found so far gone, however, that the elements known as color producers have been entirely lost. No amount of dosing will effect such flowers. Whiteness has become an immutable characteristic in them.

Physicians sometimes prescribe a change of climate or a change of scene for their human patients and such prescriptions often produce highly gratifying results. The same is true of plants. For example, it has been found that it is much better to grow each year a variety of potatoes that has come from a distant district than to continue to grow the same variety year ofter year in the same locality.

Exponents of the "simple life" sometimes bemoan the fact that over-civilization is having a deleterious effect on the human family and it appears that plants suffer from the same thing; as a result of being carefully protected and shielded from harsh conditions some of them have lost a measure of their ability to resist the hardships and untoward conditions to which they are exposed in their natural environment and have become unable to carry out their normal functions without assistance from man. Probably as time goes on some of the highly cultivated plants will require more and more assistance in fighting their life battles.—The Pathfinder.

BOOK REVIEWS

The Experimental Note, by Wilbur Fletcher Sheridan.—I read this book first about five years ago and again during the past year, and the second reading was with no less interest than the first. The book, the author states in his foreword, is an attempt to analyze church life today and to compare it with the imperishable ideal that glows in the pages of the New Testament. A considerable part of it has been given in addresses at Ministers meetings, Boston Theological Seminary, Garrett Biblical Institute, and various annual conferences of the M. E. Church. It is written from the minister's view-point, but is also profitable for such as have not been ordained or called to preach. The first seven chapters deal with the Experimental, Speculative, Ritualistic, Sociological, Ecclesiastic, Literary, and Evangelistic Emphasis, with the writers emphasis upon that suggested by the title of the book. The following are some of the chapters that contain much that has been a help to me: Church Societies and the Experimental Note, Current Pulpit Themes and the Experimental Note, Where the Preacher's Victory is Lost or Won, A Spiritual Vacuum the Church's Invitation to Fanaticism, Rediscovery of the Individual, and The Cubic Preacher.

C. A. Hartzler,
Tiskilwa, Ill.

Things as They Are, by Amy Wilson CarMichael.—The value of missionary books is inestimable for the inspiration they give, and more than that for the real pictures of actual life which they reveal. Some of these should be in every Christian home and especially this one. The work of missions is the work of the Church and the Church is made up of individuals trained in the home. The home which lacks these elements for eye openers lacks the fundamental element in its literature.

This book was written by a missionary of Keswick, Southern India. She wrote the book because so few people really knew the actual conditions surrounding their work. We scarcely realize the truth of circumstances until we face them ourselves and taste of the overflowing cup of sadness or of joy. It would not be far wrong to say that only a small fraction of Christendom today is aware of the reality and awfulness of sin as it reigns in India.

We ought to know the truth, and nothing but the truth. Yet after giving the truth in its blackest reality the half has not yet been told. Even Miss CarMichael did not dare to reveal it all, it could not be revealed. "Things as They Are" only reveals the "Dust of the Actual." This is the theme or basis of the whole volume. It is only as a vapor compared to the real visible tangible thing as it exists right there. Caste is the Satanic power which has bound and continues to bind India. None can release her, none but the Lamb of God which taketh away the sin of the world; and India does not want Him. The very Satanic power is almost visible, almost overwhelming at times.

The book is exceptionally vivid in description and each chapter bears a special message of its own. The quotations heading each chapter are terse statements containing the sentiment of the whole.

Oh, how I wish that everyone would read the book. If each chapter does not send you to your knees in prayer for sin-bound souls, you have not found the secret of true victory as Miss CarMichael found it even in seeming defeat. We need more of the real truth which pierces hearts and causes them to travail in prayer for dying men.

F. Rose Shank,
Hesston, Kans.

SCHOOL NOTES

Hesston Academy and Bible School

We are now in the midst of the Special Bible Term work. Twenty-four new students have registered for this term. A few of these have already signified their intention to remain for regular work. Bro. A. I. Yoder of West Liberty, Ohio, is assisting the regular faculty during the Special Bible Term. His work is proving satisfactory.

The states represented by the new students who registered for the Special Bible Term are Nebraska, Iowa, Illinois, Ohio, Missouri, and Kansas. A marked interest in the study of the Bible is manifest by all.

The series of evening lectures now running is a source of much interest. Bro. A. I. Yoder is listed for three lectures on "Present Day Problems." The subjects treated are: Conservation; The Bible and War; The Dignity of Labor. Bro. J. D. Charles, as usual, is confining his talks to Science and the Bible. His special subjects are: Analogies Between God's World and God's Word; The Two Ministries of Nature; The Mysteries of Nature. Bro. J. B. Smith speaks on The Worker at Work:—His preparation; His Opportunity; His Responsibility; His Reward. Bro. J. B. Kanagy, as head of the Agricultural department, speaks along his special line.

(Concluded on page 62)

THE YOUNG PEOPLE'S MEETING

JESUS MEETING TEMPTATION
(Junior)—Matt. 4:1-11

Topic for February 11

MOTTO

"Blessed is the man that endureth temptation."

THE STUDY HOUR

I. **The Topic.**—Jesus is our pattern in all things. He came to earth and became like us in being subject to temptation, in order that He might help us when we are tempted. It is very profitable to study the way that Jesus met temptations, because in this we learn the secret of overcoming our own temptation.

In all the temptations Jesus recognized first of all the teaching of the Scriptures as the standard of action. Not one jot would He move from its teaching. He held it up to the tempter as the all sufficient evidence that He should not yield to his suggestion. He seems to recognize the personality of Satan in the temptations that come. Whether the temptation comes because of a suggestion to the mind, or a suggestion thru the words of a friend, He speaks straight at His enemy, and says, "Get thee hence Satan" (Matt. 4:10; 16:23). While the tempter appealed to the bodily desires of Jesus, he likewise appealed thru the religious profession, "If thou be the Son of God." He quoted Scripture against Scripture in a suitable way which appealed to the spirit of pride, should Jesus have harbored such a spirit. Over against the desire of Jesus to do good to all the world, the devil suggested a plan of finding favor that involved compromise with himself and led to the way of ease and worldly glory. Jesus saw the vision clearly, recognized the wicked design, and thrust it away with the truth of the Scripture. In a choice between the **"things of God"** and **"of men,"** Jesus chose **"the things of God"** and recognized Satan as the one who set forth the idea of avoiding the pathway of suffering (Matt. 16:22, 23).

In Matt. 4:1-11, there are the three special temptations set forth in which Jesus is shown to triumph. While He is passing thru this trial, the triumph of the human race over sin and the Devil is assured, provided they accept His leadership and follow in the pathway of the crossbearing life which He lived before us.

II. **Outline Study.**

1. The author of temptation.—Gen. 3: 1-6; Rev. 12:9.
2. The instruments of temptation.—II Cor. 11:14, 15; Eph. 2:2.
3. The danger of yielding.—I Thes. 3:5.
4. Means of escape from temptation.—I Cor. 10:13.
   a. The Word.—Eph. 6:17.
   b. The Spirit.—Gal. 5:16.
   c. Watching and prayer.—Matt. 26:41.
   d. Resisting.—Jas. 4:7; I Pet. 5:8, 9.
   e. The whole armour.—Eph. 6:11-18.

PERSONAL THOUGHT

My Master has trod the pathway of righteousness and overcome the world. Shall I not use the power that He gives and follow in His steps?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Temptation.**
2. How Jesus Drove the Devil Away.

For Young People—
1. Tempted in All Points Like as We Are.
2. Armed With the Sword of the Spirit.
3. The Devices of the Tempter.

For Older People—
1. The Need of Watching and Prayer.
2. The Reward of Victory.
3. Jesus Our Helper Now.

Further Suggestions.—In making this a Junior topic it may be made more narrative. Take up the steps of the temptation as recorded in Matthew.—"Jesus Hungry;" "Jesus on the Temple Tower;" "Jesus on a High Mountain." Develop the practical lessons in the narratives. Other incidents of the life of Jesus could be taken up in like manner, such as, "Satan Tempting Jesus by Peter's Words." Some of the boys and girls could perhaps develop some practical ways in which they can meet modern temptations.

SOME PLAIN TEACHINGS OF JESUS
Matt. 20:20-28; 5:13-16; 7:13, 14; 10:34-39; 19:16-22; Luke 14:25-33

Topic for February 18

MOTTO

"Never man spake like this man."

THE STUDY HOUR

I. **Plain Teachings.**—By such teachings is meant that they are positive statements of unchangeable facts from which there is no modification. Jesus was teaching the things of the kingdom of heaven. The nature of this kingdom is spiritual and eternal. Its laws are not changeable with the passing times. When Jesus spoke He spoke with the authority of one who knows. He brought the laws of the kingdom down to men in practical terms. The laws of righteousness do not bend to the whims of men. Men must yield to the plan of God and become fitted to the laws of the kingdom

II. **Some of the Teachings Noted:—**

1. **The Elements of True Greatness, Matt. 20:20-28.**—The sons of Zebedee were seeking a place of honor in the kingdom of God. They thought that by the good pleasure of the Master that place could be secured above their fellows. The Master taught that even He could not as a **favor** grant such an office. He could offer them a baptism of suffering if they would be able to drink of it. He could point out the principles of greatness which should fit men for the service rather than being served. But to promise a **place** was out of the question altogether, and did not concern the one whom God would choose to fill the responsible office at His right hand and left. To be the next hand to Christ means to be the next hand as a self sacrificing servant.

2. **The Relation of God's Children to the Word, Matt. 5:13-16.**—They are to occupy a place distinct from the nature of the people of the world. The world is rapidly going to destruction except for the service that the children of God affect by their presence. If they do not serve as savory salt they are fit for nothing. They will neither save the world nor themselves.

They also occupy a place as light in the darkness. The light must shine out if it does any good, so the Christian must stand for something that he lets the world know about, if God would be glorified in what he does.

3. **The Two Ways, Matt. 7:13, 14.**—The way of life is narrow. It matters not how unpopular it is, or how many other ways are suggested, it still remains that the way to life is narrow and the way of destruction is broad. Few will find the **true** way, while many will go the broad one. It is difficult to get in at the gate of life because it is narrow (or "strait"). It is easy to get on the way of destruction because the gate is wide.

4. **The Real Place of Division.—Matt. 10:34-39.**—Naturally the lines of opposition are drawn between other than kindred ties. But in the kingdom which Christ planted among men, a line of division runs right in between father and son, mother and daughter, even the nearest fleshly ties. The ties of flesh have nothing in common with the ties of the kingdom. It is possible to be a child of God and be a brother in the flesh to an enemy of God. To be worthy of Christ, His law must be supreme above all earthly ties.

Those who seek things of the life in the flesh will lose the things of the life that is eternal. Those who give up the things of this life, shall gain the life that is everlasting.

5. **The Real Standard of Goodness, Matt. 19:16-22.**—The young man had a good moral standard after the opinion of men. He had kept it with care from his youth up. Yet he failed to understand that even if he had kept the law perfectly as a depraved man who had no redeemer to give back his lost inheritance, he was short of eternal life still. The path to life, for him, was nothing short of giving up the thing he prized the highest in his own attainments, and to follow the way of his Redeemer with implicit obedience.

6. **Luke 14:25-33, Christ is to be Supreme Above Everything.**—Our kindred ties and even our own life must not stand in the way of following the Lord. Unless we are willing to follow Christ at such a cost, there is sure to come a place, where our building will stop because we are not able to finish. We will find our forces for war too small to meet the force that is coming against us, unless we have forsaken all that we have.

PERSONAL THOUGHT

Jesus has the words of eternal life. There is no one else to whom we can go. Let us therefore receive His teachings and follow Him at any cost.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Taught.**
2. A Lesson on the Two Gates and the Two Ways.

For Young People, or Others—

1. Assign each of the above teachings to individuals to whom they may be adapted for study and discussion.
2. Other Teachings with which I Have Been Impressed.

ADMISSION INTO CHURCH FELLOWSHIP (Baptism).—Matt. 28:19, 20; Acts 2:37-41

Topic for February 25

MOTTO

"Thus it becometh us to fulfill all righteousness."

THE STUDY HOUR

I. The Topic.—When Jesus commissioned His disciples to go into all the world and teach all nations, one ordinance was specially mentioned, because it is the initiary rite into the body of believers who are to be instructed to observe all things. This ordinance is baptism (Matt. 28:19, 20). The command was carried out in the early Church on the day of Pentecost when "they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." It has been recognized ever since in the body of true believers as the outward sign of the step that has been taken by the believer in accepting Christ and His salvation.

That hour is always a noteworthy one in the history of every individual, when the last outward step has been taken which brings him or her into full fellowship with the body of believers. It is truly not the act in itself, consisting of the handling of a little water and applying it to the individual, that means so much; but, it is what God **means** by it toward us and what **we mean** by it in obedience to His appointed ordinance. In the name of the Father, Son, and Holy Ghost we are united to the God of our salvation by outward profession and inward reality if we fulfill the ordinance in truth. Confession of faith on our part makes this ordinance valid with us. It is the one day of all days when we openly announced our allegiance to Christ, renounced sin and the devil, and submit to the act that would seal our confessions and give answer to the fact that we have a good conscience toward God. May its full meaning never pass out of our memory; but as the years pass on, may we have its meaning deepened that the day may be blessed in this, that it marked a season of beginnings in boundless blessing.

II. The Text, Matt. 28:29, 20; Acts 2:37-41.—These texts express the command of the Savior to the apostles, and the way in which they obeyed them. The same instructions which were given to them contain plain reference to us and all succeeding generations. Jesus will be with His obedient followers to the end of time.

III. Outline Study.—

1. The means of our fellowship.
   a. The quickening with Christ.—Eph. 2:5, 6.
   b. Thru the blood.—Eph. 5:13, 19.
   c. The baptism of the Holy Spirit.—1 Cor. 12:13.
2. A visible ordinance expressing the work within us.
   a. The answer of a good conscience.—I Pet. 3:21; Acts 8:36-38.
   b. The fulfillment of righteousness.—Matt. 3:15.
   c. A symbol of the baptism of the Holy Spirit.—Acts 1:5.
   d. Expresses our allegiance to the name of Jesus Christ.—Acts 2:38; 19:4, 5.
   e. Adds us, or numbers us, as one of the Church.—Acts 2:41, 47; Mark 16:16.

PERSONAL THOUGHT

Sacred the hour and the ordinance that sealed my vows to live for Jesus.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Baptize.**
2. The Baptism of Jesus.

For Young People—

1. A Fit Subject for Baptism.
2. What the Baptismal Confession Means.
3. The Privilege of Being Numbered With the People of God.

For Older People—

1. Misuse of the Ordinance of Baptism.
2. The Value of Keeping all the Ordinances in the Right Spirit.

CONSECRATING OUR LEISURE TIME.—Mark 6:30-34; Jno. 4:1-42

Topic for March 4

MOTTO

"Redeeming the time, because the days are evil."

THE STUDY HOUR

I. Leisure Time.—Everyone who is engaged in some larger task has moments when there is leisure, or time between. Either we must wait for some one, or we must take rest for our health, or for refreshing. It is God's plan that some of our time be spent in wholesome sleep. Then some must be spent in eating. Then in the midst of the weary toil it is often expedient that we sit down and take a rest. Even in our rest and refreshing it is possible for us to be so unselfish that the rest we are taking will be filled with usefulness to our Master and blessing to our fellows.

Far too often are these leisure moments spent without thought for others, or for the profit of our Master. When mother went visiting, she often carried her sewing or knitting along and made the hours profitable and helpful in a double way without much greater weariness. When she sat down to rest in the home she often improved the seemingly idle moments by some wholesome instruction to her family. It is from these busy mothers that we all can learn consecration of time. What they consecrated out of devotion to their families and in their piety in following the path of heavenly duty, we can likewise consecrate in the sphere of service in which the Lord has called us. There are rainy days, days of waiting for seasons that suit our general business. There are moments and hours that all of us must spend in some way while we wait. The train is late, or there is poor connection between trains. Some machinery of life needs repair and we must wait while we are at the shop, or while others are going. How do we regard the moments that give us a long breath. If we meet others there is often a profitable time to drop a good thought. We may only spend the moments in profitable thinking; but if it is the consecrated thought for our Master it will turn to good account.

II. The Text, Mark 6:30-34.—Here our Master gave up for a time even leisure time that He had a right to, for the sake of the multitudes. Then He led the disciples out into a desert place for a quiet time that He might have time to impress the deeper things of the kingdom upon their hearts.

Jno. 4:1-42.—This gives a way that our Savior spent the resting moments on the well, in the salvation of a soul, and the salvation of many in the city near by. He counted the value of souls greater than the nourishment of His body.

III. Outline Study.—

1. The rewards of diligence.
   a. Not vain.—I Cor. 15:58.
   b. Preserves from evil.—Ex. 15:26.
   c. Assures us of reward.—Heb. 6:10-12.
   d. Brings riches.—Prov. 10:4; 13:4.
   e. Brings respect.—Prov. 22:29.
2. The fruit of slothfulness.
   a. Wastefulness.—Prov. 18:9.
   b. Brings poverty.—Prov. 19:15; 24:30-34.
   c. A thorny path.—Prov. 15:19.
   d. Judgment.—Matt. 25:24-30.

PERSONAL THOUGHT

I belong to the Lord with everything committed into my hand. Help me Lord, to so use Thy gifts that I may be of service to Thee in all the use of time that I may have in the world.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Diligence.**
2. Saving the Idle Moments.

For Young People—

1. The Leisure Time of Godly Men.
2. What Paul Did While in Prison.
3. Leisure Time at Athens.
4. Leisure Time that We can Spend to Profit.

For Older People—

1. Consecration, Its Full Meaning.
2. Blessings Realized in Consecrated Leisure.

SEED THOUGHTS

Spare moments are the gold dust of time; the portions of life most fruitful in good or evil; the gaps thru which temptations enter.

Employ thy time well, if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour. Leisure is the time for doing something useful, and this leisure the diligent man will obtain, but the lazy man never, for a life of leisure and a life of laziness are two things.—Franklin.

See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.—Eph. 5:15, 16.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—Jesus.

THE SUNDAY SCHOOL

THE CHILDREN'S MISSIONARY INVESTMENT FUND

Some time ago an individual gave $1000 to the Treasurer of the Mennonite Board of Missions and Charities to create a permanent fund to provide four thousand quarters, which are to be loaned to children to invest in the interest of missions.

The primary object of this fund is not to use the children to get money, but to interest them in the work of bringing the Gospel to others; to teach them the value of money from the standpoint of labor and judicious investment necessary to obtain it honorably; to create and foster a love for the good that can be done by the proper use of money, and thereby discourage the idea of hoarding it for purely selfish purposes; and to teach the children that "it is more blessed to give than to receive."

The plan for the operation of the fund provides that the Treasurer of the Mennonite Board of Missions and Charities loan the quarters to the Sunday schools that request same, instead of making the loan direct to the child. The school securing some of the quarters makes itself responsible to the Treasurer for the return of the money loaned. The school then distributes the quarters among the children who desire them and who are old enough to invest them properly and attend to their investment. The child is thus made responsible to the school for the return of the money given it.

By this plan the work of the Treasurer is simplified and reduced to a minimum as he has only to deal with each individual school; the school as a body is directly interested in the fund and each child in the school that has the use of a quarter, and makes the school responsible for directing and supervising the distribution of the quarters among the children, for assisting the children in their investments, and for gathering the money loaned together with a percentage of the profits, if any.

The plan is to loan the minimum amount of twenty-five cents to a child. In case a child gives good reasons why he should have a larger amount for a particular purpose he may secure it, but in such case the amount must be a multiple of twenty-five cents, and in no case shall it exceed $1.00.

It is provided that not less than fifty per cent. of the profits from the investment of the money loaned is to be returned to be used for missionary purposes. The child has the privilege of returning all the profits if it so desires, but only half is required. This permits the child to have a very personal interest in the whole transaction, and especially in half of the profits which are his very own to do with what he pleases.

Possibly the best way to introduce this investment fund is for the officers and teachers of the school to meet and consider the matter after receiving further information from the Treasurer. If the plan is favorably received the next logical step would be for the teachers to bring it to the attention of their classes and seek to interest them. After it has been determined how many quarters will be needed the amount should be secured at once from the Treasurer. The Treasurer will forward with the money a certificate, to be signed by several officials of the school, showing the amount of money received, and which makes the school responsible for the return of the money loaned.

Certificates will also be furnshed by the Treasurer for the use of the school in keeping a record of the quarters loaned the boys and girls of the school. By the use of these certificates a record of the loans is kept in a simple and business-like manner, and at the same time it enables the children to learn a few fundamental business principles that will be helpful thruout their life time.

We urge that schools thruout the Church take this matter into consideration when planning their work for the coming summer. Here is an opportunity to instil those principles into the lives of the boys and girls that will produce a generation of generous and cheerful givers for the work of the Lord. Those interested may secure further information by addressing the Treasurer of the Mission Board, G. L. Bender, Elkhart, Ind., who will cheerfully supply the desired information.

SOME BURNING QUESTIONS

Did you know that probably one-half of all the Sunday school members are never won for Christ?

Did you know that 70 per cent. of all conversions occur under 20 years of age, and 96 per cent. under 25 years of age, and that the critical age is between 12 and 16?

Did you know that 68 per cent. of all criminals committed their first crime before they were 20 years of age?

Did you know that there are more than 20,000,000 boys and girls of the teen age in North America?

Did you know that half a million boys and girls of the teen age drift out of the Sunday school every year?

Did you know that very many Sunday school teachers of children have never realized that they had a definite responsibility in the work of leading the children to confess Christ?

Did you know that a boy or girl won for Christ in the teen age or younger is usually worth the Kingdom of God many times as much as one converted in mature life?

Did you know that the Sunday school is really suffering for a consecrated and adequate corps of competent, trained teachers who have a passion for soul-winning?

Did you know that it takes four Sunday school officers and teachers a whole year to bring one soul to Christ and into the Church?

Did you know that the Sunday school is the Church's whitest and most inviting field, and that more than 80 per cent. of the additions to the churches by conversion come thru the Sunday school?

Did you know that the Church and Sunday school have greatly neglected their most important mission of soul-winning, so that thousands of churches every year do not show a single addition upon confession of faith in Jesus Christ?

Did you know that it is an exceedingly rare thing for an adult who has not had religious instruction in his youth to give his heart to Christ?

Did you know that more and more the home is neglecting the religious instruction of its youth, thus laying heavier and heavier responsibility upon the Sunday school?

Did you know that there are more children and young people in North America not receiving religious instruction of any kind, Protestant, Catholic, or Jewish, than are enrolled in all the Sunday schools?

Did you know that the Church owes its increase to the Sunday school, and that if it were not for the additions to the Church from the Sunday school, the Church membership would continually decrease?

Did you know that only one church-member in four in North America is in the Sunday school at all?—Sel.

Have thy tools ready; God will find thee work.—Kingsley.

"True repentance means not only a heart broken for sin but from sin."

FARM AND HOME

THE HOME FRUIT ORCHARD
VII

David E. Plank

In my last article I emphasized the importance of cultivation in the orchard. Tillage not only keeps down the weeds and conserves the moisture, but it actually enriches the soil by setting free much plant food already in the soil and making it available for the needs of the trees. Hence cultivating of the orchard may well be said to be more important than applying fertilizer, tho the latter also needs proper consideration. When sufficient plant food is naturally lacking in the soil, as where soil has been impoverished thru continuous cropping without a corresponding amount of fertilizing, why of course plant food in some form must be applied to the orchard.

Where inter-crops are grown in young orchards and properly fed it is seldom necessary to apply extra fertilizers to the trees. If crops are not planted too close to trees and fertilizers or manure are equally distributed the trees will take their share.

Bearing orchards naturally require more fertilizer than young trees. A heavy crop of apples or peaches removes considerable quantities of plant food from the soil; in fact, it is said, to exceed the amount required for the growth of a crop of wheat. Yet orchards are often expected to bear crops for years without the application of any fertilizer at all. The wonder is not that such orchards are failing, but that they have not ceased to bear altogether. Moderate quantities of nitrogen encourages leaf growth, so essential to the life of the tree. Potash constitutes a large quantity of the ash of the wood and fruit and forms the base of the fruit acids. Phosphoric acid is of less importance than the other two named, but is also necessary to the nourishment of the tree, as well as to insure proper ripening of the fruit. Lime is also considered an important constituent, its functions seeming to be to strengthen the stems and woody portions of the tree. It should be applied as often as conditions indicate that lime is needed.

Manure is valuable for supplying humus (decayed vegetable matter) to the soil as well as the fertilizer elements. The ordinary barnyard manure is rich in nitrogen and phosphoric acid, but somewhat deficient in potash. Commercial fertilizers or ashes may be supplemented to supply the necessary potash. These fertilizers may well be employed to supplement manure, but not as a substitute for it. They do not supply the humus necessary to keep the soil in good condition.

Peaches are especially susceptible to excessive or deficient quantities of nitrogen. Too much of this element will produce such rapid and tender tree growth that fruit buds, and even the tree itself, become very susceptible to winter killing. The foliage becomes almost black-green in color, but if any fruit is borne at all, it is much inclined to crack and scab, and often decays before ripening. Too little nitrogen in the soil generally results in yellow and otherwise stunted peach trees, with fruit small and of poor quality.

No detailed instruction can be given in this short article with reference to the fertilizer problem. So much depends on the natural state of the soil, its treatment thru previous years of cultivation, climatic conditions as to heat and cold, drought or moisture, cultivation, etc., as these things determine just how much or how little plant food need be artificially applied to the orchard.

Halifax, Pa.

You will enjoy the best health and accomplish the most in the end if you rest completely on the Sabbath from your usual work. The farmer should avoid even his usual chores, so far as he reasonably can. He should go to church and read and write and rest. His wife needs the same change. So there should be the least time possible spent in cooking on the Sabbath. Wife can pick up a meal in five minutes that will do us nicely. Literary people and school children should do no reading and writing on Sunday, but rest from their usual line of work and go to church. A quiet walk in the open air will be excellent. No man, no woman, no child, can work steadily at their regular work seven days in a week and not have to settle with an outraged nature in some way eventually. Due warning was given us about this thousands of years ago: "Six days shalt thou labor and do all thy work. But the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work."—Sel.

The teacher who teaches is a greater success than the teacher who preaches to the class.

"Our prayers are not measured by their extent but by their content."

A GARDEN FOR CHILD-WEEDS

What Mrs. Miriam F. Scott calls a "children's garden," and The Churchman "a laboratory for unruly children," is being conducted in a consulting-room in Mrs. Scott's New York residence. Mrs. Scott, says The Churchman, "does not claim to perform miracles. The unruly children under her directions are not transformed into angelic beings overnight." Rather,

"Her method is to diagnose the case, and then prescribe a treatment to deal with puzzling faults, which are often caused by misdirected physical and emotional energies. Mrs. Scott believes that if we should put as much energy into giving every child a right start as we do into reforming our grown-up unfits, most of the reforming would be unnecessary. But before we can start the child right, she thinks, we must start the mother right: we must bring to her a knowledge of her child as he really is—not as she thinks he should be. 'What I am trying to do,' she says, 'is to make the mother comprehend that it is not one hour, or one day, or one month that counts in the training of the child, but twenty-four hours a day, seven days a week, 365 days a year that count in the making of a child's life.'

"The mother comes with her child as tho it were a social call. Mrs. Scott invites them into a room and suggests to the child that he play with any of the toys or games that attract him, while she and his mother talk. She seems to pay no attention whatever to the child, but all the time she is watching his every act and expression—the most trivial act gives a clue to his physical and mental attitude. For instance, when she observes a child who can not handle the simplest game without dropping its parts a number of times, she realizes that that child is lacking in muscular control. The child who continually changes one game for another without playing it, or even trying to find out how it is played, lacks concentration—one of the commonest faults in children, and one that is almost always due to neglected training. Keeping herself in the background as much as possible, she plays a game with him, being careful to select one commensurate with his powers. She has already questioned the mother as to the nature of her difficulties, and is meanwhile studying her. In a day or two the mother calls again, this time without the child, and Mrs. Scott discusses with her the analysis which she has prepared."—Sel.

CURRENT EVENTS

The War.—During the last month while there was considerable peace talk less space was given to the progress of the war. There was comparatively little fighting done on any of the fronts except in Rumania, where the Germans have been carrying forward their conquest of this country. The Rumanian forces, together with the Russian, have been forced to yield ground continually with the result that the most fertile and productive provinces of Rumania have fallen into the hands of the Germans. Several of the principal grain centers along the Danube River have been captured by the Teutons. The Russians launched an offensive in the Riga district which for several days grew in intensity, but we have not seen any reports as to the outcome. Both sides are making preparations on an enormous scale for the renewal of the conflict in the spring as soon as the weather permits. It is said that England is now manufacturing more ammunition and guns in two weeks than she did in a year at the beginning of the war. In addition to this large quantities are purchased in America. The Germans are reported to be constructing steel and concrete trenches in France that are considered to be virtually impregnable. Submarines in large numbers are being built by the Germans to be used to destroy and paralyze the ocean traffic of England upon which she must depend for her existence. The merchant submarine Bremen, a sister ship of the Deutschland, which has been repeatedly reported as lost, is now reported as having been engaged as a supply ship for the submarines operating in the Mediterranean. The Deutschland is said to be on her way to America on her third voyage accompanied by another merchant submarine. The consensus of opinion seems to be that this year the war will be waged on a larger scale than hitherto.

Food Economies.—The warring nations are all compelled to carefully guard their food supplies. Not only is Germany and her allies, who are cut off from the use of the high seas, forced to inaugurate stringent food regulations, but her enemies are following with similar regulations. England is trying to bring Germany to her knees by a starvation policy, and Germany is attempting to do the same with England. It is a question as to which one will be able to pinch the hardest. The rapid daily increase in the number of British foodships destroyed by German submarines is viewed with some alarm by England. If the German overtures of peace are rejected by her enemies, as is now likely to be the case, it is probable that Germany will wage a still more drastic submarine warfare in order to attempt to starve England. England has put into effect an order forbidding hotels and restaurants from serving more than three courses in the evening or more than two courses at any other time of the day. It is planned to prohibit in both public places and private homes the consumption of meats on certain days of each week. Regulations are proposed which will force expensive restaurants and hotels catering to the wealthy people to close their doors in order to prevent the waste of food. The brewers are no longer permitted to use wheat instead of barley for making beer. In France Thursday and Friday of each week are "meatless days," and the making of pastry, cakes, and fancy bread, etc., is prohibited. Stringent provisions are in force to regulate the consumption of coal and artificial light. The longer the war continues the more keenly will the pinch of hunger be felt by all of the warring nations.

Peace Talk.—During the last month the possibility of peace in Europe was a much discussed topic. This talk was started when Germany and her allies made an offer to discuss terms of peace with the enemy with a view of ending the war if possible. President Wilson addressed a note to all of the warring nations suggesting that both sides in the conflict state clearly what they are fighting for with a hope of finding a possible basis for the consideration of peace terms. The replies of both sides are such that there is little grounds left to hope for an early peace, altho the way is open for President Wilson to make further suggestions. Both sides to the conflict are making preparations on a scale larger than hitherto to prosecute the war with greater energy this year than ever before. President Wilson has been the target for both adverse and favorable criticism for his effort to bring about peace. His effort was unwelcome and resented by some of the warring nations. The feeling between the warring nations is so bitter that the "best-intentioned intervention of neutral countries is apt to embitter the conflict." Present indications are that the conflict will rage until one side is exhausted and unable to fight any longer. How soon this point of exhaustion will be reached, and which side will be the first to reach it, no one outside of the warring countries seems to be ready to predict. Both sides are still confident of ultimate victory.

England Votes Another War Credit.—On December 14 the House of Commons voted another war credit of £400,000,000, which was the fourteenth credit voted since the beginning of the war. The total war credits voted to date amount to £3,532,000,000. The expenses of the war paid by England to date amounts to $19,-260,000,000. The daily expenses of the empire is now $28,550,000. This new credit voted is expected to be sufficient until Feburary 24, when another £200,000,000 will be necessary to complete the financial year. These figures stagger the imagination. Taking the aggregate cost of all the nations at war these figures will be multiplied a number of times. In addition to the actual outlay of money must be added the losses in lives, destruction of property, and many other items that cannot be figured in dollars and cents. A tremendous cost to pay for national pride, selfishness, and greed.

Mexico.—The Mexican-American Joint Commission, which has been laboring for about four months to adjust the differences between this country and Mexico, has concluded its labors without being able to come to an agreement. At the final conference the American commissioners informed the Mexicans that they would recommend that President Wilson order the withdrawal of the American troops from Mexico and the return of the American ambassador to Mexico City. What action President Wilson will take in the matter is not known, but it is thought that he will act in accord with the recommendations of the commissioners. During the last month Villa has been active and is causing Carranza considerable trouble. The actual conditions existing in the war zone in Mexico is evidently not fully revealed in the dispatches. Villa has been reported as moving northward with his bandits toward Jaurez a town on the Rio Grande.

Tearing up a Thousand Miles of Railway.—Canada has begun to tear up 1,000 miles of railway to meet the needs of the war on the Western front in France and Belgium. The rails will be relaid to facilitate the movement of troops, guns, munitions, and supplies from French ports to the fighting line. The failure to obtain new rails because of the great demand for steel to manufacture ammunition led the British authorities to call on Canada for rails stating that prompt action would save thousands of lives. Soldiers will be employed to tear up rails when laborers can not be secured. Work has been started on tearing up 300 miles of Government railway sidings.

Islands Purchased.—The third week of December both Houses of the Danish Parliament approved the sale of the Danish West Indies to the United States. The United States Congress acted favorably on the treaty providing for the sale several months ago. There are three islands in the group—St. Thomas, St. John and St. Croix. They are located about 100 miles east of Porto Rico, have an area of about 103 square miles with a population of about 30,000, mostly negroes. The United States is to pay $25,000,000 and relinquish certain rights which it holds by virtue of discovery in Greenland. The islands have been acquired primarily because of their military importance in the defense of the Panama Canal. They form a good naval base and coaling station.

Total Prohibition in France.—The French Premier asked the Chamber of Deputies to grant the Government permission to solve by decrees "all questions of interest in regard to the national defense which the laws are too slow to regulate." He said, "A particular grave question which can be regulated only in wartime, the solution of which involves the life of the country and its salvation, is the total suppression of the consumption of alcohol." The use of alcoholic beverages is to be prohibited thruout the entire country, including the army. If alcohol is a menace to the life of a nation in times of war it is equally a menace in times of peace.

Constantinople for Russia.—Recently the Russian Premier told the members of the Duma, the Russian legislative body, that a definite understanding exists between Russia, England, France, and Italy that in case they are victorious over Germany and her allies, that Russia is to secure Constantinople, thus giving her a free passage to the Mediterranean, the object Russia has been striving for for a thousand years. Russia at present has no outlet to the south and must depend on her northern ports which are ice-bound during the winter months. This would mean the expulsion of Turkey from Europe and Russian domination in the Balkans.

Land Ruined.—"It is said that the land is actually being destroyed in parts of France which have been included in the war zone. The soil and sub-soil have been so mixed and churned by entrenching and shell pits and mine craters that when leveled the surface will be principally chalk which at least for a number of years will be practically worthless for agricultural purposes."

France-to-Russia Road Planned.—"The construction of an entente railroad, 2,500 miles long, from Bordeaux, France, to Odessa, Russia, to offset the Berlin-Bagdad line when the war is over and to eliminate Germany as the intermediary for Russian trade is being planned. According to the original announcement, the road is to run thru Turin, Milan, Trieste, Belgrade and Bucharest. There are no indications of how Austria's permission for crossing territory controlled by her will be obtained."

INTERESTING FACTS AND NEWS ITEMS

Russia built 1,220 miles of double track, broad gauge railroad in six months, employing 10,000 men, mostly prisoners. The line connects Petrograd and Alexandrovsk, an ice free port on the north coast.

The Government has finally decided to substitute automobiles for the "picturesque horse-drawn stages" in the Yellowstone National Park.

Germany claims to have come into possession of 60,000,000 bushels of grain by her conquest of western Rumania.

The American Railway Association reports that on December 1, 1916, there was a shortage thruout the country of 105,527 freight cars.

During the month of November the total exports that left New York were valued at $232,285,875, or more than $47,000,000 more than in November 1915. The imports of both crude and manufactured articles were less than the same period a year ago.

The farmers of the United States have planted 40,090,000 acres of winter wheat. Only once before in the history of the nation was this acreage exceeded, which was two years ago. The condition of the crop when winter came was 4.5 per cent. below the 10-year average.

The Kansas agricultural college is issuing daily weather forcasts by wireless. This is said to be the first instance in which service of this kind has ever been attempted.

The United States Census Bureau estimates that at present there are about 102,800,000 people in the United States. The inhabitants of our outlying possessions aggregate about 11,000,000.

It is estimated that the world's wheat crop for 1915 was about 92 per cent. of the normal average and about 72 per cent. of what it was the previous year.

An artesian well near Tulare, Calif., is reported to be spouting out live fish resembling lake trout, except that they are blind. It is thought that their appearance is the result of a slight earthquake that occurred shortly before.

The game of football took a toll of 15 lives in 1916, one less than the year before.

A new steamship line is to be organized to run between Baltimore and South American ports.

For the seven months ending October 31, 1916, Canada's war expenditures totaled $127,500,000. The total net debt of the Dominion increased over $200,000,000 during the last fiscal year.

The first kerosene lamps seen by the Chinese were in the homes of the missionaries. The demand increased so rapidly that in a recent year oil to the value of $14,500,000 was sent to China.

Another world's fair is being planned for 1920 to commemorate the landing of the Pilgrims at Plymouth, Mass., in 1620. It is to be at Plymouth, Mass., and the plan is to make it the greatest of all world's fairs.

The Osage Indians are the richest in the world. Their wealth is registered at $20,000 per capita at the Indian office. Secretary Lane recently gave his approval to new leases to run for five years, whereby the Osage Indians rent their valuable oil lands in Oklahoma to large oil companies. These leases will increase the average annual income of the 2,000 Osage Indians from $600 to $1000.

Twenty-nine states now have a Mother's pension law on their statute books.

No less than 7,000 ships are now equipped with wireless apparatus.

The total expenditures of the United States Navy from 1794 to 1915, inclusive, reaches the great sum of $3,214,339,051.

The Salvation Army is raising funds to bring war widows and orphans from England to the United States; 5,000 women and 10,000 children are expected.

A new electrically operated gun capable of throwing 3,000 bullets a minute with an initial velocity of 4,000 feet per second, was recently tested by naval authorities in California.

Detailed plans for a new transportation system for the city of Chicago, which will provide adequate service for a population of 5,000,000 at a cost of $490,000,000 has been submitted to the City Council. The system as planned is to be completed by 1960. The plan provides for the purchase of the system by the city when completed if the city desire to do so.

Japan has decided to adopt the Latin alphabet. Next year the teaching of this alphabet will be compulsory in all of the schools of the country.

It is claimed that the germs which cause rheumatism, inflammatory rheumatism and gout have been found.

With 3,000 vehicles passing along one of its streets every hour Philadelphia claims to have the busiest street in the world.

The Ford Motor Company closed its Detroit factory for seven days over the holidays in order to relieve the freight congestion of Detroit, so that carloads of food and fuel may be handled. The suspension will mean a production loss of approximately 2,500 cars a day, and a wage loss for the week of about $1,400,000 to the 42,000 employees.

The Philadelphia Navy Yard will soon begin the construction of a large battle cruiser for the United States which is to cost $26,000,000.

Mt. Wilson Observatory in California has a new reflector, which will show the light of nearly 100,000,000 stars never before seen from the earth.

Dyes are being manufactured from the waste of osage orange wood. Oklahoma is shipping carloads of this wood to eastern extracting plants, and about $750,000 worth of dyes are produced a year.

The average farm-hand wages the last year has been $270 thruout Pennslyvania,

(Concluded on page 61)

MISCELLANEOUS

A GIGANTIC TUNNEL PROJECT

A railway-tunnel, thirty miles long, under the main range of the Cascade Mountains, to constitute the longest tunnel in the world, has been projected by Gen. Henry M. Chittenden, of Seattle, and is described by him in an illustrated article contributed to "Engineering News" (New York). General Chittenden was one of the best-known officers in the United States Engineer Corps, and his position as chairman of the Seattle port commission, since his retirement, has made him practically familiar with traffic conditions thruout the Pacific Northwest. The building of this tunnel would enable railway traffic between Puget Sound ports and the interior, which now has to be lifted 2,500 to 3,300 feet in crossing the range by the present railway-lines, to pass under it at an elevation of only 1,200 feet. Says the editor of the paper named above:

"It is not merely the waste of the energy required to elevate this traffic, amounting to over 60,000 tons daily, to a height of 1,300 to 1,800 feet, which the tunnel would save. A much more important advantage . . . . is the elimination of the expense and risk involved in the maintenance of the large mileage of steep grades on the present railway-lines across the mountains. The extent to which this huge mountain-barrier hinders commerce and intercourse between the great fertile agricultural section on the eastern side of the mountains and the commercial centers on the Coast is hardly realized in the East.

"Perhaps the most striking illustration of the advantages of the proposed tunnel-route over the present mountain-lines is the statement that the time of passenger-trains would be reduced, between the east side and the west side of the mountains, from the present schedule time of three hours to forty minutes, and the time of freight-trains from ten hours to one and a half hours.

"The estimated cost of the proposed tunnel and approaches is $50,000,000, and this in itself a few years ago would have been sufficient to compel the dismissal of the project as chimerical. At the present day, however, railways are investing sums in the improvement of their facilities which would have staggered the imagination of financiers a quarter century ago.

"By way of illustration, take the Rogers Pass tunnel now nearly completed on the Canadian Pacific Railway. This work has involved the building of eighteen miles of new railway-line and a five-mile tunnel. The summit-elevation is reduced 540 feet and the length of snow-sheds from about five miles to less than one mile, but the maximum grade on the line is still 2.2 per cent., and of course the maximum train-load that can be hauled is unchanged. To effect this improvement, the Canadian Pacific has deemed it worth while to carry out work involving a total expense of probably not less than $8,000,000."

In comparison with this the thirty-line Cascade tunnel would lower the summit-elevation on the Great Northern Railway 2,166 feet, would save forty-eight miles on its line to Tacoma, would reduce the maximum grade from 2.2 per cent. to 0.6 per cent., and would eliminate curvature amounting to 6,855 degrees. Most important of all, the tunnel would be available not for the traffic of a single railway, but for all the railways terminating on Puget Sound. To quote further:

"It is self-evident that where traffic can be equally distributed, the capacity of a double-track railway is great. With trains spaced no closer together than ten minutes and uniform train-movement thru the twenty-four hours, 144 trains per day each way can be moved. Taking in connection with this figure the enormous tonnage of freight now handled in a single train, it is evident that the traffic capacity of the Cascade tunnel would be ample to take care of all the business tributary to it for as long as can be foreseen. Furthermore, that traffic promises to be enough to make the tunnel profitable.

"Some questions may be raised as to the practicability of successfully operating a tunnel of such unprecedented length, altho such questions will be raised by laymen rather than engineers. If it is practicable to operate the Simplon tunnel, twelve miles long under the Alps, which has now been in use for a dozen years, it would be practicable to operate a thirty-mile tunnel under the Cascades. . . . .

"It has hardly as yet been realized outside the engineering profession that the electric locomotive in combination with the present-day possibilities in fast and economical tunnel-driving has shown a way whereby radical reconstruction could be undertaken on the summit divisions of some main-line railways with the prospects, at least, of large profits.

"The advances in tunneling practice, too, have given a different basis for computing problems of railway relocation involving the use of long tunnels. The next decade or two, therefore, may witness not alone the realization of General Chittenden's great scheme, but of the driving of a long tunnel by the Pennsylvania to lower the summit of its main line across the Alleghenies from its present elevation of about 2,200 feet; or the Lackawanna or the Lehigh Valley may undertake a long tunnel to save part of the long climb now necessary to lift the anthracite coal from the Wyoming Valley over the mountains on its way to markets at tidewater."—Literary Digest.

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"The heart of a fool is in his mouth, but the mouth of a wise man is in his heart."

"The heart's business is to strangle, not to fondle temptation."

FACTS AND NEWS ITEMS

(Continued from page 59)

an average increase of $35 over the previous year. The wages of female help has also increased 22 cents a week.

The national banks of the United States have increased their resources $4,000,000,000 in the last two years. They now have a total resource of $15,520,000,000.

During the first eleven months of 1916 the United States exported to Europe about $670,000,000 worth of food products, or at the rate of more than $60,000,000 a month.

The director of the United States mint recommends in his annual report that Congress authorize the coinage of a two and one-half cent piece. Such a coin no doubt would help to adjust prices more satisfactorily.

British military operations in France have been requiring the use of about 20,000 French freight cars. England is sending at once into France 10,000 freight cars and early this year 10,000 more are to be sent, together with a number of locomotives.

It is estimated that about 2,500,000 women in England are employed in some industrial work, principally in establishments producing supplies for the war.

The United States has been asked by an organization of women to buy Monticello, the former home of Thomas Jefferson, near Charlottesville, Va. They desire an appropriation of $500,000 for the purpose.

The products of the American mines for 1916 were worth $3,000,000,000.

The Pennsylvania Railroad System carried 196,294,146 passengers during 1916 without losing the life of a passenger in a train accident.

According to records kept by the Tuskegee Institute 54 persons were lynched in the United States last year. Fifty of the victims were negroes and four whites. This is 13 less than the preceding year.

A new machine, called the phonodeik, was recently exhibited before the American Association for the Advancement of Science. The instrument "photographs the vibrations of the human diaphragm governing the volume and cadences of the voice and projects them, magnified 40,000 times, on a screen."

Columbia University, New York, has 118 foreign students representing 18 different nationalities. Russia, for the first time in years, leads with fifty-three students.

The grain harvest of Argentine, South America, this year will be the poorest the country ever has had. The wheat available for export is estimated at about 1,000,000 tons. Normally, 2,500,000 tons are exported.

Thirteen years ago a German freighter ran aground on the coast of Guatemala. Recently the vessel was again set afloat and was found to be as seaworthy as it ever was. The salvors will clear $1,000,000 on their venture.

During 1916 about 597,500,000 tons of coal were mined in the United States.

To curtail travel and thus leave at the disposal of the railways more rolling stock for war and food purposes, the number of passenger trains in England have been decreased and the fares increased 50 per cent. Workmen tickets and season tickets for distances not in excess of forty miles may be had at the old price.

The United States suffered a loss of $21,000,000 in 1915 as a result of floods. More than half of this loss was sustained by the farmers.

This spring work will be begun on the largest convention hall in the world, to be located in New York City. The hall is to have a seating capacity of 38,000, and will cover an entire block, 800 by 200 feet. It is to cost $8,000,000.

The Department of Labor reports that approximately $300,000,000 was spent by business firms thruout the country for Christmas presents for their employees last Christmas. The Steel Corporation distributed Christmas bonuses to the amount of $33,000,000, and the Bell Telephone Company gave away about $6,000,000.

Brazil has a mine that reached a vertical depth of 5,826 feet. The vein shows no diminution in size and value and the managers are considering means whereby work may be continued to an additional depth of 200 feet.

The Government has taken possession of the last of the greatest of the California big trees thus securing them against the woodman's axe. One of the trees is 36½ feet in diameter at the base and 279 feet high.

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SCHOOL NOTES

(Continued from page 53)

The series of meetings recently conducted by Bro. D. A. Yoder of Elkhart, Ind., resulted in the conversion of a number, the reclaiming of several who had "fallen away" and the general uplift and strengthening of the brotherhood.

On Sunday morning, Jan. 7, six young people were baptized and three others received on confession. In the afternoon a members meeting was held at which time practically every member present gave expression favoring the doctrine of simplicity (especially in dress) as interpreted by the Church and a willingness to help in maintaining the same.

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NOR LET TO-MORROW SCARE THY REST
WITH DREAMS OF COMING ILL
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FORGET THYSELF AND ALL THE WORLD
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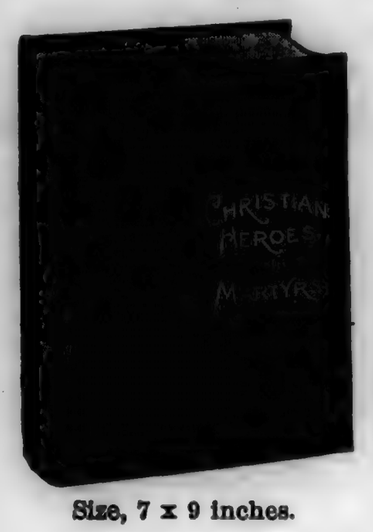

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EDITORIAL

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MOUNT VERNON

(Continued from page 35)

later, for economy's sake, turned upside down by the then owner, George Washington. The worn-out stones of the portico are replaced by stones from the same Sandwich quarry, Whitehaven, England. "The Whitehaven boats traded to Virginia, and this stone went out as ballast over 170 years ago."

At first, changes were gradual. There was little money, and only necessary repairs were made. A little steamer was chartered by the association, and this carried visitors, for a small charge, from the city of Washington to Mount Vernon. The Government confiscated this at the beginning of the Civil War, but eventually paid $7,000 for it. With this money the house and grounds were put in better condition, and thereafter the association was able to meet the running expenses.

As there was no furniture in the house, it was decided that each of the original thirteen States should take a room and make it a reproduction of Washington's time. And so well have the regents succeeded that several of them contain the original furniture. This is especially so of the dining-room and library.

Every year the regents meet at Mount Vernon and transact business. Every year the Governor of Virginia is invited to a banquet laid in the old banqueting-hall. Every year there are thousands of visitors, who do their share toward defraying the expenses incident to the manor by paying an entrance fee, and Mount Vernon today, in outward appearance at least, is what it was in the days when Washington was the idol of the people, and it will ever be a memorial to that true-hearted Southern woman whose patriotism and love of country counted no task too great that would accomplish her desire, the saving of Mount Vernon to the nation.—Girlhood Days.

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WINTER

(Continued from page 34)

something like this: "Take this! take this! All thru the long winter months I was torn and blown and bent down by the cold north wind. I was almost frozen, but I endured. Finally, spring came and then June and now here I offer you the loveliest of my flowers. I have succeeded—I have won." And I can see that rosebush smile the smile of victory—victory that he deserves.

And so I say, let us be like the rosebush. Let us do our duty regardless of what comes the way, and tho the **winter** of trial and persecution bends us down almost to death, we shall in that **great Spring** have the privilege of presenting to the Master a full-blown rose.

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tertaineth Jethro. **EXODUS, 18.**

B. C. 1491.

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 30. 6. John 8. 59; 10. 31.
g Ezek. 2. 6.
h ch. 7. 20. Num. 20. 8.
i Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8. 1 Cor. 10. 4.
k Num. 20. 13. Ps. 81. 7; 95. 8.

Jŏsh'u-ȧ: for [g] I will utterly put out the remembrance of Ăm'ą-lĕk from under heaven.

15 And Mō'şeş built an altar, and called the name of it [4] Jĕ-hō'vah-nĭs'sĭ:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm'ą-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons,* 7

MENNONITE PUBLISHING HOUSE Scottdale, Penna.

CHRISTIAN MONITOR

MARCH, 1917

OTHERS

Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—Others.

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for You,
Must needs be done for—Others.

Let "self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for—Others.

And when my work on earth is done
And my new work in Heaven's begun,
May I forget the crown I've won
While thinking still of—Others.

Others, Lord, yes Others,
  Let this my motto be;
Help me to live for Others
  That I may live for Thee.

—Anon.

SELECT READING

A WONDER

Clayton F. Yake

When this present age of ours shall have passed by and we look at it from a newer present; when this wonderful period of industrial and educational achievement shall be viewed from an historical standpoint; when this age that is called "The Age of Enlightenment," "The Missionary Age," "The Industrial Age," "Man's Age," and similar significant names, shall have passed thru the portals of time and stand as a chapter of great significance in the history of the world, it shall, I am afraid, in that final day be christened by the Great Critic, **"THE SELFISH AGE."**

I do not wish to be pessimistic, and hence would not subtract from the good that is done on the one hand and add to the evil that is done on the other, but I do wish to look at things as they **are** and not be blinded by the optimism that continually preaches that the world (man) is getting better; that man is making wondrous strides in education (which is true), and religion, and is even now reaching that high stage of improvement in which he can save himself—where he needs no Savior—; in that stage of life where the only thing necessary is a perfect environment and he will be able to make himself entirely good. That is the new religion called "Humanism"—the thing that makes a man big without changing his heart and hence makes him a **big** factor in Satan's kingdom.

Furthermore, there never was an age in which competition was keener than this one. The spirit of emulation is developed so highly that it requires a wonderful amount of individual energy to attain worldly success. And that very spirit of emulation has made competition so keen that the small are consumed by the great, and the struggle for existence naturally develops a spirit of selfishness. It develops a spirit that cares very little for anything except the success of the individual himself.

It is interesting to note right here that persons who have tried to avoid the development of such a spirit have had it developed unconsciously by their having to closely guard their own interests against the selfish aggression of others. And so no matter where you go, or where you look you find this spirit existing. Everybody seems to go rather unto his own way without much regard for the other.

Taking into consideration then, all the philanthropies of this present age, its deeds of love and kindness and all that is best, we must still come to the general conclusion that **man** is about as selfish now as he ever was if not more so, and that in goodness he has really not propressed but rather retrograded.

* * * * * *

Would it not then, in the light of the above statements and the existing present conditions, be wonderful to meet a strong, capable young man with a message somethink like this?

"I do not wish to be a success in the sense of the word that the world generally looks at it."

"I do not care to make much money—just enough to see me thru life—for I have often seen that money unmakes the man that made it. I do not care to be known for the size of my bank account."

"I do not wish to be engrossed in business so deeply that I have no time to spend a day with Nature once in a while. I do not want to have my mind so fully occupied that I can not enjoy the fragrance of a June rose, the beauty of a field daisy or the song of a meadow lark. I want to be able to enjoy the fascination of the glorious Autumn sunsets with true ecstasy."

"I do not want to be filled with the business spirit so much that I can not withdraw from the haunts of men at the close of the day for a little talk with Him."

"I do not wish to be a success in the eyes of the world and a failure in my own home."

"I want to give the very best to those I love best. I want to be a ray of Christian sunshine in that little world called 'Home,' and drive from it **all** gloom and sorrow."

"I want to measure my life by duties done and not by successes won."

"I want to be a friend of the people with whom I daily work. I want to be their servant. I want to be a light and an inspiration to all with whom I come in contact.

"I want to be appreciated and loved by the children I daily meet."

"Especially do I want to be a friend of the humble toiler—the one who is not afraid to work—whose brow is wet with honest sweat, whose hands bear the marks of days of toil, and who esteems honest labor far above ill-gotten gains."

"I want to be useful to some one and then I surely can not fail utterly."

"I do not wish for a brilliant career for usually brilliancy does not stand the test of time."

"I want to be courageous and true. I want to face the problems of the world as they confront me without murmuring."

"I want to do all I can to make this world a better place for the children and mothers."

"All in all, I want to live for the very best that is in me, and I know that I can only do that in one way, and that is by living for the Master."

"But I find that He was the servant of all and He spent His life for the cause of mankind—for the sake of humanity."

"He lived and spent His life for **Others.**"

"And so I wish to spend my life for Him by living for OTHERS. Yes, OTHERS, **I** shall live for OTHERS!"

"I want to plant a flower
To beautify their way;
I want to sing a song
To cheer them day by day;
I want to speak the Word ,
That they may live alway;
And hence I'll live for Others
Unto the Perfect Day!"

* * * * *

Would it not be grand to hear something like that! And yet there are many trying more difficult tasks all for a selfish purpose!

You young man, and you young woman, which are you choosing? Remember **you** are at the crossroads today! Be wise and live for—**Others.**

Manheim, Pa.

ONLY ONE RIGHT WAY

Standing in front of a bank teller's window, a man watched the young man running over the checks he had cashed, using an adding machine. He turned to the customer at the window and heard these words, "That is certainly a labor-saving machine; and it is all right, if you do not hit the wrong key." "Yes, it is all right, if I do not do wrong in working it."

Every time there was just one right key to hit, and a hundred wrong ones he might hit. Just one right thing to be done in every particular experience of life, while there are a hundred wrong things one could do. Just one road to heaven, with a hundred to hell. The danger of living is increased greatly by the fact that the devil is always trying to get us to do any one of the hundred wrong things instead of one right thing. How are we to know which one of the hundred roads to take? Why, the true Guide will always tell us; ask Him. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21). The same Guide is ours at all times.—Presbyterian Advance.

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THE GIRL WITH A PURPOSE

Mae Stanford was a little bright-eyed girl of six winters, when first I made her acquaintance. She was not a beautiful child, but her ways and manners were such that every one who knew her loved her, both young and old, rich and poor

Mae's life had not been one of plenty. Her father sickened and died when she was only a baby, and her mother, being a frail woman, had a very hard time to meet every need of the home. They had not been fortunate enough to get anything ahead before the father died. Mae was a great comfort to her mother and, altho very young, yet she seemed to understand her mother's hardships.

Her mother was a woman who trusted in God, and she lived a devoted Christian life. Mae did not know what it was to miss Sunday school and church. She was taught to keep the Sabbath day holy. Many times, when mother was not able to attend the services, Mae was seen with her little Bible under her arm on her way to the chapel, which was just half a mile from her home. The children of the neighborhood often asked if she did not get tired going to so many services, but when she replied that it was a real pleasure to her and she only wished Sunday came twice a week instead of once, they looked in astonishment and failed to understand her.

Mae gave her heart to God when she was only five years old. She had always made a great impression upon those who knew her and all had remarked that she was an unusual child; but now her influence increased until it was twofold as great as before. She often told her mother and her friends that when she grew up she was going to be a missionary and preach the Word of God to those in darkness. This conviction followed her in after life.

Her missionary zeal was shown in the work she did among her friends. Frequently she held real preaching services in the garret when her companions came in to play with her. When first she suggested this, her friends accepted her suggestions with glee, thinking it great fun and something different from their old games. Of course they always started with several songs, and then Mae would call upon Fred Black, who had recently been converted to lead in prayer. Fred timidly knelt and offered up his child-like prayer. The children were sure to come. Of course Mae could not preach like Parson Jones, but in her childish manner she did her very best to tell them about the goodness of God, and declared that He would also provide for those who trusted in Him.

She would always relate incidents of her own home life to prove her points. For instance, she told her friends that one time she and her mother had eaten the last meal they had in the house, their money was all gone, and they did not see where any more was coming from. She told them how her mother had called her from play and asked her to kneel with her while she made their needs known to God. They had scarcely risen from their knees when a rap was heard at the door. On opening the door they found their nearest neighbor, Mr. Brown, who said that his wife and daughter Nellie were going to be all alone that day, and wished very much that Mae and Mrs. Stanford would come over and spend the day. Then after spending a very pleasant day and enjoying a good dinner they returned home to find that the mail carrier had left a letter. It was from Mae's rich uncle in the East. He had sent them ten dollars, just enough to pay the house rent and lay in a good supply of groceries. Mae said that this was all in answer to the prayer her mother had offered that morning.

By this time the children always became interested, and it seemed to them like a real meeting, such as was held at the chapel on Sundays. Mae exhorted them to give their hearts to God, assuring them that He would always care for them. All were touched and tears rolled down their cheeks. Mae continued to hold these services, and she saw results of her labors.

Mae was a great lover of nature and very sympathetic toward every living creature. She took special interest in birds and spent much time studying their nature. In the springtime she spent hours in the small grove near their house, watching them make their nests and care for their young.

These were very happy days for the little girl, but the time was near at hand when she was to be called upon to give up her dearest friend. Because of the hardships of the winter her mother was obliged to do many things that exposed her health. For several weeks she had been feeling ill and was scarcely able to keep going. Finally she took to her bed. The doctor was called, and he pronounced the disease typhoid and pneumonia. She grew rapidly worse. The uncle and his wife came. Everything was done that could be done to save her life, but all was of no avail. Her life's work was finished. Mae loved her mother dearly, and her little heart was breaking to think that she had to give her up. Nevertheless she would brace up and tell her mother not to worry, that she was not afraid, for God would care for her even if mother was taken. Mae was only eight years old when her mother died, and this was the only real sorrow she had ever had; but she had great confidence in God, and He proved to be her Comforter.

Mae's uncle had no children, and both he and his wife grew so attached to her that they decided to take her and raise her as their own. She seemed perfectly satisfied when their plans were made known to her. Everything was quickly settled, and the three were soon on their way to New York.

Her uncle's home was a magnificent one, with lovely furnishings. Mae scarcely knew how to act in her new sphere of life It did not seem like the same world to her. She would often sit down and try to imagine what life would be in such a fine home with her mother.

However, these new surroundings did not change Mae in the least, when it came to her own religious convictions and her relations to God. She had only one purpose, and that was to please her Savior. But, oh. how her heart was grieved when she found that her uncle did not believe in God. This made things hard for Mae, for he did not want her to take the pilgrim way, but desired very much that she become a leader in society as she grew older. He first tried to persuade her to give up her foolish notions, as he termed them; but he soon saw that she was not to be persuaded. He then tried to hire her by promising her everything money could buy; but Mae realized that money could not buy her way into heaven; and she decided that she would rather "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Many times she had heard her dear mother quote this scripture in her testimony, and some way it kept ringing thru her ears during these hours of temptation And again the voice seemed to whisper in

(Concluded on page 94)

EDITORIALS

THE CROSS OR PLAY?—The tendency to make a recreation center out of the house of God is becoming more noticeable. Within the last two or three years, we are informed, more progress has been made along this line than during the preceding twenty-five years. One denomination reports that out of its eighty-odd churches in one of our eastern cities as many as forty are equipped with gymnasiums. The recreational and amusement activities of these churches are given as follows:

"Twenty-six parishes have basket-ball.

"Twenty-nine parishes have frequent supervised dances, in some cases with employed teachers.

"Sixteen parishes have classes in calisthenics.

"Fifteen own stereopticons and have frequent lantern lectures.

"Four have motion pictures.

"Among other forms of recreation reported by the Commission were these: Dramatic entertainments (reported by all parishes), Boy Scout patrols, military drill, baseball teams, summer-camps and outings, shuffle-boards, bowling alleys, pool- and billiard-tables, bathing facilities, reading- and game-rooms, social gatherings of parishoners and others, kindergartens, outdoor playgrounds, tennis-courts."

The writer giving these figures states that not only in the cities are churches introducing recreation and amusements, but also in the smaller towns. "The motion picture is now an established institution, giving exhibitions of a popular nature on Saturday afternoons and nights, and sacred pieces on Sunday nights," is reported of a church in a small country town in the Middle West.

We have no quarrel with those who engage in legitimate and healthful recreation at the proper time and place. No one can be strong physically, and at his best mentally and spiritually, without the proper care of the body. Recreation is not so essential to the person engaged in manual labor, but those engaged in sedentary occupation must of necessity resort to some means of physical exercise to keep strong in body in order to render efficient service. No person of intelligence will object to such necessary legitimate exercise, but there is serious objection to making a recreation and amusement center out of God's house.

We find nowhere in the Bible that one of the functions of the Church is to compete with the world in providing recreation and amusements. The carnal mind needs no encouragement to seek pleasure, as that is already its natural trend. To encourage or foster this tendency under the guise of religion is fraught with serious dangers. The plea so often made that the introduction of amusements and recreation is necessary to hold the young people in the Church because of modern conditions has no grounds in Holy Writ. Such a plea is but a confession of failure to utilize the power of the Gospel. In the present dispensation of grace Christ always has been, and will continue to be, the great magnet to draw and hold men. It is by lifting Him up that men are attracted and held. If Christ, rightly presented, fails to hold young people, there is no other power at the disposal of man that will. He has promised to supply our every need. He is all-sufficient Why, then, is there any need for the Church to resort to the playing of games to hold her members if Christ is more than abundantly able to supply our every need?

The Church that caters to the amusement craze of a pleasure-loving world, and is thereby diverted from her holy calling of lifting up and exalting Jesus Christ, prostitutes her mission and brings reproach upon Christ. She, like Samson, will soon be shorn of her power. The true Church is a body of "called out ones," hence separated from the world. Those whose affections are set on Christ soon lose their love for the things of the world, and amusements and recreation under the guise of religion are absolutely unnecessary. Those who can be held to the church only by such activities are no credit to her or the Master, and are in need of a vision of a Christ who is able to deliver them from the love of the world.

That church which devotes her energies to recreation and amusements has departed far from the standard of the Apostolic Church, which was so richly blessed in her extension work. Only to the degree that the Church today measures up to the standard of Christ exemplified by Paul and his co-laborers will she be endued with spiritual power to extend her borders and speedily evangelize the world. Only to the degree that Christ is exalted and made the center of all her activities will the Holy Spirit be enabled to work mightily thru the Church for the salvation of the lost and the edification of the saved. The fundamental factors in a successful extension of the Church are Spirit-filled men and women holding forth a blood-bought salvation thru Christ. Where this is faithfully done there is no need to endeavor to compete with the world in providing amusements. The Cross and worldly amusements in the guise of religion are incompatible. The Cross and what it stands for is the only effective weapon the Church has to serve her Master acceptably.

CHEERFULNESS:—How we delight to be in the presence of a sunny, cheerful disposition! Such contact revives and sends us on our way rejoicing in a new hope and courage. A crying need of the day is genuine good cheer. It is the panacea for many of the ills of life. It prevents many a physical, mental and spiritual ailment and is a most vital factor in rectifying such ailments. The

wise man expressed this truth when he said, "A merry heart doeth good like a medicine; but a broken spirit drieth the bones." Both the one radiating cheerfulness and those coming into his presence are benefited.

If there is one class of individuals who above all others should constantly be radiating good cheer it is the Christian. But how often do we find the happy, joyful, smiling, and cheery face lacking among those who profess to follow Him! No one like a believer has reasons for cheerfulness and happiness. If the salvation in Christ, who gives power over sin daily if we but allow Him, is not sufficient to make us constantly cheerful, there is nothing else that will. One of the great hindrances to the progress of Christianity is the cheerless, chilly professor. It is the cheerfulness that comes from a consciousness of being saved from sin that attracts the unbeliever. A cheerless and gloomy Christian is not attractive to the one who knows not Christ, nor to the one who knows the power of His salvation.

Christ repeatedly admonished His disciples to be of good cheer. During one of the darkest hours of Paul's life he was given a special admonition to be of good cheer. He who believes the promises in the Word cannot do otherwise but radiate good cheer. What a transformation and revival of spirituality would occur in our churches and communities if all Christians would be full of joy and happiness to the degree the Master expects of them! It would not take long then to evangelize the world. There is enough sorrow, misery, gloom, and woe all about us without the Christian contributing to it. It is his mission to help dispel it with Gospel good cheer. The most effective Christian worker is the one whose life is bubbling over with joy and happiness. Such a life is contagious and the memory of contact with it is always refreshing and helpful. Be a riotous dispenser at all times of Gospel cheerfulness.

THE LITTLE SPARE MOMENT:—Few persons are conscious of the remarkable possibilities of the little spare moment. The use made of it is an index to character. How frequently we hear the lamentation that there is no time to read and improve the mind. According to the story of such people every one else has more time than they for reading. They are always anticipating a time in the golden bye and bye when they hope to be so situated that they will have lots of time for study, but the sad fact is that their anticipations are rarely if ever realized. The fact is that if they do not find time now in their present situation they are not likely to find time tho more favorably situated. If the habit of using wisely the spare moments is not formed early in life it is not so likely to be formed later. The busiest person is the one who usually has the most spare time. The diligent man always obtains leisure, but the lazy man never.

We all have spare moments, time that is not needed for our regular daily duties. As a rule we all find time for that which we most desire and delight in doing. It is remarkable what some men have accomplished in their leisure time by devoting it to some particular thing in which especially interested. The daily spare moments employed in a constructive way will make no mean contribution to our store of knowledge in the course of time. If we can give only fifteen minutes each day to reading books on different subjects, and while engaged with our other duties meditate on what we have read and make it a part of our life, it will in the course of a year, be equivalent to nearly two weeks of time given wholly to study. Who. desiring knowledge, would despise the privilege of two weeks of study each year! The equivalent of a college education is within reach of every young man and woman who is willing to use constructively the spare moment. In this age of good books there is no excuse for young people not being able to acquire a good store of knowledge that will make for more efficient service.

The little spare moment is fraught with tremendous possibilities and opportunities for every energetic young man and woman. God forbid that any one should despise it.

A HEATHEN PRAYER:—We read that in one of the great Buddhist temples of China was posted a large poster "proclaiming seven days of fasting and prayer for the cessation of the noise of arms and battle in Europe, and for those who had succumbed to wounds that they may obtain a new life by a happy transmigration in a purified and sanctified earth." "The European War," says the proclamation, "lasts long many soldiers have been slain, with no hope of seeing the cessation of those feelings of hostility which are setting the nations against each other."

It is a sad spectacle, indeed, to see some of the leading so-called Christian nations engaged in a bitter death struggle, and calling on the heathen in their colonial possessions to help them wage the most terrible and bloody war in the history of the world. What an example for these heathen nations! No wonder the heathen pray to their gods for the poor Christians (?) maddened by passion which causes them to revel in the blood of their enemies. These nations should repent in sack-cloth and ashes for their heinous crime of violating every principle of the Gospel of Christ while posing as Christian.

COMING—A STATEMENT:—Since the February issue was mailed a large number of our subscribers have renewed their subscriptions. Many used the subscription blanks inserted in their papers last month. We are grateful for this response. We are making a special effort to bring our subscription list up to date this spring. To have our list credited up to date we need your renewal, if you are in arrears. As stated last month we expect to send statements to all those who are in arrears. These statements will be mailed about the middle of this month. We kindly request that as many as possibly can renew their subscriptions at once so that no statement need be sent to them. Your label shows your credit. If it is "dec16" it indicates that your subscription expired with the December number of 1916. The figures always indicate the year. Hence it is a very easy matter to determine your credit. We are anticipating many renewals within the next two weeks. Renew NOW while you think of it.

CHRISTIAN LIFE

CONSECRATING OF LEISURE TIME

Orie O. Miller

One of Nature's most rigid laws, and one over which man has no control, is the progress of time. God gives to all human beings twenty-four hours in every day, neither do these days come faster to any one human being than to any other. All the millions who inhabit the globe live in the same present moment. That individual, who by diligence makes good use of the moments as they come, does not gain one minute over him whose whole aim is to kill time. As in life's other interests we expect the one who is industrious to soon leave him who wastes his opportunities behind in the race, so we might think it should be with time. But in time, the laggard has the same passing moment to live in as he who "Redeems the time."

However when we notice how much more life one person puts into and gets out of an hour or a day than another in like circumstances, then we after all see how elastic time is. To many individuals a day brings more that is worth while, and means more development, real enjoyment and growth than does a year to others. How in our own lives do we recognize some days as having been of more real value to us than a number of other monotonous weeks combined. Consecrating our lives fully and constantly to the best and noblest things in life will make every day bring to us what these significant ones have.

The fact becomes more and more convincing to me, however, that it is in the use or misuse of leisure time that one life grows rich, strong, and powerful; while the other atrophies. By leisure time is meant that margin of time each individual is free to spend as he pleases. In life's business all from the highest to the lowest have certain work that they are required to do. But in all classes there is a margin present, where each can follow out his own inclination. During this time we really show what we are because we do just what we like to do. One writer says, "Show me how you use this margin of time and it will not be difficult to tell what you are going to be." Goethe in his "Faust" knew this. When he wished to portray the life of the common people, he did not show them when at work during the six days but by what they did on the Easter holiday.

Many people, however, if approached about the use of this margin of time would readily tell you that they have no leisure time. The character of our age may be one of the causes for such an answer. Its spirit is restless and excited. People are always in haste. Even seeing the crowds come out of a theater or moving picture show would lead one to believe that most important duties await these people at their destination. In all walks of life we are urged on and on by the cry of "Greater Efficiency" until we gradually become slaves to this age spirit. How different the life of our Master seems; a life which was a model of efficiency, yet never in a hurry. During His most strenuous days He had time for hours of meditation and prayer. The great modern need seems to be the art of taking the leisure time that rightly belongs to us.

There are so many splendid examples of men in the Bible and of each age since who really "Redeemed the time" that it ought to be comparatively easy for us to learn, at least in part, their secret. One thing we note at once. These men redeemed the time to the degree that they rid their lives of superfluities. One of the greatest modern superfluities is the excessive reading of newspapers. These are a good thing as a means of disseminating public opinion on questions of nationwide interest, but no man is justified in spending an hour or more out of each day conning murder and divorce notices, or working out batting averages for prominent baseball players. Edward Gregg says, "It is an unusually good newspaper that is worth more than twenty minutes a day to a busy man or woman." A yet greater waste of time is the reading of the cheap modern magazine. Any one who has learned to appreciate the reading of the deep truths in God's own Word or of the best of secular literature will turn with disgust from material of this cheaper kind. The editor of one of the most widely read American magazines says, "It is no use to give the American people a serious article between the months of April and October." What an indictment against the culture of our nation.

What are some of the ways in which we as Christians may "redeem the time?" A few things every one should do to get more of the leisure time that belongs to him are: First, Resolve not to be swept away by the spirit of the age we are in. In this the Christian can exercise his freedom as much as in any line. All should work and work hard, but never should we allow either our work or the direct results of that work to become the end of life. Second, we gain time by having a definite occupation, and by devoting to this occupation regular hours and days, and abiding by the regularity as much as possible. And then so much time is lost in needless friction caused by changing from one work to another. How many there are who cannot study the Sunday school lesson in the evening and keep their minds from drifting to the business affairs of the day! How much of many good Sunday morning sermons are preached to deaf ears for the same reason! How much time is lost in our schools and colleges during the last and first three weeks of a school year in making the change from one kind of work to another, and this in spite of all the preparations teachers can make for just this occurrence! What is the reason? We lack the power of concentration, the power of attending to work in hand until it is finished and then dismissing it from the mind. Consecration of our leisure time means exercising just this power.

So much of our leisure time comes in small fragments. A few moments at a time when we are at leisure from duty and for some reason are kept from entering upon the next one. We all have these spare moments whether we think about them or not. These we should also consecrate for the best use. Jesus' experience with the woman of Samaria shows what He thought of these fragments. That interval in one of the busy days of Christ's life will thru all ages stand out as a model example of well spent leisure time. When many would have sought rest and seclusion under the shade of a nearby tree, He found a greater rest and joy in leading one of an outcaste race to an abundant life.

So many people wait on longer periods of time before attempting anything worth while. Eliot, former president of Harvard University, says any man by devoting only fifteen minutes a day to the right kind of reading, can, in the course of a dozen years, acquire the essentials of a college education. It is a fact that wonders can be accomplished by a purposeful use of only this amount of time regularly. Are there any who by carefully checking over the duties of each day cannot find at least this much time that has thus far been valueless to them. Just think what it would mean to consecrate this much time to Bible study, to personal work, or even in concentrated meditation about the serious things of life. Some farmers and business men always carry a Testament or Sunday school help. Any spare time they may have finds them prepared to use it. Some start each day by learning some

good quotation from the Bible or other literature and keep this in mind whenever spare moments permit.

One great and successful missionary to India kept a map of the world before him as he cobbled shoes, studied missionary geography from it, and prayed for the sections he had marked in black. Livingstone kept an open book in front of him as he worked in the factory and glanced at it in passing from one machine to another. This no doubt contributed to his later missionary enthusiasm. Paul used the forced leisure time on the voyage from Crete to Miletus in prayer. This gave him such confidence and power from God that he could predict safety for all and could transmit this new courage to the rest when everything looked gloomiest to his comrades. Bunyan's Pilgrim's Progress was similarly produced. These are merely a few of the many examples that might be given. When we consider such splendid illustrations of consecrated leisure time, how can we engage in anything merely to "kill time."

There are two policies, I believe, that the consecrated person will follow in the disposal of this margin of time. First, he will do what he does do, intensively, with all his might. Second, he will never be in a hurry. How much of our reading, study, and work is the haphazard careless kind. We read a book or an article half a dozen times, and then if it is necessary for us to know anything definite about it, we are required to read it again. To do the work in hand thoroly in the first place, takes concentration and the power of being immune to ordinary outside influences. One good book read well and mastered is far better than a half dozen read superficially. There is never a necessity of hurry in one's work. With all that Christ accomplished during the three busy years of His life we cannot think of Him as hurrying in our twentieth century fashion. Any life is long enough for the things it needs to do. It is quality of work after all that counts most in life and not quantity. Who thinks of the fact that Mozart died when 36 years old while Handel lived to be eighty.? The length of Christ's own life is witness to the fact that a large amount of time is not necessary to put one in line with real success in use of time.

Many a man must come to middle life or old age and looking back over life say with Coleridge in this very pathetic passage:

Sense of past youth and manhood come—in vain!
And genius given and knowledge won—in vain!
And all that I have culled in wood walks wild,
And all that patient toil has reared, and all
Commune with thee has opened out—but flowers
Strewed on my hearse, and scattered on my bier,
In the same coffin for the selfsame grave.

Happy the man however who can look back and feel within himself that he has attempted to put into the time God has given him, the life God has made him capable of. The condition of this man is so well put by Dryden, thus:

Happy the man, and happy he alone,
He who can call the hour his own,
He who secure within can say,
Tomorrow do thy worst for I have lived today.

It behooves us first of all, then, to learn the art of taking the leisure time that belongs to us and by consecrating it, let it yield spiritual development that flows out in a life of personal testimony and good deeds.

Akron, Pa.

THE USEFULNESS OF GOOD CHEER

M. D. Landis

Good cheer is a very necessary quality in human character. Life would be a gloomy affair if some rays of sunshine did not find us sometimes and put their touch of glory on our pathway in the many, many things that give us cheer.

Nature itself teaches us the function of good cheer. The clouds do hang around over the face of the sky most of the time, but after all it would be a most uninteresting and cheerless sky without them. The fact is our world needs a good bit of storm and tumult to keep it clean, vigorous, and young. If there were no tempests all nature would stagnate into a most inconceivable desolation. Good cheer goes whistling along in the winter winds; it claps its hands and roars and bellows in the thunder; it keeps singing in the voices of turtle doves and meadow larks. Its function is to keep us good, and glad of mere living.

Or are we so out of tune with these things that constantly declare the glory of God and show His handiwork that we are not moved by them? If we were heathen living in ancient Athens we could feel the presence of a very divinity in the morning that will soon come making the south all heavy laden with spring. But it is simply life's good cheer whispering softly to us not to be Calibans who scowl and growl and mope and whimper as tho life were a case of chronic dispepsia. And it comes from that same source of gladness that away back in the beginning made the stars of morning sing together and all the sons of God shout for joy.

Let us be of good cheer for God has actually arranged the economy of the whole universe for the purpose of having His joy fulfilled in us. You cannot read history without seeing this very truth revealed in every vicissitude of victory or defeat, every evolution or revolution, every catastrophe, every triumph, every tragedy. It would be the worst kind of ingratitude if we could not rejoice at this. The function of good cheer is to tone up the spirit of a man that he will make a philosophy of joy out of the whole meaning of human existence. There is nothing good that ever toils or suffers or dies or has persecution or tribulation in any way but gives its own great or little sanction to the words of Jesus when He said, "Be of good cheer, I have overcome the world."

It is hard to find any tonic that will help us like the effect of the one whose constant attitude is that of good cheer. This is something we have all felt. And what a relief when we are gloomy to have some fine, strong, healthy, great-souled prince of joy come along and restore us to life with the radiance of his own gladness!

Good cheer is a redeeming quality even when everything else in character is rotten. Charles II was one of the most despicable creatures that ever sat on the throne of England, but his subjects tolerated him because he was affable. His brother James was not nearly so wicked as he, but was deposed and exiled because he was bigoted and sanctimonious. One day when James saw his brother, the king, come out of a dive with a set of rollicking fellows, he gave him a good sound scolding. "Some day you'll get killed," he said. "Never mind, Jamie," replied the king, "they'll never kill me, for they know that you would then be king."

But the highest function of good cheer is in Christian character. And here is just where a host of people somehow have gotten a wrong conception of things. They have substituted a long-faced, mummified Puritanism for the buoyancy and youthfulness that cannot but shine out of the whole personality and conduct of one who is saved by Him whose supreme mission in the world was to bring joy. The sickly misrepresentation that is too often made of Jesus Christ is a poor way of letting our lights shine. There is no better testimony for Him than the overflowing gladness of a real human personality that has been transformed by the victorious presence of the Holy Spirit.

There is no command that Jesus has enjoined upon us more repeatedly than to be glad, and to be of good cheer. I am afraid that much of our Puritanic Christianity is the result of a lack of fellowship with Him. Any one who has been in the Holy of Holies with Him there in John 14, 15, 16, and 17, cannot come away without getting the good cheer and gladness of his "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself: that where I am there ye may be also." And He tells us plainly, "These things have I spoken unto you that your joy may be full. . . . That in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

That hour when Jesus had that last talk

with "his own" just before the tragedy on the cross, must have been one of the most sacred hours of all history. The Savior's work was now done, it was time to go to Gethsemane, and to Calvary and then home. The last command He gives in this wonderful hour will be long remembered, and the Comforter will surely bring them all to our remembrance, but they are simply, "Love one another," and "Be of good cheer."

Hesston, Kans.

THE HIGHER LAW

S. P. Yoder.

The laws of Nature never change,
And men of science claim
That penalties must follow all
Infringements of the same;
To change the natural course of things
Disorder must entail;
Hence miracles but fables are,
And prayer can naught avail.

God's spiritual law sternly decrees,
"The soul that sins shall die;"
But sinners who to Jesus come,
Repent, for mercy cry,
Will find forgiveness, life and peace,
Since He for sinners died—
God's law fulfilled, His love enthroned,
And Justice satisfied.

The laws of Nature darkness bring
When Nature's sun goes down;
But man has found a way to light
The streets of every town,
As well as his own dwelling place,
When light his wants require,
Without disturbing Nature's work—
God having placed him higher.

Tho gravitation's law commands
All things of weight to fall
Towards the earth, where they are held
And fixed beyond recall,
Organic things, endued with life,
A higher law fulfill;
In spite of gravity they rise
Obedient to God's will.

If man to carry out his will
Can gravity suspend,
Or, needing light, a button press,
Thus Nature's darkness end,
May not the Power that made all things,
In heaven and earth below,
Work by a higher law than man
Is competent to know?

The scientific facts we know
Are but as grains of sand
Compared to mountain heights unscaled,
That still before us stand.
The law of spirit and of life
We cannot comprehend;
Why then deny that Spiritual Power
May Nature's laws transcend?

By fervent prayer we reach the Source
Whence life and power proceed;
A line connected whereby that Source
Transmits the help we need.
The prudent and the wise this truth
May never quite conceive,
Yet "babes in Christ," thru faith in Him,
Its benefits receive.

Denbigh, Va., Dec. 14, 1916.

HOPE

I saw Him in the morning,
I saw Him again at noon,
And in life's pleasant evening
I know I shall see Him soon.

—M. A.

TRUE HAPPINESS

A group of Academy girls discussed the theme of True Happiness in one of their prayer meetings, which suggested the following verses.—Ed.

In what does happiness consist?
In being idle all day long?
Or having life full of sweet song?
Or with this world's goods richly blest?
No, happiness is more.

True happiness is only this:
To serve our God as best we can,
Show charity to every man,
To really know that we are His.
This is true happiness.

—One of the Girls.

A SUNNY DISPOSITION

A very charming old lady says that if she had the power to choose the best from all the good things in life, she would not ask for wealth, because of its responsibilities; she would not ask for beauty, because of its strain upon character; she would not ask for health, glorious as the treasure is, nor for genius; but she "would pray for a sunny disposition, as the boon which confers more happiness upon its owner, and more happiness upon those with whom one comes in contact, than any other which falls to the lot of any human creature."

Most people, said Success, would see nothing worth while in this poor woman's life; some would even commit suicide were they situated as she is; yet she manages to find something beautiful, something worth treasuring up in the memory even in her darkest days of sorrow.

Her experiences ought to shame those of us who complain of our infinitely better lot in life.

If children were properly trained to see the uncommon in the common; to find beauty where other people see only ugliness; if they were trained to find their enjoyment in the little experiences of life —we should not have the great, seething unrest and discontent which we now find among all classes.

The trouble is we emphasize the wrong things. If we were a little better off, if we had what our neighbors have, we think we should be happy. Yet we know perfectly well that many of the most miserable people in the world are rich.

We have no right to carry about, in our faces and bearing, the black banner of anarchy. We have no right to flaunt a gloomy picture in the faces of those who are struggling to rise above their troubles and trials.

Every man owes it to his fellow-men to go about with a bright, cheerful, hopeful, optimistic face, radiating sunshine, joy, gladness, hope, instead of blackness and despair. The human face ought to be a splendid picture, attractive, radiant with beauty, joy and hope. It is every man's duty to radiate encouragement.

Think what it would mean if everybody were to go about with a bright, cheerful face, and regarded it as almost criminal to be seen with a discouraged, gloomy, sour, melancholy expression! What a mighty current of uplifting, encouraging power would come to all of us if everybody regarded this sunshine radiation as a sacred duty!

You have no more right to poison my thought by projecting discouraged, gloomy thoughts into my mind than you have to scatter thistle seeds in my garden.—Sel.

AN HOUR'S LEISURE

Anxious to succeed in our new work of farming, we followed closely in the paths our prosperous neighhbors seemed to take. For the first two years we worked early and late and when through we went to bed at once, partly because we were too tired to do much else and because every farmer around us did that way. Often our work lasted so late that bed time found us taking off the same work clothes that we had put on when we arose.

I began to feel that we were making mere drudges of ourselves, and even tho our efforts were being rewarded in a pecuniary way, yet we were losing all the comfort and pleasure of social life together.

I knew it would be a difficult matter to change habits we had fallen into, all at once, but I determined that as housewife it was "up to me" to step in before they had become too fixed.

By brother took the place of hired help, so our circle was really a family one, and I began to see that it was not quite right to shut a young man off from any educational amusement in the home.

It was simply out of the question on many nights when the work had been extra heavy to expect these men to take off overall suits and to don "evening clothes," so I thought of a plan that would make it seem easier for them to feel dressed and would really make us "comfy" and homelike, at least. At Christmas I had give both my husband and brother warm lounging robes and house slippers, and many nights I just laid these out for them to slip into to spend their evening.

I re-subscribed for some magazines that we had stopped taking, supposing we had no time to read them. I cleaned up the phonograph, bought a few new records, and even tuning up my own voice and rehearsing some old songs that I had sung for our family's pleasure before our busy farming days. I made the living room atractive with a bunch of garden flowers or a dried cluster of bitter sweet berries, and I always saw to it that our light was the best we could have.

We found that this hour's leisure brought us more rest and recreation in the great change it afforded us from the toil of farm work, than an extra hour in bed would have done. When our neighbors learned of our sociable evenings, many dropped in, and often we ran way over our usual staying up time.—Sel.

MISSIONS

NOTES AND COMMENTS

Christian Martyrs.—The spirit which led our forefathers to go to the stake is still in evidence as the following incident proves. Recently a band of native Christian teachers in the island of Malekula, in the New Hebrides, went into the bush to reach the fierce tribes with the Gospel and try to establish friendly relations. They met with success at the first two villages, but at the third a trap was laid for them. As they were about to begin their service a man called out, "What have you come for?" The teachers replied. With that the man fired, which was the signal for a volley, and four teachers fell dead. Two more of the party fell as they ran for the scrub. The other four escaped, one of them being wounded. Gloating over their deed, the savages cooked and ate five of the bodies. One of the missionaries writes "that the Christian party are bearing the blow in a humble, child-like spirit, but that the heathen relatives of the fallen heroes are thirsting for revenge. Much prayer is asked that human passions will be restrained, bereaved hearts comforted and a stricken church sustained." The question frequently asked by those skeptical about the results of mission work is, whether the native Christians are faithful. The power of the Gospel is the same in every nation and clime. Those who yield themselves to its power are constrained by it to go to a martyr's death if need be for the Gospel's sake. Such loyalty and devotion puts to shame the indifference and unconcern so noticeable among many Christians in this land of churches and Gospel privileges. Am I willing to cheerfully sacrifice my life for the sake of bringing my fellows to Christ?

Poland Suffering.—"The latest authentic reports from Poland are that all children under seven years of age have ceased to exist, having died from hunger and disease." At the opening of the war Poland had a population of 34,000,000. At the end of the second year of the war 14,000,000 human beings have perished in Poland from various causes. The estimated property damage as a direct result of the war is $11,000,000,000. More than 200 towns and 20,000 villages have been razed to the ground; 1,600 churches have been destroyed. "In Galicia, Austrian Poland, in the district of Gorlice, where a battle rage for several months, 1,500,000 civilians, caught between the lines of the contending armies, have perished right there from starvation while in hiding." The prolonging of the war means additional suffering and loss of life not only in Poland but in all the territory comprising the actual battlefields of the contending armies. Many deprivations are suffered also by those whose homes have not been destroyed but are residents of the belligerent nations because of the scarcity and high cost of necessaries of life. These conditions afford us a rich opportunity to exemplify the spirit of the Master by doing what we can to relieve suffering.

Reaching Every Home in Japan.—During the last four years the Oriental Missionary Society has given away more than 5,000,000 portions of God's Word, besides millions of tracts, in Japan. "More than half of the Empire has been covered and at the present rate of progress, allowing some increase of forces, we have every reason to believe that the whole task of visiting very one of the 10,000,000 homes in Japan will be accomplishtd in another year and a half. This dissemination of the Gospel is said to be an unparalleled achievement in the history of modern missions. Six thousand bona fida enquirers are a direct result of this propaganda. A secretary of a Bible Society said, "Nine out of every ten of those who have not yet received God's Word never will receive it unless it is given to them." This means that God's people must be generous in their distribution of the Bible among heathen people. The unlimited possibilities of leading men and women to an acceptance of Christ thru the free distribution of portions of Scriptures is not realized by the Christian Church. This sowing of the Word will yield a rich harvest.

"A Book of the Past."—It is said that a Christian woman in Havre, France, who conducts a restaurant, made a fruitless search in bookstores of the city for a copy of the Scriptures, but could find neither a Protestant nor Catholic version. Wherever she went she was met with such statements as "Not sold now. A book of the past." This experience led her to arrange a compartment in her counter for Bibles and Testaments. This incident throws some light on the spiritual condition of France. France has ruled the Bible out of the public schools years ago and efforts have been made to suppress the Bible and destroy faith in God. Prominent educators have labored to eradicate from their curricula any teaching or references to God, thus producing a generation of infidels and unbelievers, with the result that the demand for the Bible decreased. It is encouraging to note, however, that this idea of the Bible is not shared by millions of others. The circulation of the Scriptures is increasing at a rapid rate. The Bible is a book of the present, one that has not lost its power. He who helps to increase its circulation makes no small contribution to the evangelization of the world.

Opium Fed Babies.—A missionary of the Church of the Brethren working in India relates how when passing a grain shop she was invited to stop for a visit. The daughter-in-law of the woman who begged her to stop soon appeared with a seven-months old baby on her hip. Soon the grandmother brought out another baby. "Yes, they were twins, and they cry so much that every morning and evening I give them a little pill of opium." A small opium pill the size of a pea was then formed and given to the crying baby. Likewise one to the other helpless babe. "Not good for babies! Don't you give it to your baby?" "No, never, for it weakens children and might kill them," the missionary assured her. "Well, it is our custom," she said, "and besides our babies just cry and cry till I give it to them. With these twins both crying, how could we work in the day or sleep at night if I did not give them opium. It is different with your baby. She is three months younger, but she is fatter and happier than ours, and I know your baby never cries." Several months later one of these babies died, while the other lives on stinted in body and mind as a result of the opium. Thousands of babies in India die from the effects of opium, while thousands of others eke out a miserable existence and transmit to their posterity a weakened body and mind because the people do not know of the baneful effects of this drug. The Gospel is brought with greater difficulty to these stinted and stupified minds because of their difficulty to comprehend the truth. The Gospel is doing much to give the future babies of India a better birth and more favorable conditions for growth and development into strong womanhood and manhood. Christ in the heart will bring about outward moral changes and correct many wrong and heathen practices.

"Christ emphasizes the importance of religion in His teaching: "Seek ye first the kingdom of God and his righteousness."—**Sel.**

CHARACTERISTICS OF APOSTOLIC EVANGELISM

J. D. Mininger

I. The Book of Acts as a Record of Evangelism.—

To get acquainted with the characteristics of Apostolic Evangelism we naturally turn to the Book of Acts. Here we have the Holy Spirit's account as imparted to the world thru the human instrumentality of Luke.

Just as the three names, "Gate Way to the West," "Breadbasket of the World," "The Heart of America," sometimes applied to Kansas City, are indicative of it's characteristics as a city, so the titles sometimes connected with the Book of Acts are suggestive of the nature of the Book. Below we give some of these:

1. "Acts of the Holy Spirit."
2. "Acts of the Ascended and Glorified Christ."
3. "Acts of the Exalted Savior."
4. "Gospel of the Spirit."
5. "Missionary Manual."
6. "God's Encyclopaedia on Soul-winning."
7. "God's Hand-book on Revivals."

Some one has written a book on Acts entitled, "From Jerusalem to Rome;" that title indicates the geographical scope of the Acts.

II. Three Factors Conspicuous.

In all the accomplishments and victories for God in those early Apostolic days, we notice three **"facts and factors," three agencies** outstanding above all else connected with Apostolic Evangelism. They are:

1. The **Spirit** of God.
2. The **Word** of God.
3. The **Man** of God.

In this connection W. H. G. Thomas says: "The union of these three elements is to be observed. The Spirit of God as the Divine might or power, the Word of God as the Divine message, and the Man of God as the human instrument.

He further notes that the Spirit of God is referred to (in Acts) 58 times, the Word of God 38 times, and the Men of God (such as Peter, Stephen, Philip, and Paul) are prominent thruout.

III. Three Illustrations.

Let us note a few instances of the union and work of these three agencies. First turn to the second chapter of Acts. Here we read about

1. **The Spirit of God.**
   "They were all filled with the Holy Ghost, and began to speak . . . . as the Spirit gave them utterance."—v. 4.
2. The **Word of God** (Old Testament Scriptures) forms a prominent part of Peter's sermon.—2:17-20, 25-31, 34, 35.
2. The **Man of God** prominent thruout, is Peter especially.
4. The **result:** "The same day there were added unto them about three thousand souls."—v. 41.

For our second illustration showing the co-operation of these three agencies let us turn to Acts 8:26-40. Here see:

1. The **Spirit of God saying to Philip,** "Join thyself to the chariot."—8:29.
2. The **Word of God** preached to the Eunuch.—8:35.
3. The **Man of God,** Philip acquainted with the Word and using it according to II Tim. 2:15.
4. The **result:** Eunuch baptized, goes on his way rejoicing.—vv. 38, 39.

For a third illustration may we turn to Acts 16. Here we see again:

1. The **Spirit of God** at work.
   "Forbidden of the Holy Ghost to preach the Word in Asia."—v. 6.
   "The Spirit suffered him not."—v. 7.
2. The **Word of God.**
   "And they spake unto him the **Word of the Lord.**—v. 32.
3. The **Men of God.** (Paul and Silas.)
   "At midnight, **Paul** and **Silas** prayed and sang praises unto God."—v. 25.
4. **Result:** "He was **baptized**—and **all his**—he **rejoiced believing in God with all his house.**"—vv. 33, 34.

IV. Can the Lord Depend on Me?

Since the "Lord of the harvest" has none other plan for reaching the lost of earth with the Gospel than by human instrumentality, and since the Spirit of God and the Word of God are at hand ready to co-operate with the Man of God, shall we deny God the use of our faculties? Or will we cheerfully recognize the Lordship of Christ over our individual lives and thus give Him a chance to "work in and thru us the will of His good pleasure." S. D. Gordon aptly illustrated the importance of being dependable, when he said:—

"Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is talking with Gabriel, talking intently, earnestly. Gabriel is saying: "Master, you died for the whole world down there, did you not?"

"Yes."

"You must have suffered much," with an earnest look into that great face.

"Yes," again comes the answer in a wondrous voice, very quiet but strangely full of deepest feeling.

"And do they all know about it?"

"Oh, no; only a few in Palestine know about it so far."

"Well, Master, what is your plan? What have you done about telling the world that you have died for them? What is your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and yet others, and still others, until the last man in the farthest circle has heard the story, and has felt the thrilling and the thralling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as tho he could see difficulties in the working of the plan, "Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some of them may not be so proper that they do not tell others, what then?" And his eyes are big with the intenseness of his thought, for he is thinking of the suffering, and he is thinking, too, of the difference to the man who hasn't told—"What then?"

And back comes that quiet, wondrous voice of Jesus. "Gabriel, I haven't made any other plans—I'M COUNTING ON THEM."

Kansas City, Kans.

PRAYER AS A FACTOR IN THE EVANGELIZATION OF THE WORLD

Clayton F. Derstine

The truly great harvest—laborers few—pray.—Luke 10:2.

The wonder of the Scriptures is that it gives a solution to every problem of life, and unravels every predicament in the great issues of life and Christian service. Its simplicity also is marvelous; its logic is irresistible.

In the problem of evangelizing the world the verse at the beginning of this article states the work, "the harvest truly is great;" the possible contingency, "the laborers few," but Christ, the Lord of the harvest, with equal brevity brushes aside the whole question by the wonderful words which should enlighten every one that names the name Christ, "Pray **YE** the **LORD** of harvest, that **He** send forth **LABORERS.**"

The Field is the World

A birdseye view of the world gleaned from various statistics is shocking, but should help to wake up the sleeping virgins of the twentieth century.

There are 1,000,000,000 heathen in the world. Our mind cannot comprehend this vast number. There are 150,000 applicants for baptism on the waiting list in India who need instructors. Forty million heathen are dying every year, at the rate of 100,000 a day. Have your ears well tuned to the 6000-year old cry of demoniac selfishness, "Am I my brother's keeper?" Every breath you draw four souls perish who have never heard of Christ. Figures are staggering. We close, "Behold the fields, they are white to harvest."

The Laborers are Few

The scarcity of laborers is still evident among us. Every missionary on the field is responsible at present for 100,000 souls. Perhaps you will be held responsible for some of them at the Judgment Day. Sit down and meditate. Mission boards are calling for men and money, but few respond. Why? Covetousness, selfishness, pleasure seeking, indifference, these four if eliminated from Churchanity would enable the Church to carry the Gospel speedily to the four quarters of the globe.

Pray Ye

1. **Prayer results in the Lord giving men.** It seems that according to the economy of God that before the heavenly Head gives men the body which is on the earth must first feel the need, the burden of which is made manifest by **prayer.** The history of the extension of the Gospel reveals the fact that every fruitful move was first keenly felt by the body of Christ on the earth. Ought not the foregoing facts make us cry out to God night and day?

A certain minister who is influential in missionary activity recently said: "Give me fifty praying men of the right kind and the Gospel will encircle the globe." Will you make the sentiment of this song yours, "And, Oh, my God, May I be One?"

2. **Prayer interests him who prays.** To pray intelligently one must know facts. He who searches for facts becomes interested without any self effort. A Paul prays, then goes. Twelve disciples look, feel the need, and then they go. A Church prays for Paul, then sends a contribution. One prays for China, he then begins to wonder how those missionaries fare who work there. One cannot pray with wisdom without a look and investigation. He that investigates prays, gives and sometimes goes himself, or sends a proxy whom the Lord raised up.

3. **Prayer opens the eyes of the Church to see men.** It was after prayer and fasting by several at Antioch that made it possible for them to send Paul and Barnabas to cover the then known world. We need more of the Holy Ghost eye salve to see men, but it seems that a preliminary application is **special prayer.**

Have you ever heard of a prayer meeting especially to pray for laborers and the success of Gospel extension work? Is not this the Church's largest program? Every time you heard of such a prayer meeting some results were realized. God save the Church from neglecting this opportunity, when thou "hast set before us an open door." Rev. 3:8.

4. **Prayer gives access to the pocket book and bank account.** At the present Christians in America give less than two cents for each heathen soul. Be this to our shame! When Christians begin to pray it will not be a question of whether to tithe, but their giving will begin to rise from that required by law to normal Christian giving as expressed in I Cor. 16: 2, "Upon the first day of the week let everyone of you lay by him in store, as God has prospered him." This only is Christian giving. The words, "every one" reaches all, and the words "in store" will mean a bank, or separate account where the Lord's money is kept. The Scriptural ideal will only be realized when the Church fulfills the prayer program for world evangelization.

5. **Prayer waters the seed.** The harvest of grain or souls depends first on the nature of the soil preparation, then on the seed, and afterwards upon the sunshine and the rain. The seed needs the sunshine of religious fervor and spiritual zeal, combined with the refreshing waters of prayer. Epaphras—always laboring fervently for you in prayer—he hath a great zeal for you. Phil. 4:12, 13.

Praying always—and for me, that utterance may be given to me. Eph. 6:18, 19. Withal praying also for us, that God would open unto us a door of utterance. Col. 4:3.

There is a spiritual motion and power put into operation by prayer that is omnipotent. It penetrates walls; travels beyond lightning rapidity; dispenses its blessings at untold numbers of places at the same time. It knows no barrier; obstructions only make it rise the higher. It makes possible a large program of service for invalids and closely confined people. It is one of the avenues to the realization of "Thou hast been faithful in a few things. I will make thee ruler over many." It is the Alpha and Omega of Christian service. It was the dynamic of the matchless life of the Son of God in doing good. It is all this; it is more than this because prayer is only prayer when it anchors in God, and has upon the anchor engraved, "Nevertheless not my will, but thine be done." Prayer is a power that neither men nor all the powers of hell can thwart. If the Church would pray the Gospel would soon be heard by EVERY CREATURE.

Altoona, Pa.

ELEMENTS OF SUCCESS THAT NEED EMPHASIS IN THE PRESENT MISSIONARY MOVEMENT

Jacob K. Bixler

This is an age of missions. The Church that is not missionary is doomed to die, or is dead already. It is no longer a question of missions or no missions; it is one as to whether we love lost souls and have a burning passion for them as had the Master. There is more money spent for Church extension than ever before, the organization of the churches for work was never so perfect, more literature on the subject is circulated, and the zeal or enthusiasm never more manifest. This is true in the Mennonite Church as in all other missionary churches, but it is possible for the Church to have and do all these and yet sadly lack the true missionary spirit. Enthusiasm, organization, preparation, and money are always very prominent in the Laodicean phase of the Church's history, when the power of the Spirit wanes. Satan places special emphasis on these things to make up for the loss of the things of the Spirit. All these are essential but they must be the fruit of lives fully consecrated to God and in whose hearts He is enthroned as Lord and Master.

The amount of money spent yearly in the Mennonite Church alone, and the methods of spending it would have shocked the apostolic Church as extravagant. The gift of all moneys to missions, to be a blessing to the donor, must have been preceded by the gift of himself to the Lord. Any gift of means or service that fails to quicken the giver's spiritual life falls short of Christ's ideal and purpose. A holy enthusiasm or "zeal according to knowledge" of conditions quickened by suitable literature upon the subject, and not based simply upon an emotional sympathy, is essential for intelligent work. The organization should be simple and just sufficient to accomplish the work. Experience proves that the simpler the machinery to accomplish the task intended, the more effective and lasting it is. The preparation of the workers is necessary and yet the early disciples scattered by persecution went everywhere preaching the Gospel, and the only preparation they had was faith in Christ as their Savior accompanied by the Spirit; and the cross of Christ, which to the Greeks was foolishness and to the Jews a stumblingblock, became the power of God unto salvation. The great ingathering of souls who remained loyal proves that such preparation was fully sufficient for the purpose. While conditions may have changed, there is danger of more dependence being placed many times upon our ability than upon the enabling which the Lord gives. The Lord gave gifts unto individuals and unto the Church ample for the work, and if His will is sought with the whole heart He will enable for any task. Any preparation that we can make, however good, if it stands in the way of entire dependence upon Him and the fullest and freest operation of the Spirit, is a hindrance rather than a help to the cause. There is no substitute for the infilled Spirit life. The nearer that the modern Church follows the methods of evangelism of the primitive Church—the simple faith of the first disciples and the personal interest in the cause—the more effective will her work be.

This is the Lord's work; it is ours because it is His. The last two verses of the Gospel of Mark prove that He, altho ascended, is still working and that He is still the power in the disciples when they declare His name. This gives us the se-

cret of the success of the early Church. The name of Him whose work it is, was continually presented as the One looked for. The first disciples followed Jesus because they found in Him the Messiah, "Him of whom Moses in the law and the prophets did write," the very One of whom they expected deliverance from other nations. The first argument for following Him was kingdom truth. After the day of Pentecost they openly declared salvation thru Him whom "ye have taken by wicked hands and crucified." When Philip preached his theme was "Christ." The disciples went everywhere preaching "the word." The Gospel of Christ must be the teaching or doctrine. It is very clear that a recital of Christ's life together with proof that He was the One referred to in the Scriptures as Prophet, Messiah, Savior, and future King of Israel was the constant theme of the preachers. There is nothing to show that they did anything else to arouse the interest of the people but present the message of the Christ and once in a while perform some miracle of healing; no side issues were necessary to arouse interest. There was just a quiet, conscious awakening to their sinful state and upon accepting Christ a realization of Him in the inner man as the well-spring of life. Regardless of the persecution they received, they declared the truth of His death and resurrection and return to set up His kingdom and God blessed their faith and efforts by the power of the Spirit and the conversion of many souls, some of whom were officials in high standing. The result of this quiet energetic teaching of the Gospel was that the converts "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The Moravians who are noted for their great missionary effort labor "to win for the Lamb the reward of His sufferings." The atonement of Christ revealing the love of the Father in the highest degree is still the greatest factor in leading men and women to realize their lost condition. Any Christian work will fail without due recognition and exaltation of the source and foundation of Christianity.

In these days of sugar coated teaching of the gospel of culture and civilization, we must not forget to teach the awfulness of sin and that every man outside of Christ is a sinner. As soon as we make a difference between the sinner in the gutter and the one in the parlor or counting house and rather hold to the idea that the one is better than the other and does not need the same salvation, we weaken the force of the Gospel. The greatest sin is the rejection of Christ and the eternal doom of all such is punishment "with everlasting destruction from the presence of the Lord and the glory of His power" regardless of their standing in this life. The greater influence of the cultured sinner makes him all the more accountable. Any teaching that belittles the awfulness of sin and the crime of the sinner is antagonistic to the teaching of the prophets, the early Church leaders and Christ Himself. Sin as the robber of the highest good in this life and the thing that bars from heaven must be emphasized. To this must be added that salvation thru faith in Christ apart from law or works or merits either cultivated or natural is the only remedy, also the fact that Christ will make the life of the greatest positive worth.

The message bearer must realize that he has a message of life, the love of Christ constraining him to give it, and this not from a humanitarian viewpoint but from the fact that a soul failing to accept Christ it a soul lost forever. Social good to the individual or community always follows spiritual regeneration. The regeneration of the soul will mean more than all the other forces together; it should therefore be the motive for presenting Christ as Savior. Neither need this message be changed to suit classes. Paul whether at Athens with the worldly wise Greeks or with the poor outcastes had the same message, Christ the sinner's Savior and this message was a savor of life or death as they received or rejected it.

The early disciples as missionaries had an experience of the Gospel. They had been in heathendom; they had lived according to their lusts; they had proven the unsatisfactory life in sin and enjoyed the change wrought thru Christ, and they knew whereof they spake. They had conviction and that conviction was born of the knowledge of the truth. To them it was a question of life or death. Because of the fierce persecution, they did not ally themselves with the Church till they were convinced that there was no other way of salvation. They counted the cost before they accepted Him and having done so sought to do His will at any cost. While some were not sincere followers, the exposure of false doctrines and hypocrisy was so openly and forcibly dealt with that a fear came over all and they sought the Lord more carefully to make their calling and election sure. They saw that there were but two sides; on the one Satan, the world, condemnation and eternal woe, and on the other God and Christ, the Church, salvation and eternal glory. There was no half-way business about it for them; it was entirely for God or entirely for Satan. We have about forgotten this truth judging by the number of times it is mentioned, but it is also a truth disbelieved by a great majority. Much of the wavering of Christian professors is brought about by a failure to rightly divide the word of truth on such points.

In this present movement to reach the masses whether it be in the foreign field or the home community, holy lives will convince the world and silence the gainsayers as nothing else. The truly converted Christian has a great influence for good because his former manner of life and the great change in Christ is known to his associates. The native Christians in the foreign field will of course get their standard of spirituality from the missionaries, hence the Church cannot afford (and it is a sin against the unsaved) to send into any community, or place into any office in the Church, any one whose life is not wholly the Lord's and the Church's. Note how carefully the apostolic Church was to get brethren filled with the Spirit and faith for the leadership.

Promptness in following the guidance of the Spirit is one of the elements of success. This must be done regardless of personal feelings. No doubt had Philip the evangelist consulted his personal feelings he would have stayed at Samaria where he was having a great revival rather than go south into the desert country where he found the lone convert, yet God only knows the influence of that converted eunuch's life. Paul at times saw doors close before him, but waiting upon the Lord others more opportune opened. He realized that He would lead into the best and ripest fields. When the Spirit directs to any field no matter how hopeless it may seem, we have no right to delay the call. Every Christian and especially every member of the Mission Board needs to pray for special guidance and for a heart sensitized to His will. A failure in this means souls lost forever.

Last, but first in importance and needing special emphasis, is prayer. The results of the prayer meeting of the waiting believers before Pentecost, the special seasons of prayer of the early Church and of individuals, yet of Christ Himself should convince any worker of the need of renewing his power daily at the throne of grace. Many great revivals since that time have been traced to some silent worshiper or prayer group whose life was in full communion with God and who agonized for lost souls and God answered with saved souls. Prayer is essential to bring ourselves into full harmony with God. The principle involved in prayer is not so much to get God to hear us, for His ears are ever open to the righteous, but to get us ready to listen to Him and do as He directs. Then what communion, what faith, what power! Then we are ready to prophesy to "dry bones" if He so directs If this world is evangelized, it must be done by many fathers and mothers upon their knees consecrating their sons and daughters unto the Lord for this very purpose.

If this present missionary movement does not result in the deepening of the spiritual life of the Church at home, it has failed in a large measure. No fears for the spread of the Gospel among the heathen and unsaved at home need be entertained if the hearts of the Christians at home are all aglow with the love of Christ. This can be accomplished only by emphasizing the fundamentals of the religion of Christ. There is no question in my mind but what the early Church with her poorer facilities of reaching the people with the Gospel had better results than we have now. If we want the old-time power, we must re-affirm our faith in the old-time religion; if we want the old-time revival, we must preach the old-time Gospel; if we want the old-time conviction of sin, we must reason of righteousness, temperance and judgment to come. Success in the present missionary

movement can be had only by the Church emphasizing the elements that brought success in the awakening of the apostolic Church to her possibilities—the needs of a sinful world, the imperative command to evangelize it, and the enabling power of the Holy Spirit to accomplish it.

Elkhart, Ind.

BOUND BY SUPERSTITION

J. J. and Louise Schrag

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"—Isa. 55:2.

One day on our journey home from Tsao Hsien, China, our main station, when yet fifteen or twenty miles from our destination, we noticed so many people coming from every direction with jugs or bottles, on their way to the city of Tsao Chow Fu where we were laboring. Our curiosity was aroused because we had never seen anything like it before.

When we reached home we heard that it had been noised abroad that one of the pools of the city had healing virtue. It no doubt will be of interest to you to know what these pools are like. There are many large holes from which the ground has been taken for building purposes. Most of the houses are made of sun-dried bricks or mud and almost every yard is enclosed with a mud wall. During the rainy season these holes are soon filled with water and naturally the filth of the city gathers there. In these pools the women wash their clothes, those who have dye shops wash out their goods, and the color of the water soon changes into different shades, and the pools soon become stagnant, especially during the hot season. It was to one of these pools that the people were hastening from every direction, far and near.

On the following morning we, with some of the native help, a wheelbarrow, some Gospels, scriptural portions and tracts, went to the pool. There we found many worshipers surrounding the pool burning incense, kneeling, prostrating themselves at the edge of the water, washing their sore eyes or other afflicted parts of their body, some scooping up the water with their hands drank it, while others were searching at the edge of the pool for pills, which they said a certain god had dropped there, and which we found to be nothing but common grass seed. All of them took some of the water home with them in little jugs or bottles. We were told that all the jugs that could be gotten had been bought and no more could be found in the stores.

We began singing, "There is a fountain filled with blood, drawn from Emmanuel's veins," etc. We also read a few verses from John 5 concerning the pool of Bethesda, had a little service in which we pointed the people to the living stream from Calvary, and sold some gospels.

We went home with a heavy heart thinking how easily these people are deceived and taken up with the false because they have not the truth. Several days later we heard that our presence at the pool robbed it of its healing virtue.

At another time we saw how a dead grasshopper, which some one had placed into the hands of an idol, was worshiped because it had appeared out of season. A grasshopper god, it was said, if not worshiped might mean the loss of crops. Frogs are worshiped if they appear sooner than expected; snakes are also worshiped. Old dead trees, and thousands of idols made of mud, paper, brass or copper are worshiped, none of which can ever satisfy their empty and longing souls.

Deceived! "And there was none to help." How needful it is to make Christ Jesus the Savior known to these poor souls that the "Light to lighten the Gentiles" may soon penetrate that awful darkness. This is the prayer of your co-laborers for China.

WHY EVANGELIZE ROMANISTS

Because, first of all, we are commanded by our Lord to preach the Gospel "to every creature" (Mark 16:15).

Because Romanism does not teach them the real Gospel of Jesus Christ.

Because Romanism does not encourage them to read the Bible.

Because Romanism does not offer any assurance of salvation and peace with God for this life.

Because Romanism does not teach them to "come unto" Christ.

Because Romanism denies them "the right of private judgment," not only as to the Bible, but as to everything outside its own teaching.

Because Romanism thrusts itself and the hierarchy, and the Virgin Mary and saints between the sinner and the Savior.

Because Romanism substitutes a religion of works for salvation by faith.

Because Romanism falsely gives the priests prerogative belonging to God—that of forgiving sins.

Because Romanism continually takes money from them for Masses for the dead and other superstitious observances in which no real equivalent is rendered—that could be more usefully employed in the spread of the Gospel.

Because Romanism does not satisfy their spiritual natures, and because they are as amenable to the influences of the Gospel as any other sinners when brought face to face with it.

Because wherever the Gospel has been faithfully proclaimed in Roman Catholic lands, there have been conversions and the converts prove to be splendid Christian men and women.—Tract.

The youth who thinks only of his manners attains nothing but manner; he who thinks only of the comfort and pleasure of others is the gentleman.—Child's World.

HOW A PAUL OF TODAY FARES IN SOUTH AMERICA

Those who think that missions in South America are an intrusion upon an honored branch of the Christian Church hardly take into consideration the growing intensity of hatred which the peoples of Latin America seem to cherish towards the priests of Rome. Mexicans have ordered them out of the country. In Uruguay the revolt against the pardes takes a constantly deeper hold. In Peru the celebration of the 100th anniversary of the end of the Inquisition and the agitation for religious liberty indicate another approaching emancipation. Chile, two years ago, was stirred to the depths by the coming of a Papal delegate whose programme was to sell various church properties in order to remit the proceeds to Rome. Fifty thousand people paraded the streets of Santiago demanding his expulsion by the government. Hatred against Romanism is especially strong among Chilean students and workmen.

The cruel temper of Roman clericalism is constantly experienced by the devoted Bible colporteurs who labor in the southern continent. Zamudio, selling Scriptures in 1912 to the Indians of Plateria and Chucuito in Peru, finds his customers imprisoned under false charges and robbed of their lands because of their determination to serve God. Virgilio, working from house to house in the valley of Huercuyo in 1913, was grabbed by two roughs and beaten severely by a priest, who then proceeded to burn his Bible pictures in the middle of the plaza. Bruised and with hat destroyed, Virgilio sought out the governor of the village. The priest followed and administered a beating to both the governor and his wife when the official took the colporteur's part. Virgilio, before his conversion, could neither read nor write. Now he is unwearied in travel and successful as preacher. He is constantly exposed to murderous attacks from the clergy. At Yanyos these came with armed drunken ruffians and riddled with bullets the door of the house in which he was supposed to be sleeping. The people, however, are friendly. At Laraos they filled the Municipal Hall and crowded the little plaza outside. In the colporteur's presence more than sixty of the notables of the town warned their priest not to set foot in Laraos again. In Pinos, Virgilio was received with the ringing of bells "as if I were the Pope of Rome himself."

Clearly the myth of apostolical succession has fallen a long way below par in South America, but true apostles with Virgilio's Pauline temper and history are not without recognition.—Sel.

He is our friend who tells us our failings so that we may overcome them. "Faithful are the wounds of a friend."—Sel.

NOTES

To Prevent "Cooling Off"

At a helpers' meeting in the Presbyterian mission church in Andong, Korea, a couple of years ago, it was remarked that there was a noticeable "cooling off" of the church's zeal for preaching, and after much discussion it was decided to make a report each Sunday on three separate items: the number of people preached to, the number of Scriptures or Gospel portions sold to unbelievers, and the number of new believers.

In order that these reports might not be "padded," the only people counted when the helper preached to a crowd were those who appeared to be **actually listening.** If only two were listening out of a group of fifty, two would be the number preached to. In the same manner, when books or Scripture portions were given out, only those were counted which were sold. Books given away were not reported, and no one was numbered as a new believer until he had attended church a month or six weeks and entered his name on the church roll.

The result of this method has been a steady increase. The new believers have remained about 300 for each year since the system went into effect, but the hearers have increased from 150,000 to 260,000, and the books sold from 10,000 to 12,000. Special banners are awarded the churches making the best record in each helper's circuit, and the winning church tries to hold the banner the second year.—Sel.

The Problems in Brazil

After spending a month in studying conditions in Brazil, John Nelson Mills writes that the problems confronting the missionary forces are three:

First, the low morality of the people, aided and abetted by both Church and State. The Brazilian government is largely supported by a lottery, which has its agencies by the thousands in every large city and its soliciting agents by the tens of thousands thruout the country. Everywhere one travels, at every railway station, in every village, he is importuned by men and boys to buy chances in the federal lottery for that day's drawing. Cities have their municipal lotteries and the Catholic churches have theirs. Is it any wonder, then, that gambling is rampant? There is not a bank but has suffered by the defalcations of its bambling clerks. Candalaria, the richest church in Brazil, is supported by a lottery. Indeed, in some places the Church is more wicked than the State.

Second, alienation of the leading men, by these and other immoral practices, not only from the Church, but from religion. When a man has been deceived by the only form of Christianity he has known, it is difficult to attract him to any.

Third, the temperament of the people. This induces to strife, and prevents even Protestants from working unitedly together. Said one of the missionaries to me, "There is something in the Brazilian atmosphere that leads to revolution. I feel it in myself." The united effort carried on so successfully in India, China, Korea, Porto Rico seems impossible here. —Sel.

The Korean Church a Model

Mr. Abbott, a missionary in Chefoo, says the Korean Church is nearer the ideal church of apostolic days than any he has ever seen or heard of. They have a wonderful system of Bible study. There is the Sunday Bible school in all the churches, where groups are in separate classes with a separate teacher. On Saturday night, the teachers have a preparation class where they get filled up ready for giving out on the Sunday. Every church also has its own special week for Bible study for its members. Each district has a week for study, to which any from the churches in that district may come. For about two months near the end of the year, they have what they call the Institute when the helpers from the churches come, at their own expense, for definite Bible study. Then from February to April they have a theological seminary, when the specially picked men from the churches come for more definite training. These are all preparing for the ministry. They come from their work in the churches, and after three months of hard study go back to their work, to live it out and pass it on. They are just steeped in the Bible, and the results have proved the value of such training.—Sel.

Leprosy in the New Hebrides

Leprosy, introduced from New Caledonia, has been spreading in the New Hebrides. Mr. Fred Paton, some time ago, began urging the people to set apart a tract of land upon which the infected could be segregated. The suggestion was at first treated with indifference; but finally the islanders became convinced of the danger, and presented a site, with plenty of running water, rich soil, and fruit trees. One fact is worth recording—in every case where the man alone and none of his family was a leper, the wife elected to enter the leper camp with him; but in on single case was a "well" husband willing to go to the segregation camp with a leprous wife! "The blessing of God," writes Mr. Paton, "seems to have rested upon these self-sacrificing Tanna women. In no single case did the wife contract the disease. In every case, save one, the husband died; and the widow, after being examined and pronounced free from the disease, returned to her own people."—Sel.

Signs of Harvest in Mexico

Methodist workers in Mexico report many encouragements in the lives that are being touched and changed. For example, in Queretaro, a married couple who for years had prayed to images received the Gospel with such joy that they immediately destroyed the image they formerly worshiped. They are now worthy members of the Church and through their influence others have come into the fold.

A soldier in the present revolution while away from his family was converted to the Protestant faith and came home almost dreading the task of imparting the news to his family. His joy can be imagined when he discovered that the family had also been converted and were faithful attendants at the services. It was indeed a happy **reunion.**

At one time a Catholic family came to the parsonage in Mexico City for refuge and, of course, were asked to be present at the daily family worship. When they left they said to their hosts, "Please pray for us, for we see that you have a most direct and beautiful way of talking with God and we want you to intercede for us." —Sel.

South American Romanism

In working for South America, we have to pray that Christian people may be enlightened as to the true character and influence of South America Romanism. We have to capture an ear which is entirely preoccupied or closed against us. We have to tear the mask off the face of that system and let Christian people gaze upon its hideous features until they stand aghast. We have learned by experience that we do not get the crowds, when presenting the needs of South America, that will gather for China or India or Africa. South America, so rich in scenic beauties and natural resources, is cursed with a baptised paganism which has hung like a millstone around its neck for centuries. Romanism, with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry of a most debased character; with its traffic in indulgences and its exhorbitant charges for baptism and confessions, for the marriage of the living and the burial of the dead; with the gross and general immorality of its priesthood; has reached a depth of ignorance, superstition and filth which can find no parallel in any other continent.—Charles Inwood.

Pioneer Life Farthest North

Point Barrow, Alaska, is the northermost mission point in the world. Rev. F. H. Spence, M. D., writes from there:

"We have no telegraph, telephone, wireless, automobile, overland limited or airship; but neither do we have the saloon, the brothel, or Sabbath desecration; and the house of God is filled. Three times a week do they flock to God's house, and with them all their children, from the oldest to the youngest. Their faith is simple. If they lack food, they pray to God to give to them. If any are sick, they ask Him to restore them to health. Gentle are they, kind and generous to one another. It may be at times we look with longing eyes at the privileges you enjoy, and then the peace and faith and quiet of these people steal over us and we are content."—Sel.

BIBLE STUDY

JOHN THREE AND FIRST PETER ONE

Nicodemus was a master in Israel, but did not know the things of the Spirit. which Jesus had presented to him. There are some of those things which we now understand as they were not appreciated by Nicodemus. The Lord explained them, and the Holy Spirit has illuminated them to the minds of those who have believed on the Only Begotten Son of God. There are other passages that are not so well understood except in the light of their interpretation by the Spirit in the testimony of other writers. And in this respect it is of especial interest that the testimony of John is supported by that of his brother apostle, Peter.

Both John and Peter give their testimony concerning the new birth and everlasting life. John calls them "born again (or from above) and "everlasting life," and Peter speaks of them in the terms of "begotten or born again," and "eternal inheritance." Jesus had told Nicodemus that "Except a man be born again, he cannot see the kingdom of heaven." Peter says, "God—hath begotten us again unto a lively hope by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." The one is equal to the other. The condition of the believer is one of spiritual relationship to the kingdom and to the inheritance as long as he is in this life. By the condition of being born again the blessing is secured to the believer.

Jesus again explained to Nicodemus that a man must be born of "water and of the Spirit" to enter into the kingdom of God. Peter also lays stress on the two forces in operation to bring about the needed regeneration, altho he transposes the order in which they are named. Those who are renewed and stand in a new relation to the Lord are called the "elect" and they are such on account of the sanctification or setting them apart by the Holy Spirit. Thus they are the true sons of God. obedient and trusting in the blood of Jesus Christ. These are no longer under condemnation. They have come to the light and by their deeds they manifest that they are the children of God; their deeds show that they are wrought in God. They show obedience to God. This is particularly true in a life of faith in Christ. Under the law, the deeds led to acceptance with God. Under the law of the new birth, the deeds become the natural fruit of the new life. The fruit of the flesh is death, the fruit of the Spirit is life. The soul was not purified by the works of the flesh. There needed to be a new element of purging from sin since the flesh had so completely failed under the law. Redemption by the blood of Jesus Christ was the first thing needed. He was to be lifted up as was the serpent in the wilderness. His blood was the price of redemption from sin. The Holy Spirit was the medium of obedience to the truth and accomplished the purifying of the soul. The Spirit is an active power within the believer.

John also mentions "water" as an agency in connection with the new birth. Peter definitely states that the believer whose life is purified in obeying the truth is born again, or has been born again of incorruptible seed, by the "word of God, which liveth and abideth forever." It is the Word that gives life. Life can be produced only by the union of two living agencies. In the creation the Spirit of God moved upon the face of the waters and the Word of God "said." The result of this union was the creation of the world and all that is in it. That which was brought forth was in perfect harmony with the will of God. It was a representation of His power and life. It was a manifestation of His character and being. The creature, man, was an expression of His own likeness. As is the father so is the child. By the operation of the Word and Spirit man was created in the image and likeness of God. This is the exact purpose of the new birth. The new creature is to be the likeness of Christ in the heart, and an expression of His character in the life of the believer. This can be accomplished only thru the life giving agencies of the Word and Spirit. That which is born of the flesh is flesh and that which is born of the Spirit is **spirit,** or, of a spiritual nature. That which is born of the fellowship of flesh with flesh is of a fleshly nature. And the spiritual nature, or things of a spiritual character, can be the result of spiritual union only. What is true of nature is also true in spirit—like begets like, and the union of unlike things is a sin against nature and God. Natural water and spirit have no agreement and hence no fellowship and there can result no spiritual fruit from their association in the matter of the new birth of the believer.

In the life of the believer every Christian ordinance has its place as the manifestation of the fruit of the life born of God. With Nicodemus, the keeping of the external ordinances was a necessity in effecting fellowship with God. He was engaged in keeping the "vain conversation, received by tradition from the fathers," which resulted in purity of the flesh. Peter again presents the truth on this matter and says, "All flesh is as grass and the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: but the word of the Lord endureth forever." Anything that is the work of the flesh stands only for what it is worth as an expression of the work of the spirit in the heart. In itself it is but the power and production of the ability of man, and it passes away when the flesh has reached its end. But what has been born of the spirit endures forever. The word of the Lord endures forever. The new creature endures forever, and the worship and the life and the obedience and glory of the new life that is born of the Spirit and the Word shall continue to glorify the Creator in His image and likeness in the world to come and forever

THE DIVINEST DRIVE

Think of the driving power in the human breast. Gold fields, diamond mines, attract some. The gunpowder and glory, business, sway others. Some are after pleasures of the world and the flesh. Others are mean and animal-like, crave food.

We read of combines, oil magnates, cotton kings, and corners in wheat. Men pursue these objects at white heat, and some win. But who ever heard of dirt and degradation being the burning passion of a heroic soul? We have only one sublime example. He gave Himself for our sins. The scavanger who sweeps our streets is not a high calling, but for One to seek the cess-pool of the human heart, to clean the filthy channels of human thought and desire, to be a part-master in pathology, this is the wonder of angels and of men. Many a tramp seeks only his dinner and a rest in a hay rick, but who is in hot haste after sin, not for indulgence, but to sink it in the sea of forgetfulness?

The healing art is the sublimest of all. Ancient Rome in all her grandeur did not contain one Institution for the amelioration of human suffering, but in every city of our land and other lands, the hospital stands as a perpetual monument of the Great Healer, and every bottle of medicine may be said to contain the Spirit of the Great Physician.

Talk of monopolies, here is the greatest of all. "I, even I alone am he who blotteth out thy sins as a cloud." He buys up the whole stock, no one is allowed to compete. One price is set. There is no statement. The price is not gold, not worlds, but Life for Life, Love for Love, Spirit for Spirit.

The Workers' Column

THE BEST COMPANIONS OF JESUS
Mark 10:13-16

March 11

I. The People did not Know the Mind of Jesus.—v. 13.
1. The opinion of the mothers.
   a. They Loved their children.
   b. They desired a blessing of the Lord for their little ones.
2. The opinion of the disciples.
   a. They did not appreciate the mother love.
   b. They had no interest in the children.
   c. They did not understand the Lord's appreciation of the desires of the mothers and the character of the children.

II. How Jesus Appreciated the Children. —vv. 14, 15.
1. The rebuke to the disciples.
   a. He was much displeased with them.
   b. Commanded that they suffer the children to come to Him.
2. His appreciation of the children.
   a. He desired their presence.
   b. He commended their character above any other with whom He came in contact in His earthly ministry.—"Of such is the kingdom of heaven."
   c. A standard of character for all who would enter into the kingdom of God.—v. 15.

III. His Warm Companionship with the Children.—v. 16.
1. The mothers requested that He touch them, and with this the disciples interfered.—v. 13.
2. A moment of heavenly fellowship between Him who came from heaven and those who were like the kingdom of heaven.
   a. He took them up in His arms.
   b. He put His hands upon them.
   c. He blessed them.

Note.—John, the disciple whom Jesus loved, was permitted to lean on Jesus' bosom, but Jesus took the little children up in His arms.

GOOD CHEER, AND ITS MEANING
Matt. 14:22-33

March 18

I. When Good Cheer is Needed.
1. When engaged in customary duties. —v. 22.
2. When in unexpected difficulties.—v. 24.
3. When in special trials or perils.—vv. 29, 30.

II. The Character of the Trials in which Cheer is Needed.
1. Difficulties resulting from natural causes—as the storm.—v. 24.
2. Spiritual difficulties which can not be explained.—v. 26.
3. Testings of faith.—vv. 28, 29, 31.

III. Sources of Good Cheer.—
1. From those who spend time in prayer.—v. 23.
2. From those whose sympathy leads them to those who are in trouble. —v. 25.
3. From the hands that are reached out to help.—v. 31.
4. From the ever present Christ.

IV. The Messenger of Good Cheer.
1. He knows those who need it—His disciples.—v. 22.
2. He knows where and when they need it.—vv. 24, 25.
3. His message is accompanied with the help of good cheer.—v. 27.
4. He is equal to every occasion of need.—vv. 29, 30.
5. He is Heaven's Messenger of Good Cheer.—He is the Son of God.—v. 33.

TWO PLANS FOR CHURCH EXTENSION. —II Cor. 1, 2

March 25

I. Paul's Plans.
1. Church establishment.
   a. Visiting churches already established but needing more teaching. —1:13-15.
   b. Encouraging those congregations to engage in enterprises of charity—supporting missionaries, etc. —1:16; 10:15.
   d. Encouraging and supporting poor congregations such as those in Jerusalem.—1:16.
2. Church extension.
   a. Carry the gospel of Christ as far as possible.—II Cor. 10:14.
   b. Preach where others have not yet preached.—II Cor. 10:15.
   c. Extend the gospel from the farthest churches to regions beyond them.—II Cor. 10:16.

II. God's Plan.
1. Change the plans of men when necessary.—Cf. 1:15, 16 and 2:12.
2. Opening doors at opportune times.— 2:12.
   a. Troas was not ready when Paul first went there, for he was called into Macedonia by the vision from God.—Acts 16:9.
   b. Troas was ready when Paul had planned his second visit to Corinth.—2:12.
3. "Go into all the world."

DANGEROUS LOVERS.—Ezek. 23

April 1

I. Israel and Judah were the Daughters of the Lord.—23:4.

II. The Nature of Their Temptation.
2. Georgeous apparel.—vv. 6, 12, 14-16.
2. The glory of the heathen nations.—
   a. Assyria.—vv. 5, 12.
   b. Chaldea.—vv. 14, 17.

III. The Unreasonable Conduct of the Sister Nations as a Result of the Temptations.
1. Offered their sons as sacrifices to the heathen idols.—vv. 36-38.
2. Defiled the sanctuary of God with idol worship.—vv. 38, 39.
3. Invited and enticed the friendship and fellowship of the heathen nations.—vv. 40, 41.

IV. The Consequences of Their Forsaking God.
1. He will deliver them into the hands of their enemies.—v. 28.
2. Those by whom they were enticed will become their destroyers.—vv. 22-25. (Sin is its own destroyer.)
3. All that was admired in their lovers will be taken away from them.—v. 26.
4. Their judgment will be that of harlotry—stoned to death.—vv. 47-49.

V. The Friendship and Pleasures of the World Entice the Christian from Faithfulness to Christ and lead to Spiritual Decay and Death. The price which Israel and Judah paid for their pleasure was too costly; will Christians desire to pay the same price for the same kind of friendship and pleasures?

SECRET OF SUCCESS IN SOUL-WINNING

A pious young lady was requested to teach a class of girls in a Sabbath school. She accepted the invitation, and engaged in the work. She was seen to be very earnest, faithful and affectionate with her youthful charge. In a little while one scholar after another became thoughtful, serious, and anxious, until every member of her class was converted to God.

She was requested to give up her class, and take another in which none of the scholars were pious. After due consideration she consented. She had not been long in her new class before similar effects were produced, and ultimately every member of the class believed in Christ.

She was finally induced to give up this class also, and to take another class of children who were unconverted. She had not labored long, when precisely the same results as before followed her labors, every scholar in the class having been brought under the power of the truth.

Her work was now done. She fell asleep in Jesus, and entered the rest that remains for the people of God. After her death, her friends, on examining her journal, found the following resolutions:

"Resolved, That I will pray once each day for each of my class by name." On looking further into the journal, they found the same resolution re-written and re-adopted, with a slight addition as follows: "Resolved, that I will pray once each day for each member of my class by name, and agonize in prayer." On looking still further into the journal, the same resolution is found re-written and re-adopted, with another slight addition, as follows: "Resolved, That I will pray once each day for each member of my class by name, and agonize in prayer, and expect a blessing."—Sel.

WASTE

The Waste is Simply Appalling

Fifteen per cent. of the membership of the Sunday schools become members of the church.

Eighty-five per cent. of the church membership comes from the Sunday school.

Therefore, more than five times as many pupils go through the Sunday school as become members of the church;

Or, for every one who becomes a member of the church nearly six pass out into the world and are lost to the church;

Or, a teacher who has a class of six pupils may, if she has average success, save one for the church;

Or, in a school of one hundred it takes neariy six hundred pupils passing through the school to keep up 85 per cent. of the church's strength in membership.

The waste is simply appalling.—Sel.

ELEMENTARY STUDIES IN PROPHECY

J. A. Ressler

VIII. Conclusion

If we have followed the preceding chapters and the scriptures which accompany them and form their foundation and fabric, we shall have been prepared to accept as truth the following statements:—

1. The Lord has given us prophetic utterances in the Bible that are intended to be studied and understood.

2. There are many prophecies relating to Israel as an earthly people in both Old and New Testaments that are yet to be fulfilled.

3. The prophecies regarding the Messiah, our Lord Jesus Christ of Nazareth, require that He return to the earth in judgment and to reign in righteousness over the house of Jacob.

4. The present age is the time in which the Lord is visiting the Gentiles to take from among them a people for His name. The Church composed of true believers from among the Jews and the Gentiles is being completed to be the Bride of Christ.

5. The present age will close with the call and catching up of the living saints together with the saints who have fallen asleep before, to meet the Lord in the air and to be with Him forever (I Thess. 4).

Concerning those prophecies which relate to our Lord's work as Mediator and Redeemer, fulfilled in His first coming to the earth, we have said but little except to refer to them as proofs of the literal fulfilment of prophetic utterances. These subjects are all important and should by no means be overlooked by the student of the Bible. They tell us of the plan of salvation and the only hope of eternal life in Christ Jesus. The purpose of these papers has not been to minimize the extremely essential subjects centering around our Lord's redemptive work. But we have tried to call attention to related matters, ignorance of which often leads to confusion, unbelief, and infidelity.

There are many unfulfilled prophecies which we have not so much as hinted at, for the simple reason that to do so would take us far beyond the unpretensious limits of these papers, which are only introductory and very primary.

What shall be the nature of the kingdom that is to be? What shall be the order of events so clearly predicted in the time beyond the close of the present age? Many questions suggested by thoughts in this relationship must be left unanswered for the present. In fact, there are many things that are purposely left veiled from our vision, just as the events clustering around our Lord's first advent were left veiled from the prophets and seers in the days of old, until the coming fulfilments, one after another, taught the believing ones the meaning of the prophecy and gave them hope and faith to meet and recognize the next predicted events.

There are wonderful events yet to transpire on this old earth before its final dissolution. There are judgments to come upon the earth, and yet more judgments. There will be a resurrection of the just and also one of the unjust. There will be a time of tribulation such as there never was on earth before and never shall be again. There shall be a time of peace on earth and of good will to men, a time in which there shall be no more war and in which even the rapacious animals shall cease to molest each other and shall have their natures changed so that they will be peaceful and loving and kind one to another. There shall be a time when Satan shall be bound and shall not deceive the nations. Some people say he is bound now! If that were true, oh, oh, oh! what a terrible place this world would be if he were loosed! The time will come again when Satan will be loosed again and shall deceive the nations and shall find the best of men prone as ever to sin. He shall be overcome and shall be consigned to the abyss forever. He shall be tormented day and night for ever and forever. And they that followed him and helped to deceive the nations shall be tormented with him. Much of this is told in the book of Revelation and that is one reason Satan is trying to hinder people from studying that book. And at last there shall be given back to the Father the kingdom taken by the victorious Son, and there shall be peace and joy for ever more in all His glad domain.

These are a few of the predicted events that we have not attempted to explain or even mention. Concerning their exact order and duration we have nothing to offer besides that which the divine record gives and that cannot be improved upon. Sufficient for us to know fully that the next predicted event is pointed out with sufficient clearness that we may be ready for it and recognize it with joy when it comes. The promise of blessing is for those who look for the coming of the Lord with joy (I John 2:28; Heb. 9:28; I John 3:1, 2).

Are we ready for the call of the Lord to meet Him in the air? That is the one and only thing He has told us to watch for—for His coming. And He may come at any time (Matt. 24:14). It is the next predicted event. To place before that time the many events that are prophesied that can take place only with the coming of the King Himself is to dishonor God and His Word, to lead to confusion and to lead many astray. Oh, the terrible responsibility those assume who thus pervert the Holy Word of God! Those who wrest the Scriptures to take from the people of Israel those promises which apply only to them and apply them to the Church of Jesus Christ assume a responsibility that sets at nought the authority of God Himself.

Hence we close with an entreaty, earnest as we can command language to make it: **Read the Word with a heart of faith and belief! IT MEANS WHAT IT SAYS.** Whether that Word be a word of promise, of warning, of judgment, or of doom, **GOD'S WORD MEANS WHAT IT SAYS.** Kind reader, Believe it!

May God bless you.

EDUCATIONAL

THE POETRY OF JAMES WHITCOMB RILEY

Elsie Byler Burkhart

It has frequently been very helpful to me, in trying to determine of what particular value a book has been, to liken the realm of literature to a landscape with its valleys and mountains. Some books lift us above the ordinary experiences of life into those that are rare and unusual—such as great aspirations, great struggles, or great achievements. Books like these, if rightly read and understood, give us, like a mountain peak, breadth of outlook on life. They awaken in us the desire to participate in equally great action and sustain us in the effort to achieve what we have undertaken. There is another class of books, by no means to be despised, which might compare favorably with the valleys which lie between the mountains. Books of this sort take us along the level stretches of experience and point out the beauty of the homely virtues and commonplace objects in life. They aim to make us content with things as they are and keep us from the error of striving so ardently after that which lies beyond us as to become insensible to the beautiful in life around us.

The poetry of James Whitcomb Riley, it seems to me, belongs distinctly to this latter class. This does not mean, however, that Riley's poetry (or any other book or poem belonging to this class) is not worth one's while. It is worth one's while, seriously so. Only we must remember to study this class of writings for what they are and not make the mistake of reading into them a significance that is not there.

Coming to Riley's poetry, then, we must not expect to find there any of the great master passions that make or mar Shakespeare's men and women. We shall find there no trace of the transforming power of sin as conceived by Hawthorne. Our author seems to have been untroubled by the apparent paradoxes in human life, for his poetry is free from any references to them. If we have thought to find Riley, as Tennyson, wrestling with the vital problems of the day in which he lived, we must needs go away disappointed in this respect also. Public life, political life, or present day problems—none of these interested Riley. Lacking these things, his poetry consequently lacks the strong volitional appeal of the greater poets, of whom Browning might be given as an example. Our readers must not feel, however, that the poetry of Riley is without any helpful effect whatsoever. It innervates, only it is not the sort of innervation that flowers into lofty aspiration and bears fruit in noble deeds.

What then is left that is worth while in Riley? Right here we must remember our analogy at the outset and not forget that while mountain peaks are excellent for outlook they are not so suitable for residence. Long, long, ago four men went to the top of a mountain for inspiration. Said one, in a moment of rapture, "Let us build," and live here. The great Master's answer was to descend into the plain, into the ordinary, the commonplace and once more heal the sick and relieve the blind without one thought of living above and beyond the multitude. To him the mountain was valuable for inspiration, but the plain was best for real living.

Perhaps we, too, have had our moments when we wished to live only in "the grand old masters." And perhaps we, too, have found that after a season spent with them watching, it may be, the human heart purified in the crucible of suffering, or possibly the havoc wrought by a masterful ambition that has overleapt itself, we somehow have a strange longing for the humble things that surround us daily—the sight of clover fields in bloom, or the sound of rain on the roof. And we may also have found that after the old masters had given us a divine discontent with present circumstance and impelled us forward, we still needed some one to teach us how to leave the present behind us with due reverence. Whereas we were made dissatisfied with the attainments of our fathers, we yet needed someone to tell us how to move beyond them still honoring what they had done. And wherein we had been taught to revere that which was unmistakably great and good, we yet needed to know how to find inspiration in things that were lowly.

Here then is what we must take as worth while in Riley's poetry. He comes to us with a message from things lowly. He has taken the simplest of things—incidents from his own life, incidents from the lives of his rural and "country town" friends; the green fields, and running brooks of Indiana; boyhood tasks and pleasures, husking bees, holiday merry-makings; the joys and griefs of simple hearts he had known and loved—things which by reason of their very familiarity are apt to seem commonplace, and in these he has tried to show us what is beautiful and not commonplace.

There was near Riley's childhood home a stream, certain parts of which were much frequented by "Jimmy Riley" and his boyhood friends. Later in life one spot in this stream was immortalized in the poem, "The Old Swimmin'-hole." Bixler's famous painting of this spot

> "Whare the crick so still and deep
> Looked like a baby-river that was laying
> half asleep,"

represents it as a place of solitude where the water's smooth flow is unbroken by scarce a ripple.

"Out to Old Aunt Mary's" seems to have been written in honor of some aunt enshrined in a country hearth, the kind of aunt that is interested in seeing boyhood's gladdest dreams come true.

"Little Orphant Annie," another popular favorite, was taken from real life. Little Annie was Mary Alice Smith, an orphan who lived in the Riley home for some time. She possessed a fertile imagination, and in the evening when the wind was whistling around the doors and windows, would entertain the Riley children with fantastic tales of her own invention.

Every year when the leaves begin to yellow and the fields are turning brown and bare, a number of magazines come off the press with an autumn scene for the cover page. The pictures usually show corn cut and gathered in shocks. Scattered over the field and around the shocks are great, ripe, golden yellow pumpkins. An early frost is glistening over the whole—some artist's conception of one line of Riley's well known poem, "When the Frost is on the Pumpkin and the Fodder's in the Shock." There is something so full of promise, so suggestive of bountiful harvests and of overflowing granaries, both in Riley's word picture and the artist's conception of it that one cannot help feeling that the Giver of good gifts is not forgetful of his children. It was this bounty that Riley wished to share not only with his friends but also with the angels in case they were "wantin' boardin'."

Besides these poems which are among his best known, Riley has written many others, some good, and some not so good. Thru all of his writings there is a vein of kindliness and wholesome humor. There is a cheerful optimism, which optimism, however, has been assailed by the press recently. Says one well known paper in enumerating Riley's shortcomings, "He writes not the truth of life but a partial, sweetened version of it. It is the truth that alone makes people free." The same writer concludes his criticism with this statement, "The fine noble things that Riley wrote of would have been finer and

nobler had they only touched real life."

Whether or not the poet deserves this criticism, the fact remains that he has many friends who cannot speak his praise too highly. The multitude will always love his poetry because of its familiar subject matter. Another thing that endears it to them is its simple language. They understand the dialect even tho it is rapidly becoming a thing of the past. His poetry is not difficult to read. Literary allusions such as are sprinkled plentifully thru Milton are rarely met with in Riley.

Riley's poetry, however, has not only made its appeal to an adult multitude. It is read and enjoyed by a host of child friends. Every year the postman brought thousands of letters to the Lockerbie street residence for Riley. Only last year some ten thousand letters came to gladden the poet's birthday on October seventh. These were largely from children. Many of these, to be sure, came from school children who had been encouraged to write by teachers and parents in honor of "Riley Day." They may or may not have been a childish appreciation of his poetry. But when stray letters came, and many such came, written by some boy or girl, alone and unassisted by mother or teacher, these are perhaps in the end the truest test of his appeal to childhood. Shortly before he died, the poet received this tribute from a little Washington girl:

"James Whitcomb Riley, you stand highly,
Among the poets you do shine.
Altho your hair is white
You are still the world's delight."

It is a common thing for authors to be in love with their own productions, almost jealously so at times. And it is always interesting to know just what they consider their own best writings. The Current Opinion for September 1916 publishes the Poem Riley is said to have considered his 'best thing." It is entitled, "Bereaved."

Let me come in where you sit weeping—ay,
Let me, who have not any child to die,
Weep with you for the little one whose love
I have known nothing off.

The little arms that slowly, slowly loosed
Their pressure round your neck; the hands you used
To kiss. Such arms—such hands I never knew.
May I not weep with you?

Fain would I be of service—say something,
Between the tears, that would be comforting—
But ah! so sadder than yourselves am I,
Who have no child to die.

Newton, Kans.

THE GREAT WAR

I Poland

C. Henry Smith

During the past year there has been very little change on the Western front. The center of interest has been on the eastern front—the promise of Poleist independence, the entrance of Rumania into the war arena, the Bulgarian victories, and the controversies between the United States and both England and Germany regarding the rights of both neutrals on the high seas. I wish to discuss especially in this paper the story of Poland. The

Poles

are of Slavic origin, and when we hear of them first in history about the ninth century, A. D., they occupied a large territory in the heart of Europe, approximately covered at present by Eastern Prussia, northern Austria and southwestern Russia. Very little is known concerning them before about the year 1000 A. D. at which time they were converted to Christianity and entered into the current of European history. By the time of the Reformation they had already developed into a strong independent kingdom and took an active part in that movement. Situated as Poland was in the very heart of Europe and surrounded on all sides by greedy and growing nations, she became the battle ground of many of the wars of the continent during the seventeenth and eighteenth centuries, and finally fell a prey to the greed of her more powerful neighbors. The first great nation to ravage her fair fields was Sweden, which in the reign of Charles XII dispoiled her of some of her territory and was the cause of other losses to Prussia, Russia, and Turkey. In 1709 Russia began her long interference in the affairs of the unhappy nation. During the last quarter of the eighteenth century the three great nations of Middle and Eastern Europe—Russia, Prussia, and Austria, under Catharine, Frederick the Great, and Joseph II, respectively—agreed upon a deliberate

Partitioning of Poland

and dividing the territory among them. At two different times, 1772 and 1793, the territory was pared down for the benefit of her three greedy neighbors, and in 1795 the nation was entirely dismembered. From that time to this there has been a Russian Poland, an Austrian Poland, and a Prussian, or now German Poland. Each of these three countries have had their Polish question continually with them. To the present day the Poles have nurtured the hope not only of securing their independence from their oppressors, but of uniting the dismembered parts again into a great nation embracing all those who are of Polish blood. This hope has often been taken advantage of by nations in time of war, usually for their own advantage and to the great disadvantage of the Poles themselves.

During the great

Napoleonic Wars

Napoleon, in his struggle against Russia, enlisted the Russian Poles against their hated rulers. Many Poles were found in Napoleon's armies fighting his battles. Their reward was to be a free Poland. The first step towards the realization of this dream was the creation of a Duchy of Warsaw by the great Frenchman. After the war at the

Congress of Vienna

in 1815, when the map of Europe was reconstructed by the great diplomats, a part of the original Poland was given more or less of an independent government, with a separate legislature but a personal union with Russia, since the Czar of Russia was also to be king of Poland. This included only part of the territory of the old Poland—approximately 49,000 square miles. About 220,000 square miles were still incorporated with Russia, 26,000 with Prussia; and 35,000 with Austria.

The union of the kingdom of Poland with the Russian empire was never popular either with the Poles or the Russians. The Poles wanted independence, not autonomy; while the Russian people were jealous of the greater freedom enjoyed by the Poles in their own land. As a result of these conditions, and influenced largely by the hope of help from the French, Poland attempted in the

Revolution of 1830

to free herself from Russia entirely. But the help from France did not materialize. Russia easily put down the revolt, and the Poles lost even the slight freedom they had heretofore enjoyed. Poland now—that is autonomous Poland, the original Duchy of Warsaw—was incorporated into Russia and was ruled directly by the Czar as all other parts of the empire. Now began the policy, maintained more or less vigorously ever since by the Czars, of thoroly

Russianizing Poland

that is, of stamping out everything that reminded them of their own separate interests as different from other parts of the empire. To this end the Russian language was prescribed for all the schools and for all official communications in the church and in their business. The Poles were forbidden to study their own history. Their universities were guarded by spies; the press was muzzled. But in spite of these oppressions, or perhaps rather because of them, Poland hoped that some day she might become free, and that all the Poles, not only in Russia, but also those in Germany and Austria, might ultimately be reunited into a great nation and enjoy the freedom and the prosperity that once was theirs in the early days of their national existence. This dream was kept alive by the Poles clear up to the breaking out of the great war, and was a vital factor in the relations between them and the Russians thruout that entire period. The hope of realizing this ambition, however, was slight in the summer of 1914. When the present war broke out and it was

evident that Poland would again be one of the great battle-grounds of the contest, Russia felt the necessity of making a special

Appeal to the Polish People

within her realm. To this end the Czar in the very first month of the war, August 15, 1914, issued a proclamation, clothed in rather ambiguous language, promising the Poles a certain degree of independence in case of Russian success, and also a reunion with their fellow-Poles in Prussia and Austria. In the main they remained loyal to the Czar and fought as valiantly for the Russian empire as any other subjects of the Czar. And then came the great Eastern drive which brought nearly entire Russian Poland within the German lines. For over a year now Germany has ruled this territory. On November 4, 1916, for the evident purpose of pacifying these Poles and for the purpose of enlisting them in the German armies to fight against their own countrymen, the German empire issued a

Proclamation Promising the Conquered Poles Independence

after the war in case of German success. The promise, it will be noticed, applied only to the Russian Poles, and not to those in Prussia and Austria. The promise was made, of course as a war measure, and undoubtedly will win some of the Poles to the German cause. Large numbers of them, however, are suspicious of the motives back of the promise and their thought is perhaps well expressed in the words of one of their leaders: "What we want," he says, "is a united Poland—Russian, German, and Austrian."

In the recent

Peace Terms

offered by Germany the independence of Poland was again suggested as one of the conditions for peace. But since the Poland in this case again included only Russian and not German Poland, the offer must not be interpreted as an act of magnanimity on the part of the Kaiser, nor as a condition which will be seriously insisted upon by him when the nations actually enter into a final discussion of the terms.

In the meantime, whichever way the tide of battle will turn, and whatever the outcome may be, bleeding Poland, like innocent Belgium, is likely to be one of the principal sufferers of the great tragedy. Both have furnished the actual battle grounds of the severest fighting. In addition Poles have been fighting Poles. The realization of a united Poland has become almost an impossibility. Such promises as have been made on both sides were made under necessity, and history teaches us that war promises can not be taken too seriously.

Bluffton, Ohio.

THE RARE ART OF DETERMINING WHAT MEN ARE FIT FOR

The capacity to pass sound judgment upon the capacity of others is the rarest of human accomplishments. It is of such growing importance that elaborate psychological laboratories have been equipped for experiments in this field with results in some respects misleading, discouraging, perhaps disastrous. Ability to pass judgment upon the incapacity of our fellow creatures must not be confused with the rare gift for finding out what they are capable of. The problem is so pressing that for want of a solution many great undertakings in every field go to disaster while in the ordinary walks of life we are reduced to the crudities of some "trying-out" process that often affords no adequate test whatever.

Is there, then, no way of finding out how able our fellow creatures are, by tests of a satisfactory and rational kind, or must we rely upon the judgment of those with a natural endowment or faculty for this sort of thing? All we can do as yet, Dean Schneider, of the University of Cincinnati, writes, in the "Engineering Magazine," is to draw some tentative conclusions from experience with young persons in process of training. These indicate that a worker's failure is as significant as his success and should be analyzed to find a new and fitting job.

Some young men naturally assume responsibilty. Others just as naturally evade it. It is a well-known fact to all superintendents that the most productive workmen often make inefficient foremen, while an inferior producer often makes a good foreman. One man is directive, the other is dependent. There is a type of man who wants to get on the same car every morning, get off at the same corner, go to the same shop, stow his luncheon in the same locker, go to the same machine and do the same class of work every day. Another type of man would go crazy under this routine. He wants to move about, meet new people, see new things. The first might make a good man for an establishment manufacturing a standard product. The second might make a good railroad man.

There are two broad characteristics which are easily discoverable, even in first interviews, the indoor and the outdoor. When a blizzard is raging, the first type likes to hear the roar of the wind because it heightens his sense of protection indoors and emphasizes the cosiness of his fireplace. The other wants to go out and fight his way against the storm. When the rigors of outdoor and construction work are vividly pictured, one's eyes will light up and his muscles get tense. The other will compact himself as if for shelter.

There is a type in which capacity is so closely associated with limitation that it can best be described by an illustration. A certain young civil engineer ought to be, according to all experience and tests, on a directing job. While he has the necessary theoretical and practical knowledge for such a post, it has been shown conclusively in practical work that as soon as he gets a little power he acquires such a case of "swelled head" that he loses all sense of relative proportions and makes melancholy blunders. He is so highly self-centered that he becomes the more important thing and the results to be accomplished the less important. A trait of this sort can not be detected by the method of experimental psychology. In detecting capacity in this sense the science of applied psychology seems to be at the point where chemistry was when it was alchemy.

Here are a few other illustrations:

"There is the man who does only what he is told to do and exactly as he is told to do it. He is imitative. He would dress every window like every other window. He might make a successful milk-wagon driver, since he would have a fixed route and a bottle of uniform size to deliver; but he would probably make an indifferent drayman, since he would not have a fixed route, and originality (or ingenuity) would be needed to load and unload unwieldy boxes and barrels under adverse conditions. He might make a good machine molder, but not a good floor molder he would probably be successful and happy at a punch press, but not in a tool room.

"The man who is original may make a good designer, but unless he were also directive he would make a poor superintendent; he might be a good window dresser but not a department-store manager, a writer but not a publisher, an inventor but not a manufacturer, a reformer but not a mayor. A partnership in which one man is directive and another original is usually successful. Of course, one person may possess both traits.

"Some men go to pieces in an emergency; whereas if they were given time to consider the situation they would hold together and act wisely. They possess slow mental coordination. The emergency man must possess rapid mental coordination. The latter is necessary for success in the baseball player, the locomotive engineer, the motorman, the surgeon. The former is usually typical of the philosopher, the jurist, the research scientist."

So far as can be learned, no one has yet determined which talents shown at an early age persist and which talents shown at an early age may not persist. We can not be certain that a tendency which is strong at fourteen will not disappear at twenty-one. It is a fact of observation that talents unfold at a much later age than twenty-one. An instance of the apparently freakish way in which ability seems to disclose itself appears in the following case:

"He had failed in every subject, including Freshman chemistry. He was then frankly put upon our list of 'experiments' and allowed to continue. He flunked everything at the end of the second semester. In the second year he was told to

browse around in the departments to see if there was anything in particular he liked. One day he went into the department which has to do with the chemistry of explosives. He was fascinated with the work and immediately joined the class. Please recall that he had failed in his Freshman chemistry. From the time he joined the class until he left the university he outstripped every student in the class. He did not have to 'study' the subject; he read it over and it was as clear to him as the reading of a newspaper is to you and to me. He had a 'memory' for the chemistry of explosives, but not for general chemistry nor for any other subject in the school. His subsequent career has shown that this was no chance matter, for he is now employed at a good salary by a large powder company after having had a remarkable career during the intervening months."—Current Opinion.

WHAT IS WRONG WITH OUR HIGH SCHOOL BOYS?

Only sixty per cent. of the pupils entering the public schools of America succeed in graduating from high school. Forty per cent. drop out.

More boys than girls are found in the schools up to the eighth grade. In the high school there are more girls than boys. It is evident that the forty per cent. who drop out are mostly boys. In our business colleges, as a rule, there are two young women to every young man.

One Kansas City school board, in a test conducted to ascertain the efficiency of the pupils, discovered that boys were less accurate than were girls of the same age. At every age period boys made more errors than girls. It was also found that the average number of errors made increased with age. Let us leave the schools and other institutions of learning and follow our boys and girls as they enter upon their life work.

Recently in being shown thru a large manufactory where several thousand young men and young women are employed, as we passed thru one department our guide said, "In this department we employ only young women. The work is of such a delicate nature that young men cannot do it." I said to him, "Why is it that the young men are not capable of doing this delicate work?" He replied, "I do not know."

It reminded me, however, of a statement made by Luther Burbank, of California, the great plant wizard, the man who has done more than any other living man in developing and improving fruits and plants. The work of budding connected with his work it seems is of an extremely delicate nature, and requires great delicacy of touch, as well as mental concentration. Burbank says, "Men who smoke one cigar a day cannot be trusted with some of my most delicate work. These men, while able to do the rough work of farming, call budding and other work **puttering,** and have to give it up, owing to an inability to concentrate their nerve force." He goes on to say, **"Cigarettes are even more damaging than cigars."** If one cigar smoked daily unfits a **man** for doing work of great delicacy, what effect will fifteen, twenty, or thirty cigarettes have on the **boy** who is still undeveloped? Will not these boys call close application of any kind **puttering,** and eventually give up?

It is not difficult to ascertain why forty per cent. of the pupils entering the public schools fail to graduate from high school, nor is it difficult to understand why more boys than girls drop out of our schools. The majority of the boys who drop out of school, drop out because they form the cigarette smoking habit. Every principal and teacher in the public schools of the United States knows this. There are other causes, I admit, but the cigarette, more than any other, is responsible for our boys dropping out of school.

The boy who smokes cannot stand the nerve strain connected with close application of the mind. He becomes nervous and restless, and after a time he loses his interest in books. Then he begins to drop behind in his class work, and finally he drops out of school altogether.

It is generally recognized that cigarette smokers are less efficient and less reliable in business than those who do not smoke. In our city offices, where speed, accuracy, and efficiency are demanded, we find that the work is being done more and more by young women. A wholesale tobacco dealer of Chicago a few years ago rejected thirty-eight out of forty-two boys who applied for a vacancy in his shop simply because they were cigarette smokers. He said, "The boys of today are not what they were ten years ago," and he attributed it to the cigarette.

Young men who are addicted to this habit are not much in demand anywhere, and the time is not far distant when it will be practically impossible for a cigarette smoker to secure any position of responsibility. The cigarette, or smoke inhalation, acts temporarily as a brain excitant. It acts as does a whip to a tired or worn-out horse. For this reason the boy who smokes appears to be at his best while under the immediate influence of his smoke. The uplift he experiences, being artificial, is soon followed by a corresponding depression, and a consequent demand for another lift. The smoke soon becomes an apparent necessity.

It is in this way that cigarette and dope fiends are made. Under this continuous excitation the delicate brain and nerve cells wear out prematurely. The inhalation of tobacco smoke is responsible for many of the nervous, mental, and moral wrecks found in our reform schools, criminal courts, and insane asylums. Any boy or young man who has an ambition to excel must leave cigarettes and tobacco alone at least until he has graduated from high school. There is less danger that he will take up with the practise after that. His own good sense will in most cases keep him from it.—D. H. Kress, M. D.

BOOK REVIEWS

Daily Strength for Daily Needs, selected by Mary W. Tilestou.—A book that has been of great value to me is this small volume by Mary Tilestou. The title explains the contents equally as well as a detailed description would. In addition to a verse or two from the Bible for each day of the year it contains short selections both in prose and verse which re-echo the best thoughts of noble men and women of former times on the same subjects.

It is indeed full of the advice that strengthens and does not fail in its prime purpose of strengthening its reader and giving him courage to live thru the day with a cheerful heart.

"Oh, ask not thou, How shall I bear
The burden of tomorrow?
Sufficient for today, its care,
Its evil and its sorrow;
God imparteth by the way
Strength sufficient for the day."

Erma E. Miller,
Hesston, Kans.

A Man's Religion, Wm. F. McDowell.—This book makes a decided and intense appeal to the best that is in any man. It is composed of letters written to sincere Christian men, tried amid the varied circumstances of everyday life. This form gives the author an opportunity of touching the heart of the reader in a very personal way. Every reader feels as if the letters were for him alone. This "Heart to Heart" style is one of the book's strong features. Besides this the language used is simple and forceful, and the thought seems to be true to real human Christian experience. The letters discuss such subjects as: Religion, A Man's Religious Beliefs, The Beliefs of Jesus Christ, Man's Relations to God and to His Fellowmen, Character, Keeping Life Right, A Man's Religious Experience, His Activities, and The Endless Life.

The authors aim is to interpret religion and religious experience to the active, practical minded Christian man who has not the time, inclination or ability perhaps to interpret his experience in the light of either Theology or Science. Thruout the book Christ's words, His deeds, His beliefs, yes, His whole life are held up as the perfect example of virile Christian manhood. The author typifies a Christian as one who realizes an experience of forgiven sins, who stands in a filial relation to God, whose God represents all and much more than an earthly father can, who does good deeds from right motives, and in whose experience there is growth, only beginning here and fully developing in an endless life.

For an illuminating discussion of man's

(Concluded on page 95)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

Dear fellow workers:—We trust that all have been working with confidence in the Lord. We are now in the third month of the year. A glance at our topics so far reminds us that opportunities have been before us to learn and help do good. May the first topic of the year, "Listening for God's Voice," be the constant attitude thruout the year. In this month there will be considerable study along the line of certain phases of our social life. First, we have the example of Jesus in seeking Comrades; then we have a study of one quality that goes very far in making our social life profitable; then we have the study of the entire subject from the standpoint of our own consecration. This is the vital subject. May we not fail to impress this topic in the right way.

We study a very vital subject on Missions this month, "God's Method of Extending the Church." May God bless us every one in all these meditations. May we all do our part in making them a part of our life.

JESUS SEEKING COMRADES (Junior).

Jno. 1:35-51; Matt. 4:12-20; 9:9-13

Topic for March 11

MOTTO

"Come thou with us and we will do thee good."

THE STUDY HOUR

I. **Comradeship.**—We all feel the joy of having association with those who share with us the joys and sorrows of life. It is a part of our God-given nature that we should have comrades in life. A comrade may be our superior, or he may be behind us in attainments, or he may be our equal in about every respect. It matters not which of these are true they do not stand as a barrier to becoming comrades. Comradeship, however, does tend to make those who become such to one another like each other.

The aim of comradeship should be to become like each other. This will put the motive of seeking comrades on a very high and noble plane. It will not make us exclusive of anyone whom it is possible to draw toward the nobility of the character of the Lord Jesus. Jesus should be the ideal of our life. To draw others by the life of Jesus to become one with us in fellowship with Him is the noblest motive of comradeship. This makes it possible to go out for those even who are defiled by sin when we are seeking to bring them to Jesus for cleansing and renewal of life.

II. **Jesus Welcomes Comrades.**—Jesus was about to begin a great work of teaching and helping. He had received water baptism and had been out in the wilderness where the tempter had tried very hard to lead Him to do wrong. Jesus had overcome all the tempter's traps and was now starting back to Galilee to teach about the Kingdom of God. Two men saw Him walking along. John the Baptist told them that this is the Lamb of God. They followed after Jesus to get acquainted with Him. Jesus was glad that they were seeking good company, so He turned around and made Himself friendly with them and invited them to where He was lodging. Soon one of these comrades called Peter. Jesus shows an interest in Peter that at once draws him into the company and makes him one of them feeling welcome and at home. Soon Jesus finds Philip who receives Jesus so heartily that he is not long finding a friend called Nathanael, whom he invites to come and see Jesus. How Jesus soon makes Nathanael feel sure that it was worth while to come!

III. **Jesus Makes Comrades Permanent Friends.**—At first these comrades did not think so seriously of staying and working with Jesus all the time. But as Jesus went along in His work, He felt the need of having men with Him who would learn all about His work and could carry it on after He would leave the world. One day He went out where some of these men were fishing. He told them to follow Him. He said that He wanted them to become fishers of men. They were ready to lay down their business and do what Jesus told them to do. There were four men called from fishing to follow Jesus all the time. Their names were Peter and Andrew, James and John. There was one man who was a tax collector and had a very thriving business. Jesus told him to follow. He left his business to be with Jesus. This man's name was Matthew, or Levi. Jesus kept on calling men to be with Him all the time till He had a company of twelve disciples.

Jesus wanted these men for a special work. He did not intend to keep others from becoming His friends. In fact He is seeking friends all the time who are willing to learn of Him and follow at His bidding. He is interested just as much in each boy and girl and what they are to make of their lives as He was in making fishers of men of the twelve that followed Him. To become a friend of Jesus we can learn a lesson from the twelve who were willing to leave all that they might do what Jesus asked of them.

IV. **Outline Study.—**

1. Jesus inviting comradeship.—Matt. 11:28-30.
2. Jesus making known the standard of discipleship.—Luke 9:23.
3. He receives everybody that comes in the right way.—Jno. 6:37.
4. He does not do wrong to please any one.—Jno. 8:28-32.
5. He wants His friends to be with Him forever.—Jno. 14:2, 3; 17:24.

SUGGESTIVE ASSIGNMENTS

This is a junior topic. It may however be extended and adapted to older ones. We suggest that where it is profitable that it be used primarily as a topic for the junior grade.

1. Assign the Scripture texts to different ones for reading and study.
2. Hand out the Scriptures in Outline Study to different ones.
3. Have a talk on the right motives for seeking and making friends.
4. How Jesus makes us better friends to others.
5. Text word, **Friend.**

PERSONAL THOUGHT

A comrade of Jesus is the greatest privilege that can be given anyone in this life. Is my life such that the presence of Jesus in my heart makes my companionship like companionship with Jesus?

USEFULNESS OF GOOD CHEER

Jno. 16:24-33; Prov. 17:22

Topic for March 18

MOTTO

"Be of good cheer."

THE STUDY HOUR

I. **The Topic.**—No quality appeals quite so strongly to draw us toward an individual as the cheery spirit. Many other things may be lacking in the way of knowledge and intellectual power. There may be no money at the disposal of the individual, nor even ability or means to help one in a material sense, yet if there is good cheer in the life there is a treasure that is welcomed by all and wins all in spite of other defects.

When good cheer enters into our own heart there is a quality there that gives vigor to our physical body and strengthens our mind and heart. The work we do seems to go much easier if there is good cheer in our bosom. The sorrows of life largely vanish and lose their power over us if good cheer is ruling in our life. Even the disease of the body may be largely conquered thru the strong influences of good cheer. Many a soul has been rescued from despair by the cheerful word and sunny countenance. Many have found the way of salvation thru the presence of a sunny Christian character.

Good cheer is sometimes found in those that are not Christians, as a natural trait of their character. It may be that such individuals have a power or gift to see the sunny side and feel happy. Such a disposition may even become a fault because the individual refuses to look at the great facts of eternal interests, resolving "never to trouble trouble till trouble troubles you." But the good cheer of the true Christian is born of the Holy Ghost and is not brought about by ignoring serious facts. It comes by meeting the conditions of salvation in a way that it is possible for God to so bless the life with strong consolation

that all the power of darkness can not take away.

II. **The Text, Jno. 16:24-33.**—Here the knowledge of answered prayer is held forth as a means of assuring the disciples that Jesus lives and that He is blessing the prayer that is offered in His name. They would have their joy made full if they ask in Jesus' name. A source of good cheer lies in the fact of Jesus' victory over the world, giving us a strong assurance that victory is likewise ours even if we do have tribulation in the world.

Prov. 17:22.—Here we have the contrast between good cheer and discouragement. One, like a good medicine, does good, the other, like a poison, does damage.

III. **Outline Study.—**

1. **Source of Good Cheer.**
   a. Comes because of faith and hope —I Pet. 1:8; Rom. 15:13.
   b. Comes by a knowledge of the truth.—I Jno. 1:4.
   c. It is the result of the Spirit's presence.—Gal. 5:22; Col. 1:11; I Thes 1:6.
2. **Good Results of Good Cheer.**
   a. Helps us to press on.—Prov. 13:12
   b. Helps others like medicine.—Prov. 17:22.
   c. Inspires God's messenger.—II Cor. 3:12.
   d. Inspires to obedience.—Psa. 78:5-7.
   e. Makes the bones healthy.—Prov. 15:30.
   f. Makes the face beautiful.—Prov. 15:13.
   g. Leads us to purify ourselves.—I Jno. 3:3.

PERSONAL THOUGHT

There is sufficient good cheer for the darkest pathway in this world if we lay hold of the consolation which is in Christ in fellowship of the Spirit. Let us look to Jesus for all our needs.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Cheer.**
2. Happy in the Love of Jesus.

For Young People—
1. The Qualities of a Cheerful Life.
2. Good Cheer Based on the Truth Compared with Good Cheer by a Careless Ignoring of Calamity.
3. Observations of Results from Good Cheer.

For Older People—
1. Joy in the Holy Ghost.
2. Good Cheer in the Midst of Perplexities.

GOD'S METHOD OF EXTENDING THE CHURCH.—Acts 8:1-40; I Cor. 12:1-11

Topic for March 25

MOTTO

"Preach the Word."

THE STUDY HOUR

I. **The Topic.**—The thought that gives rise to this topic is the question as to God's plan of extending the work of the Church. There are multitudes of methods in use today by which churches are seeking to extend their borders among men. There are committees, and boards, and institutions. There are organizations and movements under the Church and out from under the Church. The question naturally rises, To what extent, if at all, are the various means used today to be used and their progress emphasized?

Evidently we should keep the commands of our Master in constant view. It is well that we follow the principles that the Apostolic Church observed in their work of spreading the Gospel. We should not lose sight of the fact that the message of the Word is worth more than all the material things that can be provided. While there is truth in the fact that the empty stomach and scantily clad body cannot hear the Gospel so well before they have been filled and warmed as afterward, there is also danger that in the overemphasis of the loaves and fishes that even workers fail to bring forth the bread of life while the beneficiaries are inclined to labor for the "meat that perisheth." While it is an advantage to teach the rural classes something of the science of farming and getting along, there is danger likewise that in overemphasis of such things we lose sight of the fact that the great work of the Church is not to settle down to live in this world and get along well, but to become an instrument in extending the message to the regions beyond. While it is an advantage to establish some institutions of learning and of charitable work along various lines, it is evident that these institutions should not be built up as an end in themselves. Means thus brought together should be invested with a view to returns, not in the shining of the institutions, but in their contribution to the great work of the Church in bearing the tidings of salvation, and bringing spiritual food to the needy everywhere. Piling up the thousands to make one institution shine in a certain district without regard to the possibilities of reaching thousands with the bread of life by the use of the wealth thus expended is like building up our church communities with fine homes and first class teachers while the neighboring communities and the regions beyond are starving for the bread of life. This world is not our home. Therefore we should not make plans to stay here forever. We should keep our mission in constant view and seek men and women everywhere who may be brought to Christ and made ready to be His bride when He comes to receive His own.

II. **The Text, Acts 8:1-40.**—In this passage we have the providential leading of the early Church and her workers in extending the Church. Naturally they felt like staying in Jerusalem and enjoying themselves in the worship there. Great was the blessing and ingathering. But the time came when some of the energy thus stored up must be expended on other fields. Persecution scattered, while the Spirit directed the message in the mouth of all those who had found salvation, both preachers and laity Philip preached Christ to the Samaritans with good results. The work was established by the Apostles. Philip was led on a tour of personal effort for one individual. Light dawned and he was saved. Two methods in one man were used, public preaching and personal work.

I Cor. 12:1-11.—Here is a passage showing that God distributes gifts for service among His people that the whole work of extending the Gospel may be carried on in a perfectly balanced way that the body may be perfectly provided for while it carries forward its mission.

III. **Outline Study.—**

1. God's command.—Matt. 28:19, 20; Mark 16:15, 16; Luke 24:47-49; Acts 1:8.
2. Examples of Church Extension.
   a. At pentecost.—Acts 2:37-47.
   b. As the work multiplied.—Acts 6:1-7.
   c. As mission effort increased.—Acts 13:1-3; 14:26, 27.
   d. Looking after the flocks of believers.—Acts 15:36-41.
   e. Using the decrees of Conference.—Acts 16:4, 5.
   f. Ordaining elders in every city.—Acts 14:21, 22.
   g. Spending time where it is of profit.—Acts 18:9-11.

PERSONAL THOUGHT

Is my life being spent in a way that all my energies are profitable to the progress of the Church.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Increase.**
2. Helping to Scatter the Good Seed.

For Young People—
1. The Witness Bearers.
2. Carrying the Message Where the Needy Souls Are.
3. Keeping the Extension Under the Direction of the Church.

For Older People—
1. Motives in Church Extension.
2. Over Emphasis of the Institutional Method.
3. Proper Exercise of the Whole Talent of the Body of Christ.
4. Apostolic Methods.

CONSECRATION OF OUR SOCIAL LIFE.—Rom. 12

Topic for April 1

MOTTO

"Let us consider one another to provoke unto love and good works."

THE STUDY HOUR

I. **The Topic.**—Consecration of everything that we have implies that our social life as well as every other part of our nature be brought to the Lord for guidance and service. Many have a kind of double standard idea of life. Such a double standard makes them consider that religion is a thing for special occasions of religious service and activity and that secular affairs are to be placed in a stall or department by themselves. But the true life consecrated and acceptable to God is one that takes religion into every department of life. Such persons feel that among all other things that Christ is wanted in the direction of the social life.

God has created us with social instincts. This social instinct causes us to seek association with others. But just as truly as there is a Holy Spirit to be with the Christian in life to keep and lead him in all the ways of righteousness, so this spirit is present to be used in directing the life in the social affairs. Our speech is to "be always with grace seasoned with salt." This means **"always"** in social gatherings as well as in religious meetings. Our love is always to have the quality of unselfishness if it is the possession of the Christian. Such love "does not behave itself unseemly" and it "seeketh not her own," "Is not easily provoked," "Thinketh no evil." Anything that is not in harmony with the Holy Spirit is not for the Christian to engage in. Social matters may call for association that does

(Concluded on page 93)

THE SUNDAY SCHOOL

THE WHY AND WHEN OF TEACHER TRAINING

Why?

In considering why teachers in this age should be trained, we are confronted at the very beginning by the question, What is good teaching? I am not a professor of pedagogy and cannot undertake to give a scientific definition of good teaching, but venture to think that it will answer our present purpose to consider that teaching is good teaching that so presents the truth of Scripture, both in their substance and in their application, as to make Christian character. It must be kept steadily in mind that the ultimate function of the Sunday school is to make Christian character. Its method, more or less peculiar to itself, is that of teaching the Scriptures. But the method must not be permitted to take the place in our minds of the ultimate object.

There is an insistent call nowadays for better Sunday school teaching. Some Sunday school superintendents and some teachers may not sense this demand, but that does not in the least change the fact. Old methods must give place to better ones. This is in harmony with advance in all other directions. How many of you light your homes nowadays with tallow dips? How many farmers cut their grain with sickles? How many travel in ox-carts? Ah, no! We use lamps or gas or electricity for light. The farmer uses a self-binder. We travel on railway trains. Some one may say, "But see what great results have been achieved in the past by Sunday school teachers without training." Very true, and see, too, how great results were achieved in the past by the aid of tallow candles. George Washington did all of his night work by the light of tallow candles, but what would we think of Woodrow Wilson if he undertook to do the same thing? Improvement in education and in many other things demands of the Sunday school that it improve its teaching or quit. Moreover, if God makes it possible for us to do His work better than our fathers did it, we are answerable to Him for any failure to improve.

Many teachers in the past have taught wihout any broad and comprehensive knowledge of the subject matter they were to handle. This will not answer. A lesson cannot be adequately taught without a knowledge on the part of the teacher of much besides the subject matter of the single lesson. The world has suffered not a little by the use of fragments of Scripture without regard to the whole from which the fragments were taken. Teaching in the Sunday school or anywhere else that does not grow out of a broader knowledge of subject matter than is involved in knowledge of the single lesson under consideration is sure to be distorted and inadequate. This broader knowledge of the subject matter the approved courses for training teachers undertake to give.

Then there is a very considerable mass of knowledge of the development of the mental and moral nature of the human being that has been accumulated in the last fifty years, yes, in the last twenty-five years, and it is highly important that the Sunday school teacher should be possessed of at least some acquaintance with this. By careful observation of multitudes of children, careful recording, and careful comparison of results, men and women who have given their lives to the study of the human mind have learned that there are certain stages or periods of development and that each of these has its own peculiarities. It is very important that the Sunday school lesson, both in its selection and in its presentation, should be adapted to these various periods. My untrained teacher friend, do you know what these various stages of development are? Do you know what their peculiarities are? Do you know how a lesson should be presented to a class in each of these several periods? You ought to know, if you are going to teach a Sunday school class in these days, when you can find out these things by the expenditure of some time and effort. Your grandfather could not find out and was not to be blamed for not knowing, but you are to be blamed if you take no step to know. This knowledge the course in teacher training undertakes to give.

There are two or three observations that should be made on the general subject of training the teacher that may be given here. In the first place, a course in teacher-training does not insure a good teacher. In a certain district in Michigan where I taught school some years ago there was living a certain college graduate. He was trying to be a farmer and was the poorest excuse for a farmer in all that region. Ninety per cent. of his neighbors looked at him and said that a college course was a mighty useless thing. They neglected to take account of some things. The course he took was propably not adapted to make a farmer. But still more, he forgot that a college can use only the material that is sent to it. If a boy has no brains, the college cannot supply them. All it can do is to train what is sent. If you put poor wheat in the hopper of a mill, poor flour will be delivered into the flour sack. The mill can add nothing to the quality of the raw material. It can only grind it up. The course in teacher-training cannot make a good teacher out of poor teacher-material. Neither can it make the best kind of a primary teacher out of one who is adapted to senior teaching rather than primary teaching.

Again, some folks do not know what to do with theory. This is no reflection on the theory, tho many people seem to think it is. I was recently talking with the dietitian of a fine hospital. She said to me, "The great difficulty is that so many girls do not have common sense enough to use the training and theory they get in the schools." Yet she is constantly engaged in giving such training and believes in it heartily. Theory is general principles. It is worth everything in the brain of the man who has common sense enough to adapt it to particular situations. It is not worth very much practically until it is so applied. Do not misjudge the value of a course in teacher training because some one who has taken such a course has not had common sense enough to make the theory involved practically available.

When?

There are two classes of persons to be kept in mind in considering the training of teachers, those who are now teaching and those who are to teach by and by. Provision should be made, if possible, to provide a corps of trained teachers by and by, when those who are now teaching are compelled to discontinue the work. This involves training groups of young people for the work. Such groups can be formed to meet at the regular Sunday school hour. These classes, meeting at the regular Sunday school hour, should never be called upon to furnish supply teachers. Some superintendents seem to think their members are just the ones to be called upon for supply work, because they are in such a class. But they are just the ones who should not be called upon for such service, for they cannot be properly trained unless they give their time and attention to this work for the time being. The work of such a course is so linked together that no lessons should be missed. If some hour of the week other than the Sunday school hour can be used for the teacher-training class, its members can very well be used for supply work.

The question of the age at which young people should take teacher training courses involves two or three considerations. In the modern graded lessons there is some very important work taken up in

the senior department of the course of study. If the graded lessons are being used in the senior department, some time that would not interfere with that work should be used, if those in the senior department are to be trained; and on the whole, that is probably the best time of life for such training. If the uniform lessons are being used, the senior period, say sixteen to twenty, is a very fitting time to introduce the teacher training work as a substitute for the uniform lessons with a selected group.

The other class to be kept in mind in considering the "when" of teacher-training is that of present teachers. It will probably be difficult for those now teaching to continue teaching and take a training course besides, but it should be done, if possible, unless such a course has already been taken. When a teacher gets to the place where he knows it all, he had best stop teaching and let some one else take his place who does not know so much. The only man who is certainly a failure in any line of human endeavor is the man who in his own opinion does not need to learn anything more. Let the Sunday school teacher look about him and see what the most successful physicians and lawyers and school teachers and preachers and farmers are doing. He will find that they are one and all engaged in learning more. The Sunday school teacher needs to learn more of the Bible and more of how to teach. If the first standard course of teacher-training is too elementary, take up the advanced course. Some of the best teachers in my Sunday school a year or two ago took part of a course in teacher-training, the part on the Bible. For various reasons they did not find it practicable to continue the course. They were all of them Bible students and had been for years, and yet it was their unanimous testimony that this was one of the most fruitful pieces of work they had ever done. Had it been possible for them to take the remainder of the course they would have found that as profitable. If teachers in service are to take such a course, an hour will have to be arranged aside from the Sunday school hour.—Sel.

WORLD-WIDE SUNDAY SCHOOL NEWS

Waiting Two Hours for Sunday School

In Cerro, one of the suburbs of the growing city of Montevideo, Uruguay, an earnest Sunday school worker has recently been doing some remarkable work. Cerro is a community of about 12,000 people, made up of what are generally considered by the city folks as the "lower" classes. When Miss Long went to this suburb seven months ago, she found a Sunday school of fifteen; today there are 170 in the Spanish Department and twenty in the English Department. This Sunday school meets in her house, which has four rooms and two large enclosed patios. It begins at 3:30, but as early as one o'clock the children gather at the door, and they are all there long before the school starts. At two o'clock the young men come in to arrange the rooms, and at three o'clock the English and American children arrive, occupying the parlor and bedroom. Benches and chairs are brought in, and planks are laid on kerosene boxes. In the primary room many of the little ones sit on the floor. The scholars range in age from the one hundred babies on the cradle roll to old men and women past seventy.

One day a fine-looking Russian came and informed Miss Long that he had a Russian Sunday school in his house. There are hundreds of Russians thereabouts and a number of these have been gathered into Miss Long's school. She is now seeking for Sunday school literature in Russian for the use of this new school.

A Sunday School Crusade

A crusade has been inaugurated by the London Sunday School Union to raise £25,000 to be used in an aggressive campaign for Sunday school development, to meet the crisis that has overtaken Europe, not only in relation to the war, but in the decline in Sunday school attendance reported from all denominations, as having set in prior to the war.

Of this amount it is planned to use £5,000 for the extension of institute work to help the soldier boys on their return from the war; £5,000 to develop the Continental Sunday school work of the Union; £5,000 for extension of Sunday school teacher-training in India and China; £5,000 for aiding the weak schools of local unions, and £5,000 for the extension of Junior Departmental work, aiding isolated rural district schools, assisting the Sunday School Union Children's Convalescent Homes, providing bursaries for teachers training at West Hill, and strengthening the general administrative funds of the Sunday School Union.

The Spread of the English Language

For the past fifteen years English has been taught in the public schools of the Philippine Islands. Information recently published by the Department of Public Instruction of the Islands show that they have now 621,000 pupils in 4,386 schools with 488 American teachers and 10,214 Filipino teachers. All of these pupils are taught in English. The text books, with illustrations in some cases on Filipino life, are in English. In due time we shall have all of the Filipino boys and girls, who now speak various dialects, familiar with the English tongue. This will make available a wealth of literature which it would take many years to translate into the different dialects. It will make possible the use of graded Sunday school literature in English, and various Sunday school cards and charts which are produced in America.

The same thing is true in other parts of the Orient. In Malaysia, English is used more widely because it is taught in the Christian schools. At the Methodist Preparatory School at Singapore, some twenty-nine dialects are spoken by pupils who have come from all parts of Malaysia. All of these pupils are taught English.

In both China and Japan, the pupils of certain grades are taught English, and this, together with the return of so many of the young people of these countries from American schools and colleges, is making possible a broader acquaintance with the best literature.

Buddhist Sunday School Movement Grows

The movement on the part of the Buddhists in Japan to keep the children away from the Christian Sunday schools is growing rapidly. Mr. H. E. Coleman writes that, according to investigation, there are about 680 Buddhist Sunday schools throughout the country, with an enrollment of 110,000 children. The Buddhists plan to bring their Sunday school membership to 228,000.

In commemoration of the recent coronation, a Buddhist Sunday school has been opened in the Temple of Nishi Honganji, Tsukiji, Tokyo, which is attended by about three hundred children. For the program of service at the Honganji, the children at first sing songs in praise of the Buddha in front of the statue. The teacher then gives a simple lecture on some part of the Buddhist books and tells some Buddhist story or interesting fable in which educational instruction is involved.

To let them know the meaning of "God" the teacher asks, "What is the most fearful thing in the world?" After the teacher is given such answers as tiger, elephant, etc., he explains that man's power is superior to that of any living creature, and the men who believe in Buddha can do greater things than those who do not believe in him; thus he concludes that the Buddha is the greatest thing in the world. The teacher sometimes explains with examples or tableau-vivant which are very effective.

INVENTORS' FORTUNES

It is not always the greatest invention that brings the largest financial reward. Roller skates are said to have brought their inventor nearly $5,000,000, while nearly half a million was realized by the man who first devised boot-laces. The inventor of the safety-pin who took the idea from the reproduction of a Pompeiian fresco, made $10,000,000. On the other hand, Charles Bourseul, who discovered and described the principle of the telephone in 1855, died poor; Michaux, the inventor of the bicycle, ended his days in the utmost penury; and Frederick Sauvage, who is credited with the invention of the screw propeller, was imprisoned and died bankrupt and insane.—Tit-Bits.

CURRENT EVENTS

"John Barleycorn."—Within the last three months John Barleycorn has received some of the most telling blows ever delivered by his enemies, and national prohibition appears almost within grasp. The decision of the United States Supreme Court which establishes the constitutionality of the Webb-Kenyon law, prohibiting the importation of liquor into dry states having laws that prohibit the shipment of alcoholic liquors for beverage use, removed from John Barleycorn "his main and last remaining prop." This decision is considered one of the greatest blows ever dealt the liquor traffic. The day after this decision was handed down the Senate passed a drastic bill for the prohibition of the liquor traffic in the District of Columbia. This bill is expected to pass the House also. Another bill is being pressed in Congress forbidding the use of the mails to any "letter, package, postal card or circular, newspaper, pamphlet or publication of any kind," that advertises alcoholic beverages of any kind. In the election last November three more states entered the dry columns and two more were assured of entrance this year. The liquor dealers despite their empty boast that prohibition does not prohibit are gloomy over the present progress of prohibition. It is said that the oldest brewery in St. Louis recently announced that it would close its doors rather than to invest any more money in repairs and improvements, because, as stated by its manager, prohibition "is inevitable and will come in six or eight years." W. J. Bryan is urging the Democratic party to make prohibition one of its principal planks for the 1920 campaign. The sentiment for prohibition in large industrial centers is on the increase as evidenced by a number of large cities that gave a majority for prohibition. One contributing cause no doubt is the Workmen's Compensation laws enacted by many of the states, which leads the employers to take every precaution possible to prevent accident in order to keep down his insurance. This will naturally work for the elimination of the employee who uses alcoholic beverages, as alcohol has long been recognized as one of the chief causes for accidents. The progress made by prohibition in Europe is also encouraging. John faces a gloomy future indeed. His days are numbered.

Political Events in Russia.—The rigid censorship maintained by the warring nations prevents the outside world from finding out exactly what is transpiring within the countries. Internal political events are suppressed. Sufficient has escaped the censor to reveal the fact that Russia has had a number of internal crises within the past year. It seems that the tendency towards a more representative government has been suddenly checked and that those who are opposed to giving the people a voice in the government are once more in power. On February 1, 1916, one Premier fell from power, to be succeeded by Mr Sturmer who was accused of attempting to negotiate a separate peace with Germany, which rumor so aroused the Duma, the representative body, that the Premier was driven from power on November 24. He was succeeded by Mr. Trepoff, a progressive and reformer. For some mysterious reason he was replaced on January 9, by Prince Golitzin, a pronounced reactionary who is opposed to representative government and internal reform. These rapid changes give evidence that there is grave internal disorganization in Russia. The present tendencies give little ground to take serious the promises made by the Government earlier that political, social, and industrial changes for the benefit of the people will be inaugurated at the close of the war. Russia clings with tenacity to the autocratic form of government. There is no country in the world today that has a more oppressive form of government than Russia. The political ideals Russia stands for are foreign to all the other so-called civilized nations. If these ideals should dominate Europe it would be retrogression instead of progression.

A New Immigration Bill.—It is generally conceded that the laws regulating immigration should be more stringent in order to debar undesirables. For a number of years Congress has been working on the problem. One solution proposed was to require all who seek admittance to pass a literacy test. If they can read and meet the other requirement they may come in, but if unable to read they cannot find a home here. Three different Presidents have vetoed immigration bills providing for a literacy test—Cleveland, Taft, and Wilson, who vetoed it twice. But the last time Wilson vetoed it Congress passed the bill over his veto, thus making it a law. There is a provision in the law that illiterate immigrants fleeing their country because of religious persecution may be admitted. President Wilson in his veto declared that the literacy test "is not a test of character, of quality, or of personal fitness," and would shut out those who had no opportunity to get an education at home, and who came here to better their condition. He also pointed out that the provision which permits illiterates to come in because of religious persecutions might lead to "very delicate and hazardous diplomatic situations." For the bill gives the Secretary of Labor authority to say what aliens are to come in on the grounds of religious persecution in their native land. Such an official action by our Government, it is said, would soon bring protests from other nations whose acts we condemn.

Bread or Beer.—The British food controller has issued a decree restricting the quantity of beer to be brewed during the year beginning with next April to 70 per cent. of the output of the previous year. This means that only 18,000,000 barrels will be produced, or about half the output of the year just preceding the war. The controller is careful to explain that the order is not to be construed as a measure of temperance or social reform, but that the "barley, sugar, and other ingredients used in brewing are required for food. In fact it is really a question of bread versus beer." This order means that 286,000 tons of barley and 36,000 tons of sugar, which otherwise would be used to make beer, will be used for food. The War Cabinet has approved the order and has also decided that corresponding restrictions shall be placed on the release of wines and spirits from bond. Further restrictions are likely should the war continue for any length of time. The liquor interests are so firmly established in England that the Government cannot enact such drastic measures as in some of the other warring countries.

The Submarine Issue.—On February 1 the submarine issue with Germany, which has been a bone of contention since early in the war, again became acute. On January 31 Germany notified the neutral nations that she expects to renew her submarine activities on a larger scale than hitherto, and warned neutral vessels to remain out of danger zones prescribed by Germany, and that all belligerent merchant vessels are subject to attack without warning. Provision was made for one American vessel to enter and leave Falmouth, England, each week, upon condition that the United States guarantees that it carries nothing that is considered contraband of war by Germany. After the attack on the Sussex on April 20, 1916, President Wilson notified Germany that unless it would immediately declare and effect an abandonment of its then avowed methods of submarine warfare the United States would "have no choice but to sever diplomatic relations with the German Em-

pire altogether." Germany replied that the United States should insist equally upon the observance by England of the recognized rules of international law. England also had placed illegal restrictions on neutral commerce and was interfering with neutral mails. Germany consented to suspend her attacks on merchant vessels pending an effort on the part of the United States to get England to cease her violations of international law, and that in case the United States failed in getting all the warring nations to respect international law, that Germany would then face a new situation and must reserve to itself the liberty of decision. Upon the refusal of England to comply with the request of the United States to cease her violation of international law, and upon our failure to press those demands Germany considered herself at liberty to renew her submarine activities. During the first fourteen days of February a few over one hundred merchant vessels were sunk whose tonnage aggregated a little over 200,000 tons. Germany announced that she will make an effort to destroy 1,000,000 tons of shipping a month, and that at that rate within three months England will be forced to her knees by starvation. England claims to be well prepared to meet the submarine peril. Upon the resumption of the submarine warfare the United States had no other course than to sever diplomatic relations with Germany in accordance with her threat made in the Sussex note. The German ambassador is now on his way home, and the American ambassador has left Germany to come home.

The War Scare.—As a result of the severance of diplomatic relations with Germany the war clouds at once lowered and became more threatening. At this writing (Feb. 15) the tension is not so tense as the first wave of passion has spent itself and men are more calmly weighing the situation. However the United States is making feverish preparations on a huge scale for a possible contingency. The navy yards are speeding up, arms and ammunition are accumulating, precautions are taken to protect government property and railroads from harm, etc. Some of the press is agitating war, while other papers are counseling against it. To declare war it is argued would play in the hands of Germany as it would cut off the needed supplies going to England and her allies and thus weaken them. Then also it is pointed out that we would not be in a position to do anything within a year's time and by that time the war might be over. The enemies of Germany do not desire us to declare war against Germany. A careful study of the situation makes it evident that the United States has nothing to gain by a declaration of war, but much to lose. Even tho a few of our vessels are destroyed settlement for these can be made with Germany after the war, just as the United States did with England during the Civil War. The sinking of an American vessel bound for Italy by an Austrian submarine still further strains our relations with that country as a result of the submarine issue. The future is very uncertain but it is to be hoped that our statesmen will so guide the ship of State as to avert our participation in the war.

Mexico.—President Wilson followed the recommendation of the Mexican-American joint Commission and ordered the American troops to leave Mexico. All the American forces under the command of Gen. Pershing who had been camping in Mexico for a number of months, are now on this side of the border and engaged in patrol work. The United States has officially recognized the government of Carranza and has again established diplomatic relations. President Carranza recently addressed a note to the neutral powers suggesting that they refuse to trade with the belligerent countries and thus hasten the ending of the war. It is not likely that his suggestion will be taken seriously. There are those who look upon this suggestion as evidence of German influence in Mexico, because it is claimed that such a boycott would be favorable to Germany. According to dispatches Villa has not been very active recently. It was reported that he now has an army of 25,000, but this report is not taken seriously by our military men along the border who know something of the actual conditions in Mexico.

Revolution in Cuba.—Since Cuba, with the assistance of the United States, threw off the Spanish yoke, there has been little political disturbance in the island. Under the watchful eye of Uncle Sam the island has been prospering and progressive legislation has been enacted by the Cubans. Suddenly on the 9th of February a revolution broke out. Former President Gomez is said to be the leader. Several encounters have occurred, and some of the Government forces have revolted and joined the revolutionists. President Monocal has issued a decree authorizing a call for volunteers between the ages of 18 and 45 to serve for ninety days.——The revolution is spreading more rapidly than anticipated by the United States. This country has promised moral and physical support to the Cuban government in crushing the rebellion.

INTERESTING FACTS AND NEWS ITEMS

A new census of Brazil, South America, shows a population of 24,600,000 of whom more than 18,000,000 are listed as illiterate. According to the census there is an average of only eight persons to the square mile.

After many persons had given up in despair a Chinaman has perfected a shorthand system for the Chinese language, and has opened schools in China. The system is said to permit a speed of ten words a minute.

The War Department has let a contract for the manufacture of 4,000 machine guns at $570 apiece.

More than 28,000 natives of British India were killed last year by snakes and wild animals. Of this number more than 26,000 died from reptile bites. In the past five years more than 117,000 persons have died as a result of snake bites. To reduce the number of these animals and reptiles the Government pays bounties.

During the first ten months of 1916 Japanese residents of the United States sent back to Japan savings amounting to $2,215,000.

During 1916 the Philadelphia mint broke all previous records by turning out over 238,000,000 coins valued approximately at $9,300,000. Over 31,000,000 coins were minted for Central and South American countries.

For the first time in more than fifty years the Indian population in the United States is increasing.

According to reports from the United States Weather Bureau, the heaviest rainfall ever recorded in the United States occurred in North Carolina last July, when in 24 hours 22.22 inches of rain fell.

The New York Chamber of Commerce states that more than 1,000 ships were constructed in American shipyards during the first eleven months of 1916.

The Government of Argentina, South America, has undertaken to drop from the payrolls all of the national employees whose services are not considered absolutely necessary. It is estimated that about 5,000 holders of jobs thruout the country will be affected.

Since the war began the warring countries of Europe have paid more than $7,000,000,000 to American manufacturers.

The world's entire supply of gold coins and bars in circulation or in banks or government treasuries is valued at about $80,000,000,000. This quantity of gold could be put into a sixty foot cube.

During the month of October last 158 ships passed thru the Panama Canal, which paid $465,949 for toll.

The 1916 agricultural crops of the United States were estimated to be worth $2,000,000,000 more than the 1915 crops, even tho the yield was below the normal. The total value of the crops amounted to nearly $9,000,000,000.

France has cut its sugar allowance down to one and one-half pounds per person per month. This is about one-seventh of the amount consumed per capita in the United States.

It is said that British artillerymen now locate German guns within eighteen inches by the use of the seismograph, a delicate instrument to register earth quake shocks.

An automatic coupling device for coupling the air-hose on railroad cars has been invented and recently tested with satisfactory results. This reduces the work of the trainmen and renders it unnecessary for the brakemen to go between the cars at all in coupling them.

(Concluded on page 93)

MISCELLANEOUS

HUMAN EARTH-EATERS

According to an article in a German scientific journal, several varieties of earth were used as medicine in remote antiquity. One of these to this day is eaten, mixed with pimento, by some of the women of Spain. At Ochrida, in Macedonia, and in some of the Sardinian villages a variety of earth is used as one of the essential ingredients of bread, being a common commodity in the food market. In parts of Germany and Austria the workmen spread their bread with a fine clay which they call "stone-butter." Earth is eaten as a food in Treviso, in Italy, and in the extreme northern part of Sweden as well as on the Peninsula of Kola, a fine clay is pulverized and mixed with flour for bread.

The earth of Nishapur, Persia, is eaten either raw or roasted and is sometimes prepared with spices and perfumes. In southern Persia an earth rich in chloride of magnesium and lime is esteemed both as a food and as a leavening for bread. Various kinds of earth are eaten by the Eskimos. In the market of Calcutta, India, clay in the shape of small disks is an important commodity, being sold principally to women. The women and children in Siam are quite fond of clay. The women in the coast towns of Java consume considerable quantities in the belief that it gives them a graceful slim figure. Burned clay is eaten with solemn religious rites by the people of the island of Timor, in the Malay archipelago.

There are a number of earth-eating tribes in Africa. The negroes of Guinea have developed such a taste for a kind of clay that they habitually gluttonize on it. The natives living on the shores of some of the Senegambian rivers use a soft, soapy earth in lieu of fat in preparing their food. The Melanesian islanders are addicted to the earth-eating habit as are the inhabitants of New Guinea, who eat large quantities of a greenish soapstone, and the natives of New Caledonia, who consider a kind of clay found on their island quite a toothsome delicacy.

Earth-eating is quite common in some parts of South America. The natives of Peru eat large quantities of clay and a delicate white clay found in Bolivia occupies a prominent place in the diet of many of the people there. Even the white races display a remarkable fondness for this earth which they clean of mud and mix with perfumed resins. A variety of clay is eaten by the Indians along the Orinoco. They carefully collect and preserve it for use during the six or eight weeks of rainy weather when it constitutes their principal food. Clay is considered quite a delicate tidbit by the Indians living along the Xingu and Rio Negro. It is also eaten extensively in parts of Mexico and in Guatemala.

The Indian women on the shores of the Magdalena river are said to eat clay in the form of large lumps as they go about their work. Chinese women have long been addicted to the habit of eating a kind of clay which gives their skin a desired pallid hue. Clay-eaters are to be found in Georgia and some of the others of our states. In fact, the habit of eating clay exists in practically all parts of the world, altho it is most common in the tropics and is practiced considerably more by women than by men.

In some cases this odd dietetic habit is the result of necessity; in others it is due to the agreeably salty taste of the earth or to a perverted appetite which is a common symptom of chlorosis and hystria. It is said that children and young girls sometimes have such a craving for clay that they can be restrained from eating it only by some such harsh measure as tying the hands. The habit in some cases is due to the medical instinct, a strong desire for something that will cure certain sicknesses. Contrary to what might be expected, earth-eating, if indulged in moderately, has no ill effect on the health.—Sel.

FARMS WHERE PHEASANTS ARE RAISED FOR MARKET

A couple of years ago we were reading a good deal about the marvelous profits to be made in breeding silver foxes. Later on we had alluring descriptions of skunk-farms. A few people have, it is said, made money in "butterfly-farms," breeding the insects for museums and private collections. Now our consul-general at Hongkong, George E. Anderson, tells us in his reports to Washington of the pheasant-farms in South China.

It seems that the laws against the importation of the skins or feathers of wild birds into the United States do not apply to domesticated pheasants, and the result has been an increase in the pheasant-farms in China. The breeding of these birds is now done "upon a very large scale" in Yunnanfu, Yunnan Province, the skins and feathers being sent to Hongkong for shipment. Says Mr. Anderson:

"There are 12 of these farms of some moment, one of them raising well toward 200,000 birds a year, while the total output is estimated to be in excess of 300,000 and may be much larger. The farming includes both the Golden and the Silver pheasants. The Golden are the more common birds, but there is comparatively little difference in the demand for either of the two varieties.

"The birds are raised much as are ordinary fowls, the eggs being hatched in Chinese incubators and the chicks handled in native-made brooders on the larger farms, tho the rule on the smaller farms seems to be to rely upon the hens for hatching. The birds are usually worth at Yunnanfu from $1 to $1.20 silver currency (from $0.40 to $0.50 gold) each. Of this value about half represents the value of the skins and feathers for export and the rest the value of the meat of the birds."

Before the outbreak of the European war the shipping of the birds to Europe was largely in control of German firms. Now it is chiefly in the hands of French and Danish firms. Marseilles is still the chief center of the trade in Europe, many of the birds being prepared for re-export to America and especially to South America. The skins are cured by immersion in a solution of carbolic acid (for disinfection), then treated with an alum preparation, then steamed and dried.

There is no market in China itself for the skins or feathers, except to a very limited extent in theatrical costumes. But there is a good demand there at all times for the pheasants as food.

ENEMY OF THE ORANGE

Frost is the greatest enemy of the California orange or lemon grower. Sometimes after severe weather, the fruit will appear to be uninjured, and he will ship a cargo east, only to have it thrown on his hands. The fruit is frozen, but the only way to ascertain the fact would be to cut each piece open, which would make it unfit for market even if it had been spared by the frost. A contrivance is now put into use which will at least save the grower the expense of freight charges for frozen fruit. It consist of a trough half filled with water, approached by an inclined chute, down which the oranges roll one by one. The good fruit sinks deep in the water, and is conveyed to vats according to its weights. The frozen fruit is very light, and is easily detected as it floats on the surface.—Selected.

"Idle bodies are generally busybodies."

FACTS AND NEWS ITEMS

(Continued from page 91)

A number of Southern farmers have begun growing the dasheen, a root crop closely related to the taro in Hawaii and resembling the Irish potato. It may be served as the ordinary potato or ground in flour and used in baking. It contains less water than the potato but is richer in protein, starch and sugar.

According to figures compiled by the United States Census Bureau the number of deaths from cancer and malignant tumors has increased in the past fifteen years from 63 for every 100,000 population to 79.

Claims for the loss of life resulting from the overturning of the steamer Eastland in the Chicago River over a year ago aggregate over $8,700,000. Other claims for personal injury and the destruction of property amount nearly to $175,000.

The wireless operator of a steamship claims that he picked up messages from a station in Germany while his vessel was near the coast of Australia. The distance over which the messages traveled is over 11,000 miles, the greatest distance ever covered by a wireless message, it is claimed.

Test cases of claims against the Government amounting to $35,000,000 were decided against the railroads by the Supreme Court recently. The claims were for additional compensation for carrying the mails from 1907 to 1911.

A number of Americans have purchased the birthplace of Lafayette in southern France. Lafayette was a friend of George Washington and fought in the Revolutionary War. It is to be made a home for orphans and for disabled soldiers.

The shortage of workmen in Alaska will delay the building of the government railroad between Seward and Fairbanks until 1920. It was to be completed in 1918.

Secretary Lane says that the United States has 250,000,000 acres of land which would produce great crops if watered, and nearly all of it could be irrigated. It is claimed that there are vast stores of water underground which could be tapped almost anywhere. During the last year more than 19,000,000 acres have been taken by homesteaders.

Despite the high cost of living the deposits in the postal savings bank are increasing at the average rate of $1,000,000 a week. Since July 1 the 8,500 offices in the United States have received $22,500,000.

In 1916 the United States purchased more than $1,000,000,000 worth of goods from tropical countries.

An English Quaker, an editor, was court-martialed for refusing to obey the commands of a superior officer, and sentenced to 112 days hard labor in prison.

An instrument has been invented which amplifies sound from 100 to 10,000 times. Some of the faintest sounds such as a feather falling on the floor are made quite discernible. Heart beats can be recorded and the sound of a leaking heart can be heard plainly.

The United States is asking for bids for the manufacture of 500,000 uniforms for soldiers. The cost will approximate $15,000,000, and will require about 10,000,000 yards of cloth.

The annual oyster crop of the United States is about 35,000,000 bushels.

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YOUNG PEOPLE'S MEETING

(Continued from page 87)

not necessarily involve religious conversation at all, but it will in no way be out of harmony with religious principles, and should not be of a nature that would in any wise make us seem like hypocrites should we at any moment in the conversation be called upon to pray.

II. **The Text, Rom. 12.**—This chapter sets forth the true consecrated life. The body is to be yielded to God as a living sacrifice, holy acceptable to God. There is a recognition of gifts that are given to each one that they may be used in the service of society. Sympathy is a quality that is exercised in rejoicing and weeping with each other. Love is so unselfish that is will do good to others even when they do evil to us.

III. **Outline Study.—**

1. Social Gifts and How to Use Them.
   a. Speech.—Prov. 31:26; Eccl. 10:12; Luke 6:45; Eph. 4:25, 29; Jas. 1:26; Psa. 141:3.
   b. Helpfulness.—Matt. 25:34-36; I Pet. 3:8.
   c. Hospitality.—Tit. 1:8; I Pet. 4:9-11; Luke 14:12-14.

PERSONAL THOUGHT

God has given us each some gift for the service of society. We may use it selfishly and for the glory of the world, or we may use it unselfishly and for the glory of God. True consecration will seek to use every gift for the welfare of others and the glory of God.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Holy.**
2. A Sunbeam for Jesus.

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2. Consecration of Every Gift.
3. The Value of a Consecrated Tongue.
4. The Power of a Pious Example.

For Older People.—

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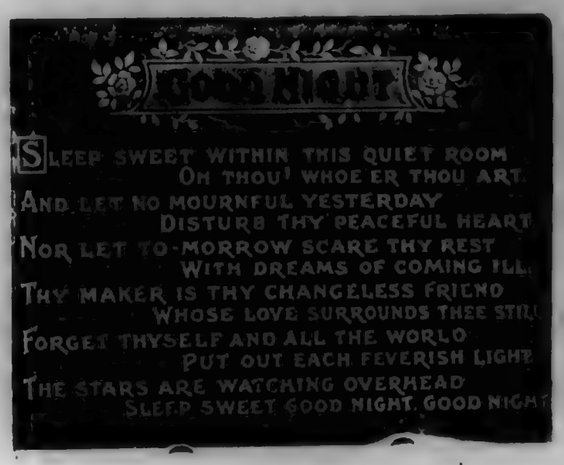
GOOD NIGHT
SLEEP SWEET WITHIN THIS QUIET ROOM
OH THOU! WHOE ER THOU ART.
AND LET NO MOURNFUL YESTERDAY
DISTURB THY PEACEFUL HEART
NOR LET TO-MORROW SCARE THY REST
WITH DREAMS OF COMING ILL.
THY MAKER IS THY CHANGELESS FRIEND
WHOSE LOVE SURROUNDS THEE STILL
FORGET THYSELF AND ALL THE WORLD
PUT OUT EACH FEVERISH LIGHT
THE STARS ARE WATCHING OVERHEAD
SLEEP SWEET GOOD NIGHT. GOOD NIGHT

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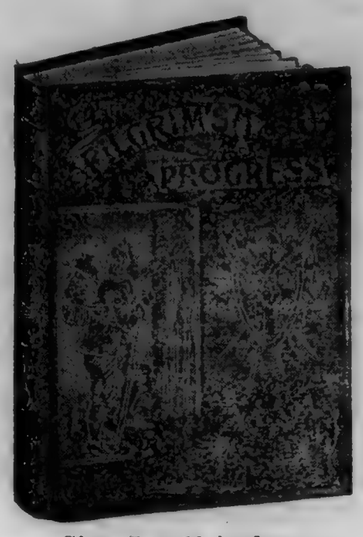

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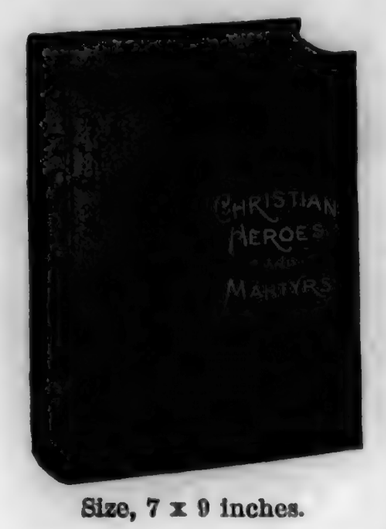

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THE GIRL WITH A PURPOSE

(Continued from page 67)

her ear, "My grace is sufficient for thee." Other promises came to her too numerous to mention. Mae's uncle finally saw that her purpose was fixed. Her aunt did not have anything to say about the matter, because she knew that if she had obeyed her own early convictions her life would have been much different from what it was. Time passed, and nothing more was said on the subject.

Mae spent much of her time reading her Bible and praying; she set a special hour to pray for no one else nor anything else except her uncle. And as opportunity came, she spoke for God. She was very patient and long-suffering thru all the hard things that her uncle brought to bear upon her. She never uttered one word of complaint, but was just as patient and kind when things went wrong as when they were going her way.

This took hold of her uncle. He had never before been around any one like Mae. He began to think that certainly there was a divine Being with greater power than mere human power. He soon became greatly distressed over something, he hardly knew what. He did not care to eat, and when he tried to sleep, he could not. The whole panorama of his sinful life would come before him. He felt that the only way to get relief was to have Mae pray for him, but he was too proud to acknowledge this. However, after a week of agony, he resolved to ask for her prayers, even if it meant death to him. It did indeed mean death to sin, but life everlasting for his soul. The joy that filled Mae's heart was such as can only be understood thru a similar experience. She felt that she had been more than paid for her fidelity to God.

A few years later this uncle paid her way to the dark regions of Africa, where she was instrumental in the hands of the Lord in carrying the gospel to thousands of benighted heathen.—Light and Life Evangel.

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

H. FRANK REIST Editor

DEPARTMENT EDITORS

J. R. SHANK, Purvis, Mo., Y. P. M.

S. F. COFFMAN, Vineland, Ont., Bible Study

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BOOK REVIEWS

(Continued from page 85)

Christian experience in its relation to himself, his own thinking and living; to God as a kind, personal, close at hand Father; and of others as brothers with essentially the same and yet vastly different experiences, I have found the book of help to me each time I have turned to it.

Orie Miller,
Akron, Pa.

Bible Characters, by Moody, Talmage, and Parker.—I read this book recently with much interest. The story of the different characters referred to is given in simple language. Some of them typify the Son of Man as the Good Samaritan, etc. Many others picture real life, like the Pharisee and the publican. The Pharisee emphasizes the I, while the publican pleads for mercy. Another character that impressed me very much was that of the penitent thief. Altho reading of these characters in the Bible many times, the presentation of them in different form made an impression not soon forgotten.

Levi J. Miller,
Garden City, Mo.

INFANT BAPTISM

(Book Review)

One of the vital issues of the Reformation was infant baptism. To determine the position of the reformers on this question a careful study of their writings and sayings is essential. This the author of this work has done. The book contains numerous quotations showing the attitude of the leading reformers, such as Luther, Zwingli, Hubmaier, Menno Simons, Calvin, Wesley, and others. The book contains 16 chapters and 24 pages of notes and references giving the sources from which the author gathered his facts. The book is the product of years of study and research, and the author very concisely gives the principal historical facts concerning the controversy on infant baptism during the Reformation. It is a valuable book for reference and study, and should find a place in every Christian home. The book contains 157 pages. Price, postpaid, bound in cloth, 40 cents; in paper 75 cents. May be secured from the author, John Horsch, or the Mennonite Publishing House, both of Scottdale, Pa.

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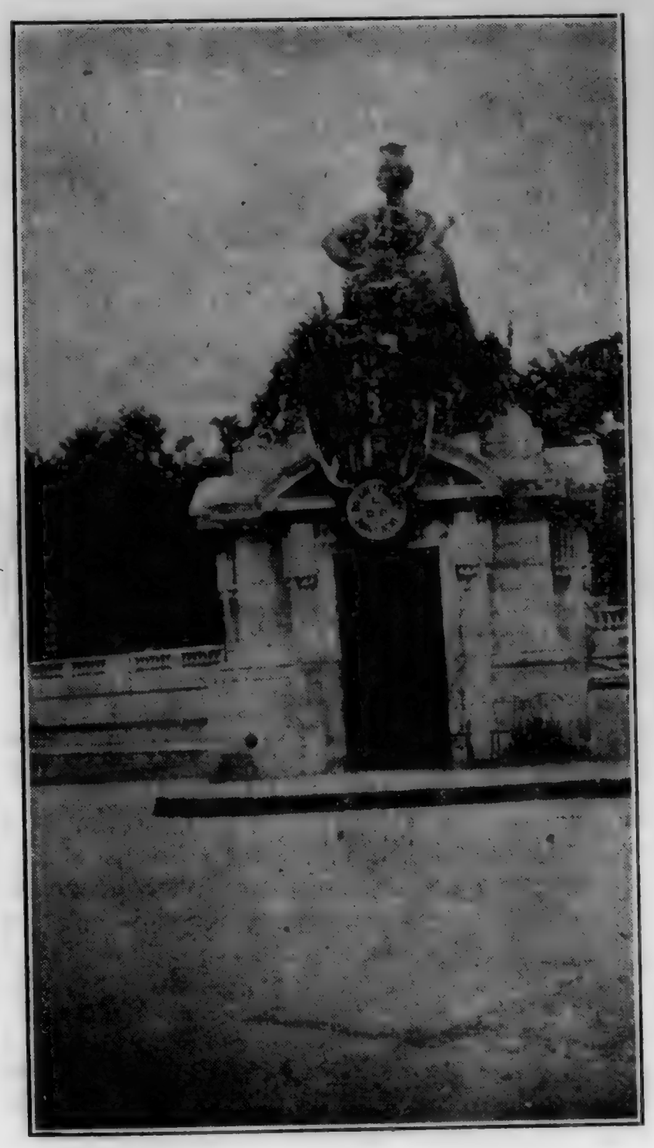
CHRISTIAN MONITOR

APRIL, 1917



STATUE OF STRASSBURG

(See page 114)

SELECT READING

ECHOES OF LIFE

Beautiful Spring

Clayton F. Yake

I have just had one of the pleasant experiences of life. From time to time during these winter days when stepping from in-doors into the open world I take a long piercing look at Nature—the sky and its inhabitants, the trees and shrubbery, the very old earth itself, the ground and its condition—all of these seem to bear a message as new each day as if I had never seen them before. They have an interesting message for the one who takes time to read and appreciate it. They bear the signs of the going and the coming seasons, of the past and future pleasures, and of the deeper realities of life. And their message is ever new.

And so this beautiful February morning when stepping out into the brisky exhilarating air, softened by the rays of warm sunshine and flavored with the spicy vapor of the freshly rain-soaked earth, the jar of a closing door apparently livens the stately old locust just across the way and a quick glance tells me: A flock of robins.

A real surprise. A moments' meditation and clear—crystal clear—comes the song of the meadow lark. The robins had merely a chirp, but the lark piped and repiped that beautiful song that only those who have heard it and know, can in the fullest extent appreciate. And I drank it all in—into the very fiber of my body, the very soul of my being—and in response came the thought, "Spring is coming. Yes, Spring, beautiful Spring will soon be here!"

So long as memory lasts I shall never forget that beautiful experience. If the day would have brought nothing more into my life than that song, that would have been sufficient. But the very song itself could not help but put me into that mood of life where one finds the very best because he is able to give his very best.

And so, unknowingly to the singer, a little song brightened the way for those who came in contact with the writer that day.

Yes, Beautiful Spring will soon be here. And needless to say the impulse of a song that heralds her gives a person the double experience of the delightful anticipations on the one hand, and the pleasure of the true realities when they come, on the other. Ever try to get two genuine pleasures where others get only one! Here you can. Nature will never disappoint you. She is always true. Here are no materialistic air castles built upon the maxim, "If the fates are willing." Here you can live on expectations and not be disappointed in realities, for so long as time lasts the seasons will come and go. Yes, they will come and always in about the same way with ever new changes or modulations, thrills, and experiences, but always with some message.

And so we bid "Good-bye" to friend Winter. We have enjoyed his many pleasures and stern realities he has brought and for a little while longer we shall continue now and then to enjoy them intermittently with the coming signs of Spring. It appears that toward the end of one and the beginning of the other Winter and Spring alternate at irregular intervals until finally Winter gives place to this more gentle season.

So while Winter still has a partial sway we look for the signs of Spring. And many there are that indicate her coming. Probably the first one that so very unconsciously creeps in upon us is the gradual lengthening of the days and the relative shortening of the night. This always seems to be about the very first, and our remark, "How much longer the days are already," seems to be the forerunner of them all.

And then the signs on the trees; the real thick buds in their brown winter coats, still well protected, but upon short notice from the Sun King ready to peep forth. The breaking of a living twig will also tell us that the life sap is just about ready to start its circuit and liven up the apparently dead trees. A touch, taste and a smell of the broken twig is certainly another beautiful experience, and just at this time gives peculiar sensations that are indicative only of Spring.

A look at Mother Earth herself will reveal a few wonders. In the very heart of a grass bush the sprigs have already started to peep forth even tho the ground is still frozen at night-time. The wheat fields also give defined evidence of spring by their early start.

The forerunners of our feathered friends are a sure indication of spring. At first, the robins, larks, and bluebirds and finally one by one they appear until probably the last on the list is the swallow.

The very brooks start a new song and all in Nature is preparing for the great reawakening that is surely coming. These are but a few of the signs of coming spring and they give us delightful anticipations of the realities that are shortly in store.

(Concluded on page 99)

THE EARTH SMILES IN FLOWERS

Clayton F. Yake

The Earth smiles in flowers, for Springtime has come,
The warm April showers now tap at the tomb,
And forth from the ground, once so cold and so sere,
Comes the family of flowers we all love so dear.

They peep from the sod with their bright pleasing eyes,
And wink as we pass a winsome surprise;
Their smile is contagious, and those who can see,
May bear away sunshine and gladness so free.

The Earth smiles in flowers; 'tis Springtime indeed!
From wood, glen and bower comes perfume so sweet;
The Trailing Arbutus and Violet so fair
Are heralds of Springtime—this season so rare.

About me, above me, around everywhere,
Are flowers to sweeten the rarefied air;
The birds flit so blithely, and sweetly they sing
Of beauties of Nature, glad tidings of Spring.

When flowers are blooming and blossoms peep forth,
Thru these tidings of Nature down History's course
Comes an echo of Spring from the rock-hewn tomb,
That Death now is conquered and banished all gloom.

Then as Earth smiles in flowers, oh, why should not we
Feel renewed life in Him who died on the tree!
And shine in the wake of the dark dreary day
To make the world brighter because we passed this way?

Manheim, Pa.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. IX SCOTTDALE, PA., APRIL, 1917 No. 4

PERSONIFICATION OF A REMARKABLE LITTLE INSTRUMENT

Ed. Miller

I am a little instrument that performs so many feats that people say it is remarkable. Unlike little children, I am designed to be heard and not seen. I serve so many people that I am considered indispensable. I am constantly giving advice, making suggestions, and asking questions. But I never pay any attention to the answer given to my questions. I tell the business man the market conditions, and tell his customers the price of his wares. I ask the doctor to come with all speed to the rescue of a suffering patient. When there is an accident I am among the first to tell it. I have helped to make marriage contracts, and lovers have made me repeat the story that never grows old. I announce to friends the death of their loved ones, and in fact there is scarcely any important event but that I am talking about it. No one ever saw me smile, and really I could not try to smile, but what I said has caused many people to smile and even to laugh aloud.

I can also imitate more accurately than the parrot, the laugh of any one. I can imitate another's voice so nearly correct that you imagine you hear that person talking. I can imitate with wonderful accuracy any kind of sound. I can laugh and cry, sing or scold, I can play any instrument in a brass band or can play the entire band at once, including the drums. I do it all by imitation. I can repeat the letters of the alphabet and can speak any language. I can do one thing of which no man can boast, and that is to imitate two people talking at the same time. They may even be using different languages. Though it is hard to understand me when I perform this stunt.

I am not nervous but whenever I talk I tremble all over. I am a kind of peacemaker because I have often helped to settle disputes, and make friends of former enemies. Though my message does not always bring happiness and sunshine, I was never known to be angry but my words have often made others angry. Many people have shed tears because of what I said and many quarrels have been started by me. Worst of all, sometimes wicked people make me swear, but I never swear unless I am compelled to do so. Then they have me to tell lies and repeat the gossip of the community and get people into trouble.

I am very thin but no one can call me narrow because I am just as broad as long. I was first brought from the hills of Norway and Sweden, then I was treated in a way that made me very hot. I was pounded and squeezed till my sides were almost together. Many years ago the people did not know my value, but today they say they could not get along without me, though many do not know that it is I that is doing all these things.

What is it? It is the diaphragm, or little round plate in the telephone receiver. This is in reality what you hear instead of hearing the other party talking. It is this little plate that imitates the central lady and tells you "the line is busy."

Springs, Pa.

BEAUTIFUL SPRING

(Continued from page 98)

Spring is here!

"Isn't this a lovely spring morning?" I hear you say as you pass a friend. "Makes a person feel like an entire new being. It's truly great to be living these days."

And so you are entering upon the realities of this beautiful season. The birds, bees, flowers, trees, shrubs, plants of all kinds, everything appears to be alive all at once—overnight so to say—and it is quite a big proposition to appreciate it all at a grasp. No, you can't do it. It is an impossibility.

Listen, then! Don't be in a hurry. Life is only a hurry up affair for the fellow who is after dollars, only. Go slowly, I say. Stroll along and take the longest course for your walk. Look for the little things and notice details. Sit down once in a while and drink it all in. Close your eyes and meditate upon what Nature has brought you and then arise and take a deeper hold upon the realities of life.

Make these beauties of Nature a part of your personality by the process of meditation and they will have a message for you, and not only for you, but for others also, for you won't be able to keep it to yourself. If you will not speak it out you will act it out unconsciously. It just won't stay hidden.

"And, what is this message?" some one may ask. And I will answer, "O friend, art thou asleep? Go and take a long look at Mother Nature! Look for the smiles she wears. Listen carefully for the songs she sings and the stories she tells and then somewhere out and away from the haunts of men have a little talk with Him. Open up that heart of yours and let God's sunshine in and you will bear the message back with you."

'Tis gladness! Yes, even the gladness of being glad. And this message contains a theme, I say, a theme so marvelous and wonderful and magnificent that all Nature voices it in her glorious spring-time. 'Tis the theme of the **resurrection,** the theme of **life,** yea I say the theme of **more LIFE!** And back of that theme stands the smiling visage of the Man of Galilee, just risen from the dead, sending down thru the centuries of time the eternal message of happiness, "I am he that liveth and was dead, and behold I am alive forever more. He that believeth on me even though he were dead yet shall he live: I am the resurrection and the life."

'Tis the message of eternal happiness. Therein lies the only hope for fallen man and evidently it is the only source of genuine gladness.

He is risen! He is risen!! He is risen!!! Let all Nature rejoice! And not only Nature but also, Let all mankind rejoice!

And you, my friend, when you pluck a flower, when you hear the song of a bird or the murmur of the brook or the rustle of the leaves in the trees, when you see the wonders that beautiful Spring is bringing will you pause a moment and think—think of the story they tell? Will you open your heart and let the message sink deep into your soul? Will you make it a very part of yourself and spread the message of eternal gladness wherever you go? The world will be better for it, and you will be more than repaid, for yours shall be the pleasure of service and the reward of life in the Eeternal Spring.

Manheim, Pa.

CHILD LABOR

No fledgling feeds the father bird!
No chicken feeds the hen!
No kitten mouses for the cat—
This glory is for men.

We are the wisest, strongest race—
Loud may our praise be sung!
The only animal alive
That lives upon its young!

—Charlotte Perkins Gilman.

EDITORIALS

COMPULSORY MILITARY TRAINING:—There seems to be a growing sentiment in favor of compulsory military training. Three years ago the advocate of such a policy would have found comparatively few sympathizers, but the war microbes have wrought a great change in public sentiment. Petitions are being circulated calling on Congress to at once enact legislation on this subject. Educators are advocating the introduction of military training into our public schools and other institutions of learning. State legislatures are considering bills providing for some form of compulsory military training within the state. Every available agency is employed to create favorable public sentiment and to bring pressure to bear upon our lawmakers.

Different schemes have been suggested for building up an army and a large body of reserves. One plan provides for a regular army of 500,000, and for the compulsory training of 900,000 men each year for a period of one year. The other scheme, which seems to be meeting with the greater favor, requires six months' training, without pay, training to begin in the nineteenth year. Provision is made for the exemption of the members of the regular army and navy, the physically unfit, those who are the sole support of dependent relatives, and those affiliated with religious bodies who hold to the doctrine of nonresistance. Those belonging to the latter class, however, are liable for training in those branches of army work not requiring the bearing of arms, such as the commissary and hospital departments. After six months of training each youth would be furloughed for nine years during which period he would be a member of the reserve and subject to the call of the President for purposes of national defense only.

Present indications are that the next Congress will enact legislation providing for some form of compulsory military training. Just what scheme will be adopted, what exemptions, if any, will be granted, is not known. But present conditions seem to indicate quite clearly that the Bible principle of nonresistance will soon be put to a test in our country such as it has not had since the Civil War. We are living at a time when men's hearts are tried, when the baser passions are appealed to and aroused. War always has the effect of drawing clearcut lines. Issues are involved upon which men must take a definite stand. It is a time when expression is given to pronounced convictions. This effect of war is not only noticeable in belligerent countries, but also in neutral nations, and especially so when the rights of neutrals are infringed upon. Consequently when national issues and crises confront us it behooves us to enunciate clearly and with conviction the religious principles we have espoused and be true in our allegiance to them. To do so, when the masses are swayed by passion and when public sentiment runs counter, requires courage. At such times there will be a sifting process that will separate the dross from the gold. A testing time is coming, will we as individual believers stand true and endure the time of testing?

MILITARISM:—The atmosphere is charged with the military spirit. Ever since the opening of the war in Europe, thirty-two months ago, the militaristic spirit has been growing until today there is a noisy clamor for military preparations on a huge scale. The public press is almost unanimous in demanding extensive preparations. Professional men, many educators, and even ministers of the Gospel are helping to create favorable public sentiment. The almost universal cry is preparation for war.

If ever there were any nations thoroly prepared for war, they were the great powers now engaged in the struggle in Europe. For decades they had been making preparations on an ever increasing scale for the inevitable conflict, while at the same time they asserted that they were working in the interest of peace, claiming that the best preventative for war was thoro preparation. The motives underlying German militarism and British navalism were identical. The philosophy was something like this: No power dare attack Germany for fear of her perfected military machine; none dare attack England because her huge navy made her the Mistress of the Seas. The natural result was a clashing of forces, each having confidence in its own weapon to accomplish the desired end. These extensive preparations by the European countries created and fostered jealousies and the very instruments that were considered ample protection provoked the conflict. The logical fruit of militarism and navalism is seen in Europe today.

We repeatedly hear the statement that unless the present war succeeds in crushing and destroying German militarism it will have been fought in vain. As a rule we find that the advocates of this theory are the loudest and most persistent in their clamor for the establishment of militarism in our own country. To say the least, they are glaringly inconsistent in denouncing militarism in one nation and lauding it in our own. If the militarism of Germany was a menace to Europe and to the entire world, what assurance have we that militarism in the United States may not likewise become a menace? The spirit of militarism whether manifested in a large army or navy, or both, always fosters the desire to dominate and become dictatorial. It has a tendency towards arrogance and to subject the weaker and smaller nations unjustly, even in the name of civilization and progress. Evidences of this tendency are noticeable in the history of the nations backed by a strong armed force. Incidents occurring within the last two years in Europe show how the nations

with superior power will disregard and ruthlessly infringe upon the rights of the smaller and weaker nations; Belgium and Greece being possibly the most striking examples. History gives us no assurance that the United States will be any different in the course of time if the present clamor for converting our fair land into a hugh military and naval power is heeded and eventually realized.

The argument is put forth that the militarism and navalism proposed for this country is different than the militarism and navalism of Europe. Possibly it will be at its inception, as was the case in Europe, but what assurance have we that it will not be modified from time to time until it will eventually have the same characteristics?

It has been freely predicted by a certain class of people that one result of the present conflict will be the disarmament of the nations. The determination of the United States, the greatest neutral power, to make extensive military preparations shatters this dream. Instead of setting a worthy example for the other nations to follow she gives a new impetus and sets the pace for the other powers to make still greater military preparations after the present war ends. If the United States would refuse to arm herself she would be in a position of great power to induce other nations to reduce their armament. But by her own example she must bear much of the responsibility for the armament of the other powers after the war.

Indications are that at the close of this war new alliances will be formed by the different nations in preparation for another conflict. Rumors of what these alliances will likely be are already afloat, in fact it is claimed that secret alliances have already been formed. The nations are unconsciously working for the fulfilment of the great purposes of God. It behooves the believers to be true to their citizenship, which is in heaven, to stand consistently for the principles of peace and righteousness.

OUR GREATEST LACK:—What is the greatest lack in the Church today? What is our supreme need as a Church? If the Church, like the rich young ruler, would ask the Master, "What lack I yet?" what would the answer be? Is it a lack of thoro and efficient organization? Is it a lack of trained ministers and workers? Is it a lack of the missionary spirit, of vision, of education? Is it a lack of courage to stand against the encroachment of unsound doctrine?

We venture the assertion that if the Church had more men and women mighty in prayer that many of the problems now confronting us would find a speedy solution. Our greatest lack is prayer—men and women of prevailing prayer. It is the one who has learned the secret of prayer and prays much who faces danger and meets crises calmly and with power. The man mighty in prayer is not an alarmist for the simple reason that he has committed the problem to the Master and waits upon Him who alone can give wisdom, power and the self-control to deal with it effectively. He is deeply concerned, but not anxious, not alarmed, for it is the Master's problem and concern and He is abundantly able to give grace to cope with it.

The tendency of the day is to make much of organization and method. Organization seems to be the magic word in our modern industrial and commercial life. The Church has been affected by this same spirit to the extent that she is neglecting the art of intercessory prayer. We give a few excerpts from the book, "Preacher and Prayer," by E. M. Bounds, on this vital subject:

"We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods; God is looking for better men."

"What the Church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow thru methods, but thru men. He does not come on machinery, but on men. He does not anoint plans, but men —men of prayer."

"Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men."

"It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone thru by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being—prayer which is born of vital oneness with Christ and the fullness of the Holy Ghost, which springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good; a thoro conviction of the preacher's difficult and delicate work and of the imperative need of God's mightiest help."

"It is prayer-force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more of praying, the more of true saints."

"More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried."

"To pray is the greatest thing we can do; and to do it well there must be calmness, time and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest result for good; and poor praying the least. We cannot do too much of real praying; we cannot do too little of the sham. We must learn anew the worth of prayer, enter anew the school of prayer."

Only he who knows the secret of prayer and is mighty in prayer can do real constructive work for the Master—work that will endure the test of time. Perhaps we shrink from paying the price of prevailing prayer which possibly accounts for a dearth of intercessory pray-ers. May God raise up many men and women who will prevail in prayer.

CHRISTIAN LIFE

LIVING BY THE FAITH OF THE SON OF GOD

George J. Lapp

Thru the cycles of history there have been crises in the Christian Church at which times individuals and bodies were called upon to declare their honest convictions regarding fundamental principles of faith which formed the groundwork of the Church. The cause for many of these crises have been intellectual lights which have sprung up here and there and have thrust upon the public assumptions, actually leaving it to the public to test the truth or the falsity of them. Some assumptions stood the test but more often were spurious and much more time and talent were taken to repudiate them than should have been taken. Present day scholars with present day thought are making assumptions which they are letting the public test in order to sift the true from the false. Destructive Higher Criticism assumes the false in the Word of God and leaves it to the Church to establish the true. Advocates of Evolution assume the origin of man to be from protoplasm, and the more lenient attempt to bridge the chasm by some means in the evolution of the species from the lower to higher forms of life, but all leave their assumptions before the public to establish the true and discard the false. Philosophers take these assumptions into the social realm, schools of theology take them into the spiritual realm, politicians and political economists take them into their realm and we see the results in their being formed and re-formed to fit all the individual needs according to the latest thought and scholarship. Post-Millennialism assumes the presence of Christ in the social, political and religious world carrying out His work of reform and regeneration till He shall have by His gradual elevation of man ushered in His sole reign upon the earth, and they leave it to the Church to comprehend Him.

Now, taking evolution, higher criticism and post-millennialism and putting them in their proper relation with each other it is easy to see how they can and do become a diabolical trio leading believers in Christ into gross errors and endangering the very foundations of the Church of Christ on this earth. The first leads to perfection of the species by various means till the highest form is reached; the second reflects upon the unqualified inspiration of the Word of God; the third attempts to lead the world into a gradual dawning light till the realization of the millennial dawn. The first leads to Deism, the second to doubt and the third to spiritual drowsiness.

Be it far from us, however, to minimize any thought or philosophy or theology or even criticism which will tend to strengthen the believer in his faith and establish in his heart the truth of God's Word. That which will help him to walk with God and to "Be still and know that I am God, I will be exalted among the heathen" is worthy of our study because it helps me to know Jesus as my personal experience and leads me to a definite, personal, spiritual experience in being redeemed from sin. His message comes to me thru the writings of other men and women; thru their song in verse; thru their deepest thoughts in social, political and religious relations with my fellowmen and with God. I become a messenger of His thru becoming acquainted with those who have spent their lives giving out from their very hearts the love that Jesus possessed. All this, however, leads me farther and farther from the belief that it is possible to comprehend God in any other religion or cult or sacred book outside of the religion of Jesus Christ and His Holy Word. It leads me farther from the belief that it is possible to reform man and develop him into a perfect being fit for a millennium. He must be transformed by the Spirit of God and repent and be converted, born again. It leads me still farther from the possibility of believing that God left an imperfect record for me to peruse. The messages of the prophets, of John, of the apostles have for me a spiritual significance which are as bone and sinew to my soul. I may not understand the literal meaning of every prophetic utterance, but I may receive its message for the soul.

The knowledge of sins forgiven and of His Kingdom within is sufficient for any one. From faith in the Son of God one may easily comprehend that He will come again and take us out somewhere away from this sin-cursed earth. "The heaven of heavens cannot contain Him" nor can this earth become the habitation for the perfect paradise of the soul. Only in a new heaven and in a new earth will this be brought about. But even my assumptions on the here and the hereafter even according to my conceptions of the Word may after all be far from what will actually come to pass. My finite mind cannot possibly comprehend the mind of the Infinite God. Even our well outlined and beautifully decorated charts will possibly be so far amiss that when we get over yonder we will wish we had never seen the like of them.

We shall stand before the judgment seat of Christ. Our testimonies here regarding our Savior and His work in the hearts of men will then reveal either our nakedness or our being clothed upon. If we have declared ourselves simple believers in the Word, and if we have lived for Christ and His Church there is no question but we shall partake in the final rapture when the great Bridegroom shall come for His Bride.

Dire distress, affliction, illness teach us these lessons of simple trust, close walk with Him and a reconsecration of ourselves to His service wherever the future may find us.

Reading books and articles from the pens of others, and from those of our own dear brethren, have led us to ofttimes spend hours with God alone pleading with Him that He might save our own Church from the many errors which are creeping in and laying waste the harvest of young souls which are gathered in. Must the time come when your missionaries and the Church in the foreign lands pray that you be kept in the faith? The trend of the times and the conflicting teachings evident at home lead us to thinking so. In turn pray for us that we err not.

Sihawa, via Dhamtari, C. P., India.

THE CHRISTIAN ARMOR—FAITH

Having settled the fact that you have enlisted under the banner of Jesus, put on the armor God has furnished you for every emergency of the service. Paul comprehended it all in one when he says, "Put ye on the Lord Jesus Christ." Here is the whole armor of God. But in Ephesians he has specified the material parts of it. "Having your loins girt about with truth:" truthfulness, sincerity, no pretense, no seeming to be what you are not. That must gird you for the warfare. "The breast plate of righteousness:" conscious justification by the merits of Christ, and conscious effort to be righteous, even as He is righteous. "Your feet shod with the preparation of the Gospel of peace." "How beautiful upon the mountains are the feet of him that bringeth good tidings that publish peace." "Above all take the

shield of faith and the helmet of Salvation." A conscious, present salvation; freedom from condemnation. "There is therefore now no condemnation to them that are in Christ Jesus," and there is the hope of final and perfect deliverance.

"The sword of the Spirit which is the word of God. Praying always with all prayer and supplication in the Spirit." Here is an armor of defence and offence sufficient for every emergency.

"The shield of faith." This the apostle pronounces as **above all.** Those who are fully clothed with it are invulnerable to every weapon of the adversary, and nerved for victory over every foe. By this shall you measure the extent of your achievements in the Christian life. Jesus when on earth could do no mighty work in some places because of their unbelief; while in others He could do all things needed. Let us then consider what this faith is, and how it can be strengthened. What is this faith, which is such a shield? It is simply trust in God which ventures on Him. Not a mere assent to the truth; but a reception of it that puts it in force. So when Jesus came to Gennesaret, where they had faith in Him, they manifested it by running thru all the region, gathering up all who needed help, and laying them in the road where He was to pass; and all as many as touched the hem of His garment, were healed. So now, the faith that saves is faith that goes forward relying simply on the word of God. It seems strange to call it venturing on Him; for what venture can there be in believing God? But the term is used merely to indicate the feeling of the believer. It seems to him as tho it were a venture. So it is with the first act of the Christian life—the yielding of the soul into the hands of Jesus. Beautiful and safe as it appears when once it has been done, yet the act of letting go all other dependencies, and falling into His arms, trusting only to His word, "Come unto me and I will give you rest," seems to be a great venture. And so do subsequent acts of faith. When Moses went into the presence of Pharaoh, when the children of Israel marched forward into the Red Sea before its waters were divided, there was doubtless a feeling of hazard; but they went and found it safe. So now, faith will be serviceable to you just in proportion as you throw yourself on God's promises and declarations, and go forward. It is, therefore, of infinite moment to you, in this beginning of your Christian life, to continue and increase in this course of venturing on God.

A few men stand out before us, in the history of redemption, as wonders in this respect. We read of Noah toiling for one hundred and twenty years to build a ship on dry land, amid the scoffs and sneers of an ungodly generation, not a cloud in sight nor a quivering of the earth, simply because God had said to him, "the end of all flesh is come before me. Build an ark wherein thou mayst be saved for I will bring a flood upon the earth." We wonder at Abraham, as he takes the son of promise and leads him up Mount Moriah with the glittering knife in his hand. "Father," says the artless boy, "behold the fire and wood but where is the lamb for a burnt offering?" Not a tremor in his voice as he replies, "God will furnish himself a lamb, my son."

We read of Moses and Gideon and Elijah, of Apostles and martyrs, and in modern days of Luther and Oberlin and Franke and Schilling and Mueller, and think they were prodigies—that there was something exceptional in their case beyond the reach of ordinary men. But the only wonder in their case is that they believed God. It was the legitimate growth of faith. So far from being prodigies they were simply men; and we are pigmies—dwarfed by unbelief. Every one of us may and ought to attain to such a stature of faith. It is a vital question therefore: How shall our faith be strengthened? Let me name several ways:

Ask for it. Think how worthy of confidence God is and pray, "Lord help my unbelief Lord increase my faith." But prayer alone is not sufficient; we often ask, and do not receive because while neglecting duty we expect God to produce it directly in our hearts. Cultivate a more intimate relationship or acquaintance with God. You cannot trust a stranger. He may be perfectly reliable, but you do not know it, consequently you dare not confide in him. But your confidence will be increased in one worthy to be trusted just in proportion as you know his heart. Confidence in men may become so firm in this way that life itself is intrusted to them without a fear.

A naturalist in Scotland out in pursuit of specimens in botany discovered a beautiful flower deep down in the crevice of a ledge beyond his reach. A poor peasant boy came along; and holding out a piece of silver to him he said; "I will give you this if you will let me put a rope around you and lower you down so you can pick that flower for me." The little fellow eyed him closely and eyed the coveted silver, but he answered: "I dinna ken ye, sir. If my father'll come an hol the rope I'll go doon." So the father came and fastened the rope about him and dropped him over the ledge and there he hung in mid air, over the deep abyss without a fear because he knew the heart that held the rope. Get close to the heart of God, till you feel a father's heart beating against your heart, and you can not doubt Him, or fear to go where He directs.

Be very careful to please God in all things. A whole-hearted obedience will go far to confirm your faith. If our hearts condemn us not then have we confidence toward God. And it is impossible to feel that confidence while disobedient, or forgetful of His wishes. But the great source of growth in faith is, to use what you have. It grows chiefly by exercise and whithers by disuse. This is the great secret by which the few have attained to such a strong, soaring faith, and the grand distinction between them and ordinary Christians.

Look, for instance, at David. His father sent him down to the army with extra rations for his brothers, and a present for their captain, and to enquire how went the battle. Just as he arrived the great Goliath of Gath came out and defied the armies of Israel and they fled before him in consternation. "Why," said David, "who is this uncircumcised Philistine? I will go and fight him." And they brought him to Saul, and David said to the king; "Let no man's heart fail him because of this Philistine. Thy servant will go and slay him." "No," said the king," you can't do it. You are but a boy and he is a man of war from his youth." "Yes, I can," said David. "How do you know?" said the King. "Why thy servant was keeping his father's sheep in the wilderness and there came a bear and took one of my lambs, and I followed after him and caught him and slew him. And also a lion came and seized one of my lambs, and I caught him by the beard and slew him. And now the God who delivered me out of the paw of the lion and out of the paw of the bear will deliver this Philistine unto my hand."

That was where he got his faith. And he went on from strength to strength so that he made it a rule, as he records in the 116th Psalm: "Because he hath inclined his ear unto me therefore will I call upon him as long as I live." But we are inclined, when we have experienced a little confidence in God and experienced somthing of His faithfulness, to bring a momentary tribute of thanks and then forget it instead of making it a foundation for stronger trust and larger ventures. That was the secret of the marvelous faith of Abraham on Mount Moriah. It was the outgrowth of a life of trust wherein he had followed the voice of God, till it had become so strong, that Paul says, he believed God would fulfil His promise even if He had to raise his son from the dead. And so with every one of those who have attained to such amazing faith in ancient or modern times.

The institution on Bristol downs is looked upon with admiration, and has been called the Bristol miracle, but it is no miracle. Mr. Mueller was a man who believed God and acted upon it. It would be almost a miracle for a man at once, without any means of his own, and without asking aid of anyone but God, to assume the support of two thousand orphan children, feeding, clothing, and educating them from year to year simply by trust in God. But this is not the history. How has Mr. Mueller attained to such a stature of faith?

Some thirty years ago as he walked the streets in Bristol he saw a poor friendless orphan boy and his heart yearned to aid him. He went home and told his wife

(Concluded on page 126)

MISSIONS

NOTES AND COMMENTS

Heathen India.—We quote the following report: "A Christian woman dies in childbirth. Such a circumstance is qualified to insure the return of the dead woman's ghost to plague a possible second wife. The Hindus, therefore, brought pressure to bear on the family to substitute heathen rites for Christian. The eyes of the dead woman were filled with pepper that sight might be forever impossible; her thumbs were bound together with bands of iron and her great toes secured in a similar way to prevent free use of hands and feet. As the pall-bearers returned from the grave they scattered mustard seeds along the way, that the embodied spirit, when returning, might tarry and pick mustard greens for her food." The power of superstition is tremendous. Nothing but the power of Christ can break its spell over the heathen. When we note the power of superstition even in our own country among those whose ancestors have been Christians for generations, we need not marvel at its power over the heathen.

A Witnessing Church.—God works thru a Church that is faithful in witnessing for Him. The Moravian Church, few in number and poor in resources, gave an average of $17 per capita a year to missions. "If the churches in America and Great Britain gave in proportion the missionary contribution would be increased four-fold." Missions is the law with the Moravians. They are known as a missionary people. "All are trained to service, to have few wants, frugal habits, and readiness for self-sacrifice. The worst and most hopeless fields have the first claim. Numbers are no object and worldly ambition is ruled out. Only zeal for divine approval: holy living, ceaseless praying, and cheerful giving is their conception of duty." God's benediction rests on that body that is devoted to the supreme task of making Christ known to a sinful world. That church whose chief concern is not to seek to make Christ known to the uttermost parts of the earth, is a church shorn of spiritual power. A self-centered church without interest in the lost has lost the very essence of the Gospel of Christ.

A Friend of the Ex-prisoner.—The ex-convicts found a true friend in Mr. Fredenhagen, pastor of a church in Topeka, Kans. His sympathies were drawn to the ex-convicts and in order to help them back to work and an assured place in society he opened his own home and provided them with board and lodging until they could find work. No matter what the crime, the convict was sure of a heart welcome in the home. The work grew until larger quarters were necessary and the home was moved to Kansas City. Here prisoners from both the Kansas and Missouri penitentiaries were aided. In eleven years nearly 7,000 convicts were assisted back to employment and honest citizenship. In all this time it is not known of a single case where confidence placed in the ex-prisoners was violated. Recently when Mr. Fredenhagen died three ex-convicts appeared and placed themselves at the disposal of the family for the performance of all the duties incidental to burial. For some reason society looks down upon the man who has been behind the bars. It is hard for him to secure employment and confidence. This fact has driven many an ex-convict who left the prison with a firm resolution to live a straight and honest life, to become an enemy of society and a criminal. A little sympathy and help by a friend would save many a young man from continuing in a life of crime and to become a useful citizen instead. In your community are those who for lack of sympathy are drifting into sin deeper and deeper, because they feel no one understands them and has an interest in them. They are passed by unheeded and thus helped along in their downward career. Let us give them more sympathy and show them that we expect better things of them, and then help them to realize them. For a young man to know that some one trusts him puts him on his honor and assists him to overcome the temptation many times, and is an incentive for him to strive to do the right thing.

Gospel Measure.—It is reported of a Japanese convert to Christianity that at the time he began his Christian life he had failed for several thousand yen. A yen is equal to about fifty cents in our money. The courts had legally absolved him from paying this amount, but he considered it his Christian duty to pay what he owed, and at the time of the report had only 300 yen to pay to square the account. His example has given him a reputation for honesty, so that he is now much in demand for the settlement of disputes. He conducts a Sunday school in a small rented building, and recently eight souls were baptized as a direct result of his labors. This group has in turn started four preaching places, giving their Sundays to evangelistic work. He is engaged in the manufacture of hosiery and has now eight knitting machines in operation. He is soon to have twenty and the proceeds of three of them are to be used for the Lord's work. There are at least three points in this man's life that are worthy of emphasis. The first is that he recognized his Christian duty to make full restitution even tho the law had absolved him; second, that he engaged in active and definite work for the Master; and third, that he purposed to give a certain percentage of his profits to the work of the Lord. All these are definite teachings of God's word, but not all of them receive the emphasis today that is given them in the Bible. If all professing Christians would make full restitution, engage in definite work for the Lord, and practise proportionate giving to the Lord's work many lives would be revived and the Church receive a spiritual impetus that would result in the conversion of many souls. Modern Christianity is refusing to give Gospel measure. There is too much profession without possession; formality without life; legality instead of free grace.

The Fruit of One Bible.—"Forty-five years ago a Jew stepped into the Bible House in Constantinople to buy a Bible, because he could get the Old Testament in this way a dollar cheaper than thru the Jewish Publication Society. He read the New Testament bound up with the Jewish Scriptures and was converted to Christ. His wife followed his example and for many years the two conducted in their store a volunteer Bible agency, selling the Scriptures in thirty-three different languages. Twenty-five years ago he moved from the Near East to the Far West, engaging in business in San Francisco. His only passion was to preach Christ and to distribute the Scripture especially among the Jews. Two years ago he went to the San Francisco agency of the Bible Society and gave to the Society a deed to all his property in the city, to be spent for the distribution of Bibles among the Jews thruout the world." Eternity alone will reveal the souls saved as a result of the reading of the New Testament by this Jew. Is the distribution of the Word worth while?

"The women in Protestant churches of North America contributed over $3,000,000 for foreign missions last year."

FINDING MORE THAN SHE SOUGHT FOR*

It was one of those beautiful, spring Sunday mornings when the warm sunshine tempered by a cool lake breeze calls every boy and girl out bright and early. Sunday morning at a city mission is always a busy time and on this particular day the morning preaching service gave evidence of more than usual activity. The sermon had been preached, the closing prayer offered, the benediction pronounced and the pastor was at the door exchanging greetings with the members of the congregation as they passed out of the building. The intermission between the preaching service and the Sunday school was only a short one and already the boys and girls were crowding into the building. They came with their hearty "Good morning," friendly greetings between pupils, teachers and workers were exchanged on every hand and the pastor rejoiced at the prospects of another interesting Sunday school session.

For nine brief years he had been laboring among these people and the sight of the faithful worshipers, their warm handshakes and hearty greetings together with the good cheer radiating from the faces of the children on every hand brought an expression of satisfaction to his otherwise worn features. How many times during those early years had he longed for a scene and experiences just like the present ones, and how earnestly he and his associates had prayed that the messages given in sermon, in the Sunday school classes and in the personal visits might find fruitful soil and produce just such results as were evidenced on every hand! For just a moment he quietly bowed his head in a prayer of thanksgiving to God for His wonderful goodness.

But the reveries of the pastor of a city mission congregation in the midst of the Sunday morning services are few and short. He was suddenly aroused when a little nine year old boy, with tousled hair and worn clothes, pushed his way thru the crowd and said, "Say, brother, my ma wants to see you."

"Why, good morning Johnny. How are you this morning?" replied the minister.

"Oh, I'm all right. Say, my ma wants to see you."

"She does? Did she tell you why she wishes to see me?" he asked, conscious now from Johnny's tone of voice that he wasn't pleased at the thought that his message needed to be repeated.

"Yes ma'am—sir—she wants to see you and you should come soon. My ma is sick," he answered, repressing a sob.

"Very well, Johnny. Tell your mother I will see her immediately after dinner," said the minister as he turned to speak to another party who was waiting with a request.

The time for the opening of the Sunday school service had arrived and the minister needed for the time to dismiss all thoughts of Johnny's sick mother. The opening bell rang, boys and girls hurried into their seats and soon there was comparative quiet in the room. Song books were passed by the ushers, the opening song announced and seventy-five boys and girls joined in lustily singing, "Clear the darkened window, Open wide the door, Let a little sunshine in." There was another song, then a prayer, a number of beautiful Scripture verses were repeated, birthday offerings were received and then the children quietly marched to their several classrooms and were soon busy with their lessons. With the teachers and pupils busy with their recitation, the Secretary and his assistants diligent at their work and the Librarian carefully fixing her records and filling the pupils' orders for books, the minister—who was also Sunday school Superintendent had a period of a few minutes for quiet reflection and immediately his thoughts went to Johnny and his sick mother.

Johnny Brown had been a member of the Sunday school for about two years. He was one of a small number of pupils who was always present and who greatly enjoyed the associations. On a very few occasions his mother had attended special services with him, but there seemed to be some mystery connected with her life. She was not free in mingling with other people and rumor had it that she was estranged from her husband and that her character was such that one might question the propriety of a minister calling in her home. For a few moments he wondered what he had better do, but the honest face of Johnny and his frank request soon drove away all doubts, and before the classes returned from their rooms there remained only a great longing to bring help to the sick woman. There were a few closing remarks, the school was dismissed and again the minister was at the door with a kind look and a parting word for each of the children as they left for their homes. "Say, brother, are you coming to see my ma? She's awfully anxious to see you," was the parting word of Johnny as he jostled thru the group standing in the doorway.

An hour later found Pastor Jones hurrying down the street toward Johnny's home. He had never been in the home, but the Mission's carefully kept records made it an easy matter to find the place. He climbed the rickety stairs to the second floor and then groped his way gingerly down a dark hallway to the farthest end where a rap at the door brought a quick response and he stepped into one of the daintiest little homes he had seen for many days. There was a word of greeting from the grandmother in the home and the minister was then conducted to the sick room. A quick glance thru the tiny kitchen and the small sitting room brought an expression of satisfaction to his face. The carefully scrubbed floors, the polished stove, the white window curtains and even the pictures on the walls, spoke of taste and cleanliness to an unusual degree for this part of the city. The room to which he was led was very small—a bed, a dresser and one chair occupying all the space. It contained one window but it gave very little light and ventilation because of a neighboring building which had been built against the one in which the family was living. An oil lamp turned low revealed this room as cleanly and carefully kept as were the kitchen and sitting room.

"Ma! Ma! The Sunday school man's here! Ma! Wake up, Ma!" cried Johnny and very slowly a wan, white face was turned from the wall and the eyes rested wearily on the minister, a sad smile resting on her expressionless features.

"I am Mr. Jones, Johnny's Sunday school Superintendent. He asked this morning that I come and see you," quietly said the minister.

"Oh! I—am—so—glad—you—came. When I told Johnny to ask you I was afraid you would not come—well, you see we are so poor and cannot go to church because—oh, I am so glad you came!" came in low and broken tones from the sick woman.

"I am very much surprised to find you in this condition, Mrs. Brown. Johnny has been in Sunday school regularly and no one has mentioned your illness to us at any time. How long have you been sick?"

"Mr. Jones, I have had trouble for a long time. You see I had to do scrubbings and washings to keep up the home after my husband left me. Even before he went away I had to work because he didn't work regularly and when he did have a little work the money he earned was spent for drink. Oh, that awful curse. If it wasn't for drink we could have had a happy home together. But, as I was saying, I had to wash and scrub to earn money to pay the rent and buy food and clothing—and prices have been so very high that we've had a very hard time. My cough kept getting worse and worse until at last I could work only a few days each week. And now I am down and there is no one to work. Before my husband began to drink we used to attend church and everything went so well, but now, since we live here, our clothes are so old and people have talked so much that we are ashamed to go. Johnny started to your Sunday school and he liked it so well that he just begged me to go with him. I wanted to go and tried it a few times but—oh, you don't know everything that I've had to endure. My cough became so bad that I just had to stay at home. My mother does not understand English very well and there is no German church here where poor people can attend and so we just remained at home until we are ashamed to see church people. The doctor says it will do no good for him to come again unless I get out of this

*A true story. Written for the Christian Monitor.

room and get more air and sunshine—Johnny says it is nice outside today but I am too weak to walk—I just know he thinks I will die. Oh, I don't want to die! Can't you help me? I thought perhaps you would give me the Lord's Supper because Johnny says you are kind to people and helped Harry Gordon's father when he was sick last summer. I haven't any money to give out, oh, won't you give me the Lord's Supper?" The poor woman was completely exhausted by this time and sank back in her bed sobbing piteously.

The minister felt the sick woman's pulse and then quietly laid his hand on her feverish brow. Was it possible for one who seemed so near the grave to regain her health? How he longed to see this mother, who had endured so much, restored to her little family and to learn that she needed not be an outcast among men because she was poverty stricken! Then, too, he realized that she needed more than physical health and a great consciousness of the responsibility of helping her out of her state of hopelessness and despondency into one of contentment, came over him. He fully realized that, like so many others with whom he had talked on similar occasions, she did not have a proper conception of a Christian experience and of the purpose of the sacraments. Just what shall he say and do that will help her into the experience which she so much needed? Again, there was the head bowed in a few moments of silent prayer for Divine guidance, and then quietly but distinctly he explained to her that what she needed most just then was not the receiving of the sacraments, but that he believed he could give her more lasting help. He proceeded to tell her that often cares, troubles and sickness were permitted to come into people's lives because they were not living as God had planned for them, and then he spoke of His great love and sympathy and told how God was even able to restore health to the body if we allow Him to remove sin and its stains out of our lives. He showed her how a life fully surrendered to God is one of real enjoyment regardless of the most trying circumstances. Mrs. Brown listened intently as he talked and when he ceased said with a bewildered look, "So you do not want to give me the Lord's Supper?"

The minister, fearing that his remarks had been misunderstood, replied, "Do not misunderstand me, lady. I want to do the very best for you that any man can do and will be glad to give you the Lord's Supper if we decide that to be the best thing. Just now, however, I believe the most important thing to do is for us to just quietly talk with God and tell Him about your condition. If we will tell Him that you realize that you are not ready to die—that you are conscious of sin in your life—and ask Him to forgive you for them, He has promised to take them all away and you can have the sweet assurance that whatever comes into your life will be for good. Don't you think we ought to do that?"

There were a few minutes of quiet waiting and then Mrs. Brown, with great earnestness, said, "Yes, I know I haven't been living right and I want you to pray for me."

"Are you willing to tell God that you know your life is not right before Him and to ask Him to forgive you?"

"Yes, I am," she replied firmly and he realized that another soul was waiting for admission into the Kingdom.

When the minister knelt in prayer that afternoon he had the definite assurance that God had been making deep impressions upon the sick woman's mind and that her great need just then was the assurance that God would do for her what had been promised. He prayed very earnestly that she might just accept Him by faith and then, with the assurance that he had been heard, asked that God might just touch her worn body and restore her to perfect health. The prayer ended, he arose from His knees and the first word that greeted him was an, "Oh, I am so glad you came." She had received far more than she expected that morning when Johnny carried her request to the minister. After a few words of counsel and encouragement he left with a promise to return in a few days.

He returned according to promise and was most agreeably surprised to find Mrs. Brown considerably improved in health and to hear her testimony to the fact that she believed the change in her physical condition was the Lord's work in answer to the prayer of that Sunday afternoon. She recovered rapidly and in a few weeks was again able to fill her place in the home and to accept a position in a nearby factory, but, best of all, she discovered that the Mission Church had a warm welcome for her as well as for Johnny and became one of its regular attendants.

PEARL DIVERS

A Parable of Missionary Work.

Passing thru the wilderness I lay down to sleep, and this is what I dreamed. I saw a great ocean, and a gallant ship riding the waves. The Master was in command of the vessel, and the crew was composed of His disciples. He was taking them for a voyage which had not merely its own incidents of danger, work and education: every part of it was their training for a greater life of service to follow.

For a time I saw the Master among His disciples, teaching, explaining, demonstrating, and appointing to each one his work. Then He said, "Children, I am going to leave you for a time as to my visible presence in your midst. But I may return any day; and meanwhile your task is to do the work I have appointed, just as I have planned it out for you all. My parting injunctions to you are, Be faithful in diving to the depths, and keep the air-pumps working."

Now the mention of air pumps made me curious to know what was the nature of the work which the Master had entrusted to His disciples, and after His departure I drew near to watch their life on the vessel. Then I saw that the chief work He had given them to do was that of pearl diving. The great majority of the disciples had been ordered to go down into the depths of the ocean to gather the pearl oysters; only a sufficient number being retained on the ship to navigate it and to pump the needed air down to the divers.

I heard the disciples talking among themselves of the Master's last words, and how He had spoken to them many wonderful truths concerning the spiritual life, its inception, its maintenance and its irresistible power. He had made the breeze the symbol of His spiritual presence with them, telling them how they were to live and work in the strength of that air which He would continually supply to them, and charging them never to forget to pump it down to their brethren working in the depths.

For a time all went well, and the disciples were most earnest in carrying out to the letter the Master's instructions. But little by little a spirit of carelessness and forgetfulness stole over them: they closed up their cabins, and did not get their own lungs filled with the fresh, life-giving breezes which the Master never failed to send them. This made them weak and inactive; those who were appointed to go down as divers thought they had not the strength for it, and neither could they work the air-pumps, on which the workers in the depths were dependent. So the poor divers received a very inadequate supply of air, and they, too, began to get weak and sickly. Some of them came up for a short period of rest on the ship, and they thought that their brethren who had been in the fresh breezes all the time would be able to refresh and strengthen them. But to their surprise they heard on all sides the cry, "Here are some of the divers: they will be able to bring us up some fresh air." It sounded utterly incongruous to the divers, but the disciples on the ship did not perceive anything amiss; so instead of getting refreshed and strengthened themselves, the divers had to go round the ship opening up the closed port-holes and the nailed-down hatchways, trying to get their brethren to breathe in the fresh air which was all around them. Then they began to work the airpumps, knowing well how dependent on them were all the workers in the depths. They hoped that ere long the disciples on the ship would be sufficiently revived to resume

their appointed tasks: but no! The cry arose, "These divers are working the pumps so well, we will keep them up here to do it, and we will applaud them."

This seemed almost more than the divers could bear. They dared not leave the pumps, for the sake of their brethren down in the depths; so in their perplexity they sent a special message to the Master, asking for an explanation of this unexpected situation.

The answer came—and it sounded like a moan of sorrow and disappointment from the heart of the Master, which was echoed in the hearts of His pearl divers—"I appointed the pearl diving as the chief work of My disciples, but they have not recognized it as such. They have neglected the air pumps, and I have been obliged to take you up from the diving in order to keep some air in circulation among those still in the depths. When your brethren on the ship awaken to their task and begin to obey my instructions, you will all be able to return to your diving, taking others with you: till then be patient; and keep the air-pumps working. My purposes are all being delayed through this negligence and disobedience: yet I have hope that My disciples will awaken, I am continually expecting it, and **I am waiting for them."**

* * * * * *

And the heavenly breezes seemed to murmur the refrain, "From henceforth expecting."—Tract.

A PATENT STOP-COCK

On one of his medical missionary tours in Labrador, Doctor Wilfred Grenfell was obliged to pass the night in a small, overcrowded house where there was no place for him to sleep except the top of a chicken-coop. He was so used to hardships that he did not mind it at all until a rooster in the coop began to make a great disturbance. The missionary needed sleep and the noisy bird seemed determined not to let him have it.

What should he do? He could wring the rooster's neck but that was not to be thought of. At last he reached down between the slats, grabbed the disturber by the neck and held it tight enough to keep it still, but not to strangle it. This worked like a charm and Grenfell soon dozed off. But as his sleep grew sound, his hold relaxed a little.

"Cock-a-doodle-do!" crowed the rooster, glad to be free. "Cock-a-do———"

Alas! for the rooster. The first note aroused the sleeper and his grasp tightened so that the poor bird could not make a sound. In a moment Grenfell was asleep again and once more relaxed his hold.

"Squawk! Sq—" began the rooster, only to find itself again cut off.

This performance was repeated the long night through. In the morning the rooster was alive but it had a stiff neck and Grenfell had slept—a little!—Sel.

TURKEY

Latest Bulletins.

We have compiled the following news items from letters or statements coming to us thru the relief bureaus or similar sources. The writers are in many instances our own missionaries, but brief business documents come thru more easily than longer, more detailed statements.

Oorfa, Central Turkey.—Mrs. Leslie, who was in Aintab with her young baby when her husband died in Oorfa, has returned to that city and gone into relief work. The government has 250 orphans at the Armenian monastery. They have been made Moslem, formally. The Swiss Mission is now supporting 300 children with their mothers, fifty-eight widows without children, and fifty children in Syrian families—700 persons in all. All have come to Oorfa from other places. It seems certain that the remnant escaping from the desert will come to Oorfa, Aintab, and Aleppo. Thirty women and children came into Oorfa in one day recently.

Marash.—Girls' orphanage occupied by government boys' school. Authorities permit no more refugees to enter the city. The Americans have about 4,500 local poor dependent on them.

Aintab.—Eight thousand are dependent on relief sent thru the American Mission —3,800 being local poor and needy, 1,200 refugees in the city, and 3,000 refugees in surrounding villages. The Mission is unable to give anything in the way of money or clothing, the infinitesimal sum of money standing between the people and starvation. The mission's boys' orphanage has provisions only to carry it thru February: the girls' seminary has thirty-one girls, twenty-seven of whom are probably orphans, and the teachers are also dependent on the Mission for support.

Tarsus, Adana, Mersine, report conditions similar to Anitab, but numbers not so large.

Harpoot, in heart and center of Armenian population. Altho original inhabitants deported, others have been pushed forward into the city from the northeast. Many Moslems are among those in need.

Smyrna.—Greeks and Turks most numerous among those especially needy.

Brousa.—Thirty-one thousand families were deported, deprived of their possessions, the men taken for the army, families left among villagers or people poorer than they.

Selected by Norah M. Lambert.

"The largest university in the world is at Waseda, Japan, and has 12,000 students."

"The number of baptized Christians in India has increased at the rate of more than 10,000 a month during the last five years."

NOTES

The Chief's Answer

Dan Crawford, writing of a visit to the North made by one of the native pastors, says: "There he found a genuine group of eight young men going on steadily and soberly for God. Then along comes the Devil's eldest dragoon, Persecution, and a secret society attacked The Eight because these latter had the temerity to expose the dark doings of this cult. With a degree of frankness that makes it impossible for me to record a single syllable of it, these brave men gave the Devil away utterly and unalterably. Then the storm burst on their devoted heads—a storm of abuse in which the air was rent with horrible execrations, and a rush made for the faithful Eight, who, in their way, were thus co-sufferers with Christ. They were seized, tied up in bark ropes and dragged off to the Chief for royal permission to drown them. But they had come to the wrong man at the wrong time. 'No,' yelled the Chief, 'you lie, for too well I know what these Christians believe. Did they not teach me when I was a lad? You ask me to beat them, do you? Yes, I will beat those Christians on the very day when you can come and tell me truly that **they have left Christ and returned to their evil ways.** Then will I beat them for such a crime.' So was there rejoicing in the camp of the Christians that night. Pray for all such, as they work out their destiny in the darkness."—Sel.

A Story from Ceylon

"Engeltina was at one time a harsh and quarrelsome woman. Her neighbors dreaded her tongue, and her husband feared to come home after his day's work, as she would often quarrel with him. When one day the Bible-woman went to see her and read the Gospel to her, she drove her away, telling her that she would have nothing to do with the 'Christian epidemic' which had invaded the village. But the godly and experienced Biblewoman by kindness and love soon made friends with her. While Engeltina was washing rice or cutting up fish in the compound, the Biblewoman would sit by her and read her stories from the Bible; and gradually a great change was wrought in Engeltina's mind. The Spirit of God began to work in her, and within a few months it was apparent to all that she was a changed woman. She began to attend Sunday services, and later she and her pretty little daughter were baptized, very much against the wishes of her mother and relatives. She is today one of the most godly-minded Christian women in Walahapitiya. After her baptism she began to pray, and to ask others to pray for the salvation of her husband, whose chief fault was his fondness for arrack. God has answered these prayers, for the man has given up his liquor and is a Christian today; and they are now a very happy Christian family."—Sel.

BIBLE STUDY

WHAT SOME PEOPLE THINK OF THE BIBLE

The following are extracts from the reports of some of the colporteurs of the Upper Canada Bible Society. It gives a glimpse into the work which is being carried on by that Society as well as a view of some of the characters with whom they meet and what the presence of the Word of God does for men. There is perhaps no better way of using the means which God has given us to spread the knowledge of the Word than by giving assistance to the Bible Societies in scattering the Bible thru all the world.

The following extracts from the reports of colporteurs in Canada show the possibilities of such work in this and all other lands.

Speaking of the changed attitude of the people concerning spiritual matters since the beginning of the war one colporteur says: "It seems to me that a remarkable change has come over the spirit of both men and women during the past year in regard to their attitude towards the Scriptures and religion. Last summer (1914) so many treated sacred things in a sort of flippant way, and as if they were of no account, and openly and candidly confessed they never read, and didn't want to read, the Bible. To be told the Bible was a pack of lies was quite a common occurrence. Of course one occasionally meets the same kind of thing, now, but, speaking generally, one doesn't hear that now, but rather, 'I wish I knew more about the Bible myself; my husband commenced to go to church again a few weeks ago, and he asks me to read the Book to him, but I don't know where to begin, nor how to understand it.' One woman told me only yesterday that she thought her husband had gone crazy when she saw him throw down the newspaper, fall on his knees, and begin to talk to himself.

Another feature of this changed attitude of the people toward the Bible is the fact that the Society reports, "During the year our colporteurs have made the largest sales on record. In 1914 twenty-two colporteurs sold 34,093 copies of the Scriptures in seventeen different languages. In 1915 fifteen colporteurs sold 37,313 copies of the Scriptures in twenty-two different languages.

One lady bought a Bible who had not had one for twelve years. She spoke broken English and wanted a Bible in her own, German, language. It was provided for her.

Thirty homes were visited by one colporteur that were without Bibles. Two men batching together were without Bibles. The older man bought a Bible and later in the evening the colporteur called and learned that the younger man, with whom he visited, had but recently been converted, and he also purchased a Bible. A lady in a neat home badly wanted a Bible but had no money. She was delighted and thankful for a twenty-five cent Bible.

One colporteur says regarding the poverty which keeps the Bible out of some homes, "I have found several places without Bibles this month. One poor home could only boast of a Roman Catholic Prayer Book, and the woman was delighted to be able to secure a Bible so reasonably. Another—a poor miserable shack—which sheltered a woman and several children, could not even boast of that, and when she promised she would read it, I gave her a Bible and told her it was a present, not from me, but from the Bible Society. She was delighted with it. Another—a widow woman, with two children —wanted one for her children, but only had one dollar which was being saved for the rent. She looked at the book so wistfully, and then said perhaps she could borrow a dollar from somewhere for the rent. When she decided to trust for the money, I reduced the book for her, and paid the rest myself; and the expression on her face showed me better than words that it was a well-deserving case."

Another case of poverty is of a different nature, showing to what use many poor persons put what little spare money they may have. "Last week the races were on in ———, I happened to knock at the door of a rather unkempt looking house, and when I stated my mission, the woman made this significant remark: 'I have only fifty cents to spare, and with that I was going to the races. If you let me have that thumb-index Bible for fifty cents I will buy it instead of going to the races.' Needless to say I thought best to let her have the Bible."

The spirit of opposition to the work of introducing the Bible into some homes is also apparent from the reports of the workers. "A few days ago a lady confessed that she had no Bible in the house and didn't particularly care to have one. The reason soon appeared in the form of her husband, a big, broad-shouldered fellow, who seeing my Bibles, curtly said: 'No, we don't want any of **them** in here.' He was an earnest Socialist. I explained to him what I could of Christ's socialism and Christian service, reading a few passages to illustrate. He still refused to buy a Bible, but his wife, meeting me later in the day, told me he wanted to buy a copy in good binding for the home. One or two other Socialists bought copies when they heard he had done so."

Another says, "There is something new to be learned every day in colportage work. The man who curses you and spurns the Bible is often the man who means it least of all. A man spoke rather roughly to me one day, but after I had visited house after house on his side of the street, and worked along to the house opposite, he called me, and apologized, and said, 'I have been watching you go from house to house since you left here, and I am sorry I spoke as I did. I do need a large-print Bible badly, for my eyesight is getting poor.'"

The attitude of the Roman Catholic people to the work of the Bible Society and to the Bible is a matter of interest. "Yesterday I was asked to call at a home which had been Roman Catholic. I had already visited the home and had sold there the first Bible they ever possessed. The husband said he wanted the Bible to pull it to pieces, and laughingly I remarked that the Bible was more likely to do that to **him.** He fiercely denounced the greed of his own Roman Catholic church, and said that he was now a Socialist and a free-thinker. I endeavored to show him that whatever his political thought might be, Christianity embraced the best that was in it, and that it is a life to be lived, and not the formulated creed of any particular sect. Indeed it is strange how men, who look with suspicion on an ordained minister will open their hearts to a passing colporteur. Before I left him I endeavored to speak a few words for the Master, and also mentioned that if he was dissatisfied with the Roman Church, there were still other churches where men gathered together to worship God who were also dissatisfied with the Roman Church."

Another said: "I called at the home of a Catholic lady, who was under the impression that the Bible ran down the Roman Catholics. After talking with her I sold her a Bible. A week later she sent for me and bought a Testament, and her daughter bought a Bible. They also gave me the address of two other Roman Catholics, the one her sister-in-law, to whom I sold Bibles." The same report says, "The Roman Catholics use me well. Some times they try to argue, but I never stop to argue with them. One little girl, who bought a Bible from me, told me that she would have to read it at home, as she knew a girl who took a Bible to the con-

vent, and it was taken from her and burned.

Other reports from colporteurs who work in districts where the Roman Catholic elements are very strong, show that the opposition to the Bible is traditionally strong, and the work of selling Bibles is hindered in every possible way, but it is true that no community in this land can prohibit the sale of the Word of God. The colporteur is free to go where he wills and to sell the Bible to all who are willing to buy. Yet, in these strong communities it is evident that the members of the Roman Catholic Church are instructed not to read the Bible, but to read only their prayer books.

Another interesting feature of the work of the colporteur is in respect to the work thru the public schools. "At one schoolhouse where I called the teacher told me he ignored altogether the morning Scripture reading. My arguments, altho the force of them had made considerable impression on other teachers, were not sufficient to change his position. It was just time for recess so I asked to have a little talk with the school and show my Bibles. He agreed to that, but before I could get my case from my cycle at the gate, he had released the school, and they came trooping out. When I got back to the steps I opened up my books, making, of course, suitable reference to a number of them, and telling the story of Mary Jones, the Bible Society, The Pocket Testament League, and Bible reading for English culture. The teacher became so interested in my work that he bouhgt several dollars worth of Bibles and Testaments for prizes, and then took orders from the children at school. I saw him yesterday at a celebration, and he told me there was still a movement among the children to get more Bibles."

"I then went to another school, gave a talk to the children and showed them my Bibles. I sold nearly a score of copies to them and twenty to the trustees for daily use in the school, a Scofield Bible to the teacher and one to the wife of a trustee. The teacher asked the children how many of them had Bibles or Testaments of their own, and seven or eight of them out of thirty-five had copies. At another school nearby the showing was even worse, and the trustees supplied the school with twenty copies for daily use."

These accounts should encourage the work of looking after the supply of Bibles in the homes in every community and also a proper effort to make as much use as possible of the Bible in the devotional exercises of every school. If ignorance of the Bible is due to a lack of instruction in church or school it should be remedied. A nation that neglects the Bible is neglecting its chief source of enlightenment, morals, culture and strength. May the Word of God continue to shed its beams brightly in every country and in every community and home.

SHORT BIBLE TERM

In the past few years the short course of Bible Study has been presented to the attention of our young people. This was not done with the idea that such an abbreviated course of study was an advantage over a long-period of study. It is evident that the more attention and continued application of time and thought on Bible study is to be preferred in attaining knowledge of the Word, and receiving the spiritual benefits of such knowledge. The main purpose of the short course of study was to afford the advantages of study to those who had but a short time to devote to such work. It is certainly better to give some special time to the Word than to neglect it altogether.

The benefits of these short terms of special effort in Bible study and training in the work and use of the Word has proven a great boon to many young people as well as older ones whose desire has been to become better fitted for the work of the Church and the Sunday school. This has proven to be the case, and that the good results are apparent in the Church in general is seen in the desire on the part of the workers in the Church to furnish, as much as possible, the same kind of study to the home congregations and communities.

During this past winter, the tenth session of the annual Bible Study Class was conducted in Kitchener, Ont. This work was begun with a course of study continuing for four weeks. In a few years it was extended to six weeks and this last term was continued for eight weeks with good interest and benefit. This course cannot be compared with those conducted in connection with the schools at Goshen and Hesston, nor the special courses conducted for the last two years at Harrisonburg, Va., in connection with the prospective school at that place. The special course of study conducted under the direction of the Ohio Conference, at the Canton Mission, is a nearer representation of the work that has proven possible and practical under the Ontario Conference.

During the last few years there has been a greater effort made in connection with our Bible conferences to introduce some practical Bible study work. These efforts seem to be fraught with good results. There seems to be an increasing demand for more of the same methods. In times past many were benefited by the lectures and studies given by the ministers and others who gave lessons from the Bible, and whose efforts were blessed in creating a deeper Christian experience and awaking the minds of the believers to the great truths of God's Word. What would be more natural than that there should be created a desire to search the Word. And what other demand could be made, than that there should be some method or plan for study given, so that all would be able to search the Word for themselves with pleasure and profit. Many people have read the book, "Bible Study for Pleasure and Profit" (Moody Colportage Library) but the practical demonstration of methods of study as given in some of the later Bible conferences is of much greater value to the inquiring student of the Word, both in the inspiration that is given and in the help that it affords along the line of methods and suggestions for study.

Another feature of the movement toward more definite Bible study is the place that is given the Sunday school work on the Bible conference programs. Besides knowing what the worker should teach, he should also know how to make use of the knowledge which he has acquired. Our young people are capable of becoming efficient workers in the Church, and their energies should be directed along right lines and also cultivated for the particular work required in our own churches. The Sunday school is one of the most fruitful fields of labor. The field is a large one, and the workers are given the greatest opportunities to be a blessing to the souls about them and making the most telling efforts to save the souls for the Church, and for this reason their helps should not be withheld. Whatever can be done to improve their talents, either while they are at work or before they begin in the work, should be supplied for them in the Church and by the Church.

There is a large opportunity for every congregation or every Conference District to increase the opportunities of their workers and their young people along the line of Bible study and preparation for Christian work. Workers are needed at home; they may be given help at home; and may be supplied with the helps where they may make immediate use of them and continue their efforts of preparation and service from year to year. The possibilities of holding Short Bible Courses in the various Conference districts or in large congregations is one that should appeal to the consideration of every one interested in the future work and progress of the cause of Christ.

A TARDY BRIDE

One afternoon there was a wedding in the church at Kohala, Hawaii. Half a dozen couples came to be married at the same time and they presented themselves in a long line before the missionary. When their names were called and their hands joined, one of the brides was found missing.

"Where is she?" the missionary asked.

"At the door, putting on her dress!" the bridegroom replied, without the slightest embarrassment.

She had probably carried her costume for miles under her arm. In a few minutes she appeared and the ceremony proceeded.—Sel.

THE HOUSE THAT JACK BUILT

Many of the fairy tales and legends have their origin in early ages. While the following is not identical with the story of Jack's House, it is so nearly the same as to suggest that it may have been the original form of it. In giving a history of the origin of the Bible and some of the old documents used in connection with the translations now used, J. Paterson Smyth in "The Old Documents and The New Bible," Samuel Bagster and Sons, London, 1894, gives the following:

Then came the Holy One, blessed be He!
And killed the Angel of Death,
That killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.

It is supposed that this little "poem" is an adoption of a solemn Passover hymn of some ancient time, and was used as a parable to teach the Jewish children the history of their nation. It is found in the Jewish Passover service book printed early in the last century and was translated from the Chaldee. Its chief point of interest in this connection is the historical interpretation that is attached to it. In its regular form it is found in the same style as the familiar counterpart of it. Beginning with,

A kid, a kid, my father bought
For two pieces of money:
A kid, a kid,

it continues with the addition of each preceding line in turn, until all of the lines have been added and the story completed. The first of these is "Then came the cat, and ate the kid; the next is, then came the dog and bit the cat, etc.

The following is the interpretation which the Jews have placed upon this parable of the history of their nation:

"The **kid,** a clean animal, refers to Israel, the one peculiar people upon earth, which God purchased (Ex. 15:16) for Himself by means of the two precious tables of the Law.

"The **cat** refers to Babylon. 'Devoured the kid' is descriptive of the Babylonian captivity, which swallowed up the Jewish nationality, A. M. 3338.

"The **dog** means Persia, by whose power Babylon was overthrown.

"The **staff** is Greece, which put an end to the Persian domination.

"The **fire** refers to Rome.

"The **water** refers to the Turks,descendants of Ishmael, who wrested the Holy Land from the power of Rome.

"The **ox** means Edom (the European nations) who will in the latter days rescue the Holy Land from the possession of Ishmael. (See Abarbanel on Ezek. 39).

"The **butcher** refers to the fearful war which will then succeed, when the confederate armies of Gog and Magog, Cush and Pul will come up 'like the tempest' to drive the sons of Edom from Palestine. (Ezek. 38, 39).

"The **Angel of Death** is a great pestilence, in which all the foes of Israel shall perish.

"The last verse describes the establishment of God's kingdom on the earth, when Israel shall be restored under Messiah, the son of David."

It is not necessary to make any comments on this piece of Hebrew literature. It is true that the Jews as well as the Gentiles have a historical outlook in connection with their nation. If this is one view of their future from the standpoint of their scriptures it seems to coincide with many of the present sentiments in connection with the working out of the plans of God. Fables and old rhymes are not the basis of God's prophecies. They may give some light on men's interpretations, but the things of God are certainly recorded in His Word. The nations of today are as certainly used in His hands to work out His plans as the nations of yesterday. Let those who fear the Lord wait patiently upon Him. Let them stand still in these days of great tribulation and trial and see the salvation of the Lord. Let the Church tell Israel that their Messiah has ascended and sits at the right hand of God, from whence He will come again with power and great glory to receive His elect unto Himself. "Watch and pray."

EFFICACY OF PRAYER

The oldest book in the Bible is the one from which my text is taken. (Job 21:15). Two things this Scripture indubitably proves. One is that from the earliest ages man has felt impelled to pray; and the other is that, even when the world was young, and when men presumably were predisposed to religious superstition, there were not a few to be found who utterly disbelieved in the efficacy of prayer and scoffed at those who offered it as being absurd fanatics.

"What is the Almighty that we should serve Him? And what profit should we have if we pray unto Him?" These are the questions that are supposed to be the outcome of the "advanced thought" of this the foremost age of human history, and yet they were as scornfully propounded 3000 years ago as they are today by scientific cavilers. They are the questions, indeed, that ought to be asked and ought to be answered, if answer be possible, for they go down to the very roots of life and up to the very gates of heaven.

The question of prayer, with which, on this occasion, we are especially concerned, is the pivotal point of all religion. If that be a previous reality, then all else follows: but if prayer be only an empty form, "then is our preaching vain, your faith is also vain," the whole Bible is a tissue of lies, and we are left without God and without hope in the world. It is not without reason, therefore, that the earnest-minded Christian men who have associated themselves together in a Bible and Prophetic Conference, should have emphasized this fundamental feature of the Christian system, and should have urged its presentation in a special discourse. I could very heartily wish that its preparation might have been entrusted to abler hands than mine.

Praying God that I may worthily deal with a theme which is alike most precious and most profound, I invite your attention to the nature, power, and privilege of prayer.

Nature of Prayer

I. **The Nature of Prayer.**—(1) It is not a matter of locality, for God is "within no walls confined." And He who in this, as also in all things else, is the only infallible teacher, said 1800 years ago to a woman of Samaria, under the shadow of Mount Gerizim, "Believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, but the true worshipers shall worship the Father in spirit and in truth." In magnificent cathedral, or in lowliest cottage home, in the midst of a vast worshipful multitude, or all alone in the darkness of the night, or the solitude of the desert, it matters not where on earth the prayer be offered, only so it be devout.

(2) Nor is it a matter of bodily attitude. A man may stand like the penitent publican ,or kneel like the godly Daniel, or prostrate himself in the dust like the devout Isaiah—the Lord of Hosts cares not for the posture of the body so the spirit be sincere and the heart beat loyally. And yet it deserves to be said that the man who affects to pray, but who, out of pure indolence or sinful irreverence, declines to worship God with his body by its decorous prostration at a throne of grace, deserves to be spurned by the Sovereign he has insulted.

(3) Nor is it merely a form of words. A great deal of the grandiloquence that in public assemblies purports to be addressed to God, but which in point of fact is ambitiously addressed to men, so far from deserving the name of prayer is a blasphemous pretense that God Almighty hates.

Sentimental Piety

We believe in the use of words in prayer—they classify thought and intensify desire. We do not believe in those sublimated saints who have reached such an altitude that they no longer need to voice their minds, but deem it sufficient silently to exhale their sentimental piety. It will, we fear, be commonly found that the pro-

cess of exhaling has gone so far as to leave their souls exceeding dry. Most wisely did the prophet Hosea write, "Take with you words and turn to the Lord;" and when the Christ would teach His disciples to pray He did not exhort them to exhale their emotions silently, but gave them instead a form of words, the most simple and sublime that ever were breathed by human lips.

Prayer in its very essence is the devout communion of the soul with God. And to such communion faith is ever a prime condition for "he that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." To the man of the world such communion is incredible, if not utterly inconceivable, for "the natural man knoweth not the things of the Spirit of God, neither can he know them because they are spiritually discerned."

And yet this communion is most real, and of all things most precious. I speak to a multitude of men and women who know God, who have walked with Him as did Enoch, and talked with Him as did Moses, face to face, as a man talks with his friend. This hidden communion of the soul with God—this is prayer. The soul may pour itself out in adoration, or in thanksgiving, or in confession, or in supplication—all these are prayer—and none of them are to be neglected. We cannot sufficiently adore God's infinite and excellent attributes. And no request for future blessings will ever be granted unless there be grateful appreciation of blessings already bestowed. "Let all your requests be made known by prayer and supplication, with thanksgiving unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

And confession is made an absolute prerequisite to the forgiveness of sins, and accordingly we know that "if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." But it is not of prayer in these several forms that we propose, at present, to speak, but of prayer in the sense of supplication made to God for the bestowment upon us of such things as we need. Does such prayer profit? And is it possible for human lips and human hearts, by presenting their requests to God, to achieve results that shall affect the outer world, as well as the inner life, that shall bring bread as well as spiritual blessing, healing for the body no less than for the soul; and be practically potential in the determination of the destiny, both of individuals and nationalities? This is one of the burning questions of our time and upon its decision hang issues the most tremendous.

Power of Prayer

II. Prayer as a Power.—We do not propose in this discourse, to deal at all with atheists and infidels. To them all forms of prayer are silly superstitions, only believed in by fanatics and fools. Our present argument is not for them, but for fervent believers in a personal God, and in the Bible He has given a revelation of His will. All such, of course, believe in prayer but with very varying degrees of faith as to the sphere of its operation, and the measure of its power. And not a few are painfully perplexed by what appears to them to be a contradiction between the teachings of Scripture and the deductions of science. There ought not to be contradiction, for the Bible is God's Word, and the universe is God's work, and yet in the light of the latest research it does seem almost impossible to reconcile the promises of the one with the principles of the other. And hence there are not a few earnest souls groping about in deepening darkness "feeling after God if haply they may find him," and as to prayer especially are losing the grip of simple faith, and so, though they still retain the forms of prayer it has lost for them all conscious power. A graceful, appropriate, and aesthetically beautiful exercise it may be for a creature to present himself in worshipful attitude before the Great Creator. Its reflex influence upon the soul of the worshiper cannot fail to be most helpful. It is a health lift that develops one's spiritual life. It is the tug of the soul at the invisible cable that links our lives to the other shore, and hence by the aid of it we draw ourselves nearer to our God and heaven. All this seems natural and explicable.

Scores the Scoffers

But to suppose that prayer can operate as a material force to alter physical results, to suppose that prayer can still a storm, can bring rain, can heal disease, can win a battle; to suppose that by some subtle, spiritual telegraph by way of the throne of God in heaven we can touch the heart of Asia, or accomplish results in the Valley of the Congo; all this we are assured is preposterous and impossible.

We may concede, indeed, that God may touch the hearts of men, and in the realm of spirit may be still allowed some sway, but from things material he is absolutely barred, for over them is the reign of law, stern, hard, inexorable law. Fire will burn, water will drown, poison will kill, beasts will devour, and we vainly make our tearful protests or lift our pleading hands in prayer. God made the world originally, impressed upon it immutable laws, and then launched it and left it, or else stands impassively by, watching the grinding of the mighty machine with iron wheels and cruel cogs, glutted with gore and quivering flesh; but He may not touch the things that He has made, for they are under the dominion of irrevocable law—brainless, soulless, heartless law—and this is practically an orphan world, from which God is banished and the laws of nature have taken His place, like a herd of Molochs, "horned gods besmeared with blood," and at the sound of the cornet, harp, sackbut, dulcimer, and all kinds of instruments of music, as played upon by our modern philosophers, we must fall down and worship or else be consigned to a furnace of criticism hotter than that material fire that was kindled by a heathen king for three redoubtable Hebrew children that dared to carry their heads erect and worship only the living God.

The Dead Deities

What are these new-found deities that have taken the places of their venerable ancestors in the Parthenon of modern science? I approach them, I examine them—I dare to, for they are dead. "They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throats." Who are they that they should take the place of God Almighty? What is a law of nature, anyhow? What on earth did it ever do? What is it but an order of sequence, an order of proceeding? And where there is an order of proceeding, there there must be sombody to proceed. And whose footsteps are they that echo through the universe and go sounding down the ages but those of the High and Holy One that inhabiteth eternity? He is imminent in nature and "upholdeth all things by the word of his power," and "worketh all things after the counsels of his will."

Ordinarily He works in uniform ways, and beneficient and beautiful is this same uniformity, for in consequence of it; in consequence of the orderly succession of day and night, and of recurring seasons, and of all those processes through which nature passes, we are able to forecast the future, and adjust our lives in harmony with our surroundings. But it does not follow that the God of nature is shut up to any slavish uniformity. Shall scientists wall in the material universe with their philosophy, and then post a placard on the wall, "No trespassing allowed," so as to warn off the Almighty Maker from teaching the things which His hands have made?

May He not, if He please, depart from His uniform method in nature, and by that very departure make manifest to doubting men the might of His arm, and the love of His heart?

While the electric current flows on with uninterrupted circuit, there is no manifestation of its presence and its power, but let there be a break in the circuit, and there is a gleam of the electric light, whose palpable reality no man can dispute. Even so, ever and anon, God makes a break in the ordinary course of provi dential administration, that men may know there is a God, enthroned in heaven, but still ruling over all the earth.

Why should it be thought a thing incredible for God sometimes to interpose directly in answer to His people's prayers?

A man interposes his own personality, to arrest the action of what we are pleased to call a law of nature. A little child is in the act of falling—it is my child. It is falling in accordance with the law of gravitation. I extend my arms to break its

fall. Do I then unwarrantably break a law, because, forsooth, I break a fall by the interposition of my personality? May a man do that? And may not God, who is not only a divine person, but an infinitely loving and almighty Father? Must He alone be barred from the universe just because He made it? That were to show that in the universe at least for the present, man is more of a god than is God Himself. This is the very insanity of intellectuality—the very blasphemy of proud impiety.

That God did answer prayer in the earlier ages of human history—that by the power of prayer was "subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens"—while thrones were overturned, and even the dead were raised up from their graves—is all so clearly written in the Book of God that to deny it is to renounce the Book itself, with all its precious legacy of everlasting love.

And has God gone because philosophy has come? Do His footsteps ignominiously retreat with the dawning of the day? Then better give us back the night with its throbbing stars and the beaming of God's face through the darkness and the whispers of God's love. But God is not gone. He is still a very present help in trouble. His word is all ablaze with exceeding great and precious promises, and none shall find His promises fail. Such is the teaching of revelation, and the highest reason evermore comes back into accord with the Scriptural revelation. Ever and anon it looks, indeed, as if man's reason were swinging away to the farthest extremity of opposition to the Word of God. But only wait—the foundation of God standeth sure—and we have only to appeal from Philip drunk to Philip sober—poor man, intoxicated with a little knowledge, to man grown clear and calm by wider knowledge and profounder thought. Well has the poet written:

"A little knowledge is a dangerous thing,
Drink deep or taste not the Pierian spring;
For shallow draughts intoxicate the brain,
While drinking deeper sobers us again."

The little child, standing beneath the heaven's cope and looking up at its celestial splendors, with eyes dilated with large wonder cries:

"Twinkle, twinkle, little star,
How I wonder what you are
Up above the world so high,
Like a diamond in the sky."

By and by the child has grown to be a young collegian, full of undigested knowledge, and fuller still of insufferable conceit. He knows about the stars. He can confound you with his learned discourse about Galileo, and Kepler, and Granhaber, and the Spectrum. He knows it all. He has plucked out the heart of the stellar mysteries. But by and by when he is older grown, and has become a philosopher worthy of the name, he comes back to the starting point of wonder, and awe, and reverence, and conscious ignorance; and again, as he stands beneath the open heavens, I hear him whispering as in childhood's unsophisticated hours,

"Twinkle, twinkle, little star,
How I wonder what you are."

So we begin life with simple-hearted faith in prayer. In our childish ignorance we suppose that the thing to do is to go to God as to a loving and Almighty Father, and that He will graciously hear us, and do for us precisely the things that we desire. Later, when we have attained to a smattering of philosophy, and have obtained some glimpses of the laws of nature, we come to think that even God is held in leash and that prayer is a thing of no avail. But when we have really launched out into the depths, and have come to know how little we know, and to realize something of the infinite majesty of that awful presence which is in nature, and under nature, and over nature—even the presence of Him who is God over all blessed forevermore—then we return to childhood's simple and beautiful faith, and feel that the thing to do is to go to Him in humble prayer, and spread our wants before Him, and expect that He will do for us "exceeding abundantly," according to the greatness of the works of His grace.

Joyous Privilege

In conclusion, I beg your attention to a few thoughts relating to **Prayer as a Privilege.** We are tired of hearing the changes rung forevermore on duty. Duty is all well enough in its way. It is a sort of flywheel, with a reservoir of power in it to carry us past the dead points when the stimulus of motion fails us; but for all that it is a cold, hard, joyless, loveless thing. There are things that only a stern sense of duty would ever prompt us to do. To reprove the faults of a friend is not a pleasant task, at least not for a noble and sensitive soul. To preach of hell is not a thing to take delight in, though there be some who preach as if it were. No true minister of Jesus Christ will ever preach it except from stern constraint of duty.

But there are some things in respect to which considerations of duty should never be needed to furnish a spur. And prayer has been belittled and degraded by dwelling upon it as a duty to be done, instead of a privilege to be enjoyed.

I pity the man who simply prays because he must, scourged to his duty like a galley-slave, insead of flying joyfully to a throne of grace, as a weary wanderer to love's embrace. Oh, brethren, if our God be the King of kings and Lord of lords, then access to His presence and assurance of gracious audience is a privilege of supremest honor. If He be an infinitely tender-hearted Father then prayer is a privilege of sweetest joy. If He be an omnipotent ruler who can guide us in perplexity, who can give us light in darkness, comfort in tribulation, bread for our hunger, healing for our diseases, salvation for our souls, salvation for our friends, who can smooth all earth's rugged pathway for us, and prepare us for Him and give us an abundant entrance—then prayer is a privilege of grandest opportunity.

"Give me a place where to stand and a lever long enough and I will move the world," cried the great philosopher of Syracuse. We have the place where to stand—in the promises of God—and we have that mighty-lever in the power of prayer. Let us in simple faith lay hold of the power, and we shall move the world with the might of God.—Dr. P. S. Henson in The King's Business.

The Workers' Column

THE NATURE OF THE RESURRECTION LIFE.—Rom. 8

April 8

I. The Physical Body.

1. It is dead (under condemnation) because of sin.—v. 10.
2. Men are not debtors to it, because it is dead.—v. 12.
3. To live after it is death.—v. 13.
4. The deeds of it are to be mortified thru the Spirit.—v. 13.
5. The life in it is a life of suffering.—v. 18.
6. The believer, while in the flesh, waits for the better life—the manifestation of the sons of God.—v. 19.
7. The body is made subject to vanity.—v. 20.
8. It is in a bondage of corruption.—v. 21.
9. It, with all creation, groans and travails in pain.—v. 22.

II. The Renewed Spirit, or Present Resurrection Life.

1. It is life because of righteousness.—v. 10.
2. The Spirit now dwells within a body subject to death.—v. 11.
3. Thru the mortifying of the deeds of the body by the Spirit the believer shall live.—v. 13.
4. Those who are led by the Spirit are the sons of God.—v. 14.
5. By the Spirit of adoption believers are able to say, "Abba, Father."—v. 15.
6. The Spirit and the spirit of the believers, together, bear witness that believers are the children of God, heirs of God, and joint heirs with Christ, by suffering with Him to be glorified with Him.—vv. 16, 17
7. The believers who have the first fruits of the Spirit do groan within themselves, waiting for the redemption of the body.—v. 23.

III. The Final Glory of the Believer's Hope—the Resurrection.

1. The mortal body shall be quickened by the Spirit.—v. 11.
2. The believers shall be glorified together with Christ.—v. 17.
3. The glory that shall be revealed in them is incomparably greater than their present sufferings.—v. 18.

(Continued on page 120)

EDUCATIONAL

THE GREAT WAR

II Ireland

C. Henry Smith

The Irish question is one of the oldest and most troublesome of the problems of the British government. The attempt in the spring of 1916 to stir up a revolt in Ireland against the English government justifies a discussion of the entire Irish question at this time.

Ireland has been under the control of England for a good many centuries, and the Irish hatred of the English dates back at least to the period of the Reformation when England revolted from the Catholic Church, while Ireland remained loyal. From that time on the English tried to suppress the Catholic religion in Ireland. Beginning with the Stuart kings in the seventeenth century the best lands in Ireland were confiscated and passed into the hands of English landlords who crowded the native Irish on to the poorer soils, or charged them high rents for the use of confiscated farms.

In 1801 Ireland lost her Parliament and then was

United with England

being given a certain number of members in the English Parliament. From that time to the present the Irish have been keeping up a continual fight for certain objects—control of their own lands from the English landlords, freedom of the Catholic religion, Home Rule, of if possible, complete independence which in itself, it was thought, would solve all the other problems. All of these, with the exception of the last, of course, have been granted to the Irish in due course of time. The emancipation of the Catholic Church came first, and was completed in 1870. The greatest friend of Ireland in England during the last quarter of the nineteenth century was Gladstone who worked incessantly to secure for Ireland both land reform and Home Rule. While he was unable to inaugurate complete reform along these lines, yet his work bore fruit and was largely responsible for the relief measures which were passed later. During his administration and those of his successors the Irish tenants were guaranteed a fair rent, a fixed tenure and also a fair compensation for improvements they might make on the rented land. Finally a radical land law was passed which made it possible for the tenants to buy out their landlords and in course of time own the farms which they tilled. The government now makes loans at a low rate of interest and for a long time, usually forty-nine years, to any tenant who desires to purchase land. Under this act many of the Irish tenants are becoming owners of their farms and there is much less discontent over the land situation than there was fifty years ago.

The question of greatest importance to the Irish, however, during the past century, was

Home Rule

because they believed that by securing this reform it would become the means of gaining all the rest. By Home Rule is meant simply the right of having their own Parliament which they lost in 1801. With an independent Parliament in Ireland, Catholic emancipation, land reform and all other Irish questions of course would soon be solved, to the satisfaction of the Irish at least, if not to that of the English. Home Rule, however, was not gained until in 1913, just a short time before the present war broke out.

The act granting to Ireland an independent Parliament had its origin in the revolutionary

Lloyd-George Budget of 1908.

At that time the Liberal party, under the leadership of the Chancellor of the Exchequer, Lloyd-George, passed thru the House of Commons a radical tax measure which was opposed by the House of Lords, because the Lords were themselves large owners of lands in England which was to be heavily taxed under the new law. In order to secure support for the measure, Lloyd-George was compelled to enlist the co-operation of three political parties—the Liberal, the Nationalist and the Labor parties. Each of these parties stood for definite political policies and agreed to co-operate only on condition of certain promised concessions. Thus the Labor party agreed to help the Liberal party with the Budget in return for radical, social insurance legislation, while the National party demanded Home Rule for Ireland as its reward. And so the legislative program demanded all these reforms, and all were passed in the course of five of the stormiest years in the political history of nineteenth and twentieth century England. As stated above, Irish Home Rule was the last part of the program to be enacted and was secured just a short time before the outbreak of the war. But Home Rule was not desired in all parts of Ireland, even. In a certain section of the island the proposition was seriously opposed. This brings us to the

Ulster Question.

Ulster is the name given to the northern region of Ireland. During the first half of the seventeenth century many of the native Irish in this region were deprived of their lands, which were given to English and Scotch landlords. These new occupants were of a foreign race as well as of a different religious faith from the rest of Ireland. For that reason there has always been more or less of friction between the Ulsterites and the remainder of Ireland. These people of Ulster opposed Home Rule. For they feared that if Ireland were given her own Parliament then the Catholics who would dominate might perhaps pass laws detrimental to their religious interests, since they were largely Anglicans and Presbyterians; and they also feared that such a Parliament might pass laws against certain other privileges, which they had enjoyed for centuries under the old system. Consequently they preferred to be ruled by the Parliament in England, with which they had more in common than they would have with a home Parliament. They even threatened to oppose by force the extension of the authority of a home Parliament over Ulster. They had actually taken up arms and Ireland was on the very verge of a civil war when the great war broke out and the Irish and the English agreed to postpone the final settlement of the Ulster question until after the war should close.

In the meantime there was

Another Irish Element

which opposed Home Rule. This element was composed of those radicals who were not satisfied with mere Home Rule but wanted entire independence instead. The war seemed to them the opportune time to strike a blow at England and establish an Irish Republic. The backbone of the revolt was a secret organization known as the Sinn Fein which furnished all the leaders for the movement. Help was received from the Irish in America as well as from England's enemy, Germany. Just before the revolt was to break out a German ship, disguised under the flag of Norway and carrying 20,000 rifles for the rebels, was captured by the British, but sunk by the German crew before the British gunboat could recover the cargo. The German crew, however, were taken prisoners. The plot was discovered Easter Day, 1916, and resulted in an armed conflict between the regular soldiers and the

plotters in the city of Dublin, during which about 2000 people were killed and $15,000,000 worth of property destroyed.

The leaders of the plot were summarily court-martialed and executed to the number of some twenty. Among those who were executed were Padraic H. Pearce, the provisional president of the Irish Republic, and

Sir Roger Casement

who had been in America and had secured the aid of certain Irish Americans and who also arranged for the German aid in Germany. Casement's trial aroused more interest among the Irish and German press in America than any of the others, largely because the others were immediately executed before the world at large knew much of the uprising, while Sir Roger was held as a prisoner for several weeks and given a public trial, thus giving the American press more time to express itself. American newspapers, for the most part those with Irish and German constituencies, but many others as well, severely condemned the British government for the execution of these leaders.

Of course, those of us who are non-resistant believe that all taking of life is wrong, whether it be in a private quarrel, in war, or by judicial process. But granting for the time being that a government is justified to protect itself by the taking of life, then there is much to be said for the execution of these leaders. I do not mean to say that it is ever right to take life for any cause whatsoever, but this case is not different from the universal practice of all countries in this present, as well as in all past wars. The great majority of the Irish people are fighting with the English in the trenches over on the continent. A small group of them become disloyal to the majority and plot with the common enemy. Such action brands a man as a traitor and is always punishable by death among all nations. There is plenty of grounds for criticising both England and Germany as well as Ireland for disregarding the fundamental principles of justice and right in this war. But it is a mistake to pick out the Sir Roger Casement episode as an evidence of unusual cruelty on the part of the British Government.

Bluffton, Ohio.

FRANCE IN WAR TIME

II

A. J. Miller

In my last article I gave a brief description of the changed social conditions of certain classes in Europe and a partial view of the hospital work now being carried on in France. In these hospitals are found the most gruesome results of the war. There are other reminders of the conflict, less painful and less horrifying, and to these we shall turn now.

In the heart of Paris is the beautiful Place de la Concorde, one of the finest "squares" in the world. Circular in form, covering several acres, this open space is given over to decoration and historic memories. Thrice have foreign armies been encamped on this circle to the humiliation of the city and the nation. Once more the invader from across the Rhine had set his heart on celebrating a victory on this same spot in 1914 as he had done in 1871 after the capitulation of Paris in the Franco-Prussian war.

On the border of this square stand the eight beautiful and fitting statues to the eight chief towns of the France that was before 1871. Each city is thus represented by an appropriate and exquisitely carved marble statue of ingenious design and marvelous workmanship, symbolical of the towns Lyons, Marseilles, Bordeaux, Nantes, Rouen, Brest, Lille, and Strassburg. The latter city fell into the hands of the Germans thru the conquest of Alsace-Lorraine, during the war of 1871. It was then that Prussia established her hated military leadership among the German states thru the evil genius of Bismarck, whose anti-democratic policies were destined to embroil the nations to the death by flaunting the theory of the divine right of a few into the face of an irresistible, onward marching mass of humanity surging upward with the world movement towards democracy. Ever since that day of Bismarckian iron and blood the statue of Strassburg had been draped in mourning. Over the cold marble fluttered the folds of the black mantle; and in every flutter was the cry of anguish for the lost city; a grim and never-forgotten determination; a dark and threatening prophecy of things to come. When the war broke out and the smouldering feeling of nationality blazed up in Strassburg bursting the bonds of German political control, the old kinship re-established itself. From the statute in Paris the draperies of mourning were torn away and trampled under foot. Garlands of flowers and laurels bedecked the statue and decorated the pedestal. On a shield on the front of the base are the words—

Qui Vive? France Quand Meme

while above it floats from seven staffs the proud tri-color of France. (See cover.—Ed.)

Not far away is the statue to Lille, also bearing floral wreaths in honor to the heroes who gave their lives in defence of that city in the recent invasion. At half mast waves a flag held in the grasp of the statue, for the city is in the territory held by the Germans.

Go with me next to the Hotel des Invalides not many squares from the Place de la Concorde. It is a rambling building enclosing many courts, covering in all thirty-one acres. The institution was founded in 1670 by Louis XIV as a home for aged soldiers. It was planned to accommodate five thousand pensioners, but changes were made from time to time until the building became a museum for war trophies and relics of instruments of warfare collected from all parts of the world.

A part of this building is the Church of the Invalides, now famous as the burial place of Napoleon I. A beautiful gilded dome 340 feet high rises in majestic, awe-inspiring grandeur above the magnificent memorial of variegated granite and marble erected to the memory of the famous warrior. "Immediately beneath the dome is a circular crypt, thirty-six feet in diameter and twenty feet deep. The walls are of polished granite, adorned with marble reliefs, the effect of which is greatly enhanced by the strong golden flood of light admitted thru the stained windows. The mosaic pavement at the bottom represents a wreath of laurels, and from it rises a sarcophagus which contains the ashes of Napoleon I."

In the Cour d'Honneur, the quadrangle enclosed by the arcades, were displayed to the eager gaze of the thousands who crowded the court on Sundays, the trophies of the present war. Here were cannon and machine guns of various sizes that had but recently been hurling volley after volley of shot and shell into the French ranks. Perhaps they came from the Marne! How much of death and desolation had they wrought before the French captured them!

Here also were German airships—the vultures of modern warfare—brought down by French guns. Among them were monoplanes, bi-planes, the larger craft of four planes capable of bearing a heavier load. One of these machines was a German "taube." What a suggestive name! Yet how incongruous! How often had this Taube watched the tide of battle ebb and flow! How often had it reconnoitered in a cloudy sky to locate a French battery! How often had it signaled back to the gunners the effect of the bombardment until they had found the range, and then—! Then a crash, an earth-quake, a crater, a mass of ruins, desolation, death, hell!

The mind gropes its way back to the hospital. Why are all those men there? Here in these guns and in these airships is the answer.

Delaware, Ohio.

A TICK AT A TIME

"In the rush and hurry of things we would do well to remember that, after all, we can not hasten the clock. It goes on, a tick at a time, giving out seconds, minutes, hours, days, weeks, months, years; but it is all a tick at a time. How one might climb, what things he might accomplish, if he but appreciated it! We do things by leaps and jumps—and hope to 'arrive' in a rush and whirl. But it is only a tick at a time. And so eternity is made, and life gets its eternal setting."—Sel.

BIOLOGY AND WAR

1. Biology is not the science which can throw any light on the origin of war, since wars are caused by economic, political and social conditions. Altho these conditions are in the last analysis based upon human instincts it does not seem profitable for the present to trace the connection.

It is also outside the speaker's problem to discuss the effects of war. Compared with the misery and anguish, the general loss of life and of liberty, and the economic waste caused by war, the possible hereditary effects on the population, if there are any, are too trivial to be mentioned.

As far as your speaker has been able to see, biology can at present offer a contribution to the problem of war in one direction only, namely to test some of the claims of war enthusiasts who insist that from a biological viewpoint wars are justifiable or even desirable.

2. These war enthusiasts maintain that unless a nation engages occasionally in war it will lose all those virile virtues, especially courage, which are necessary for its survival. We do not need to argue whether the acts committed in a state of homicidal emotion are the real or only manifestations of courage; we may als2o overlook the manifestations of virility left behind by invading or retreating armies, The assumption that virility or courage (whatever may be meant by these terms) will disappear if not practised in the form of war implies an unproven and apparently false biological assumption, namely, that functions not practiced or organs not used will disappear in the offspring. Such arguments were very common in biology before the experimental method was recognized as necessary to test the validity of our assumptions. Since experimental tests were made we have learned that eyes do not degenerate when animals are kept in the dark. Thus Payne raised sixty-nine successive generations of Drosophila in the dark without noticing any trace of degeneracy in the eye or its functions. Uhlenhuth found that eyes when transplanted into the back of salamaders will (after a transitory degeneration) regenerate completely, and remain normal no matter whether the animals are kept in the dark or in the light. Hereditary blindness (e. g., hereditary glaucoma in man) is apparently due to a mutation (probably a chemical change in one chromosome) which originates, as far as our present facts show, independently of use or disuse of the eye. We know thru Morgan's observations that insects with mutilated or rudimentary wings may arise suddenly as mutations from parent which used their wings. Lack of the practise of flying does according to our present knowledge no more lead to the hereditary disappearance of wings than darkness leads to hereditary degeneration of the eyes. The statement, that a nation by not going to war will lose any of its inherited "virile virtues" is not supported by our present biological knowledge.

3. The biology of which the war enthusiasts make use is essentially antiquated, and so we need not be surprised to find that they consider war to be based on what they call the "biological law of nature," the "struggle for existence," or the "survival of the fittest." Such ideas are expressed by war enthusiasts in America as well as in Europe and we may be permitted to make the following quotation without giving the name of its author.

The struggle for existence is in the life of nature the basis of all healthy development. All existing things show themselves to be the result of contesting forces. So in the life of man the struggle is not merely the destructive but the life-giving principle. . . The law of the stronger holds good everywhere. Those forms survive which are able to procure for themselves the most favorable conditions of life and to assert themselves in the universal economy of nature. The weaker succumb. This struggle is regulated and restrained by the unconscious sway of biological laws and by the interplay of opposite forces. In the plant world and the animal world this process is worked out in unconscious tragedy. In the human race it is consciously carried out, and regulated by social ordinances. The man of strong will and strong intellect tries by every means to assert himself, . . . and in this effort the individual is far from being guided merely by the consciousness of right. . . . The nation is made up of individuals. . . . The motive which influences each member is prominent in the whole body. It is a persistent struggle for possessions . . . and right is respected so far only as it is compatible with advantage.

The "struggle for existence" and the "survival of the fittest" are no "laws of nature" in the sense in which the term law is used in the exact sciences. We speak of a law of nature when we are able to express a phenomenon as a mathematical function of its variables. We thus speak of a law of gravitation, of Ohm's law, or in biology of Mendel's law of segregation. So long as biologists did not realize that their statements needed not only a qualitative experimental test but also a quantitative verification they talked in a loose way, and this did not change until the methods of physics and physical chemistry began to invade biological research. The progress made by Mendel lay in this, that he introduced the quantitative method of the physicist into the investigations of hybridization and he was ignored because the zoologists and botanists of his time did not grasp the fact that the progress of science depends upon the invention or application of such methods.

The terms "survival of the fittest" or "struggle for existence" were never more than poor metaphors to express the fact that the chemical compounds required for the growth of organisms are restricted in quantity and that as a consequence unimited reproduction of organisms is impossible. Aside from the limitation of food, the physical conditions (e. g., too low or too high a temperature (existing on the different parts of the globe, act as a restricting influence. The methods by which the stronger "conquer" weaker nations have nothing in common with the fact that salt water fish die when put into fresh water or that microorganisms can not multiply unless they have their proper culture medium. The majority of organisms, e. g., plants, bacteria of the soil, and many others, can in no way be called predatory organisms. Of course, there are animals which are as brutal and predatory as the war enthusiasts think human beings should be—but this is a different thing from calling this brutality a universal law of living nature. Fortunately the normal human being does not belong to this brutal type.

There is a wide quantitative difference in the development of instincts and of the power of inhibition in different human individuals, and these differences may be hereditary. Individuals with a strong homicidal mania, who just manage to suppress their paranoic tendencies, will welcome war since it removes for them the burden of constant inhibition, and unfortunately such poorly balanced individuals have rather too frequently been the leaders of governments. No human society can be expected to exist unless the necessity of suppressing or curbing the harmful and pathological instincts of individuals is recognized, and a nation is liable to pay a high price for the privilege of having a semipathological individual at the head of its government.

4. The war enthusiasts also derive from what they are pleased to call the "law of nature" the statement that "superior races" have the right of impressing their civilization upon "inferior races." The information concerning the relative value of races is furnished by a group of writers who call themselves "racial biologists." This "racial biology" is based on quotations from the erudite statements of theologians, philologists, historians, politicians, anthropologists, and also occasionally of biologists, especially of the nonexperimenting type. The method of standardizing the different races is consequently neither quantitative nor experimental, for, as the best known "race biologist," Houston Chamberlain, says, "there is something in the world besides compass and yard measure. Where the learned fails with his artificial construction, one single unbiased glance can illuminate the truth like a sunbeam." A few quotations from Chamberlain will show how this method of "sunbeams" is applied in special cases. Thus Chamberlain tries to prove that the Celtic Bretons in France are really Germanic.

These Celtic minds of former centuries, teeming with strength, are not merely free and not merely pious any more than the Breton seamen of today, but they are both free and pious and it is this very combination that expresses what is specifically Germanic, as we observe it from Charlemagne to Queen Louise.

And as a sop to biology, Chamberlain states:

Let us therefore not be in too great a hurry to assert that Germanicism does not

lie in blood; it does lie in it; not in the sense that this blood guarantees Germanic sentiment and capacity but that it makes these possible. This limitation is therefore a very clear one: as a rule that man is Germanic who is descended from Germanic ancestors.

It will not be necessary at a meeting of biologists to state that Mendelian characters are generally inherited singly and independently, and that we know nothing about the inheritance of piety and freedom, either separately or in Germanic linkage. The writer wishes also to apologize for being compelled to point out that it is not good biology to maintain that the oblique eyes of the Chinese or Japanese are an indication of an oblique character, or that in a hybrid the "bad" qualities of the parents are dominant over the "good" ones.

5. While the statements of the war enthusiasts will not be taken seriously by those familiar with the methods and results of experimental biology, the sad fact remains that this pseudobiology has had at least a share in the production of the tragedy which is being enacted in Europe. For wars are impossible unless the masses are aroused to a state of emotionalism and fanaticism, and the pseudobiology of literateurs and politicians may serve this purpose in the future as it has in the past. The government has at least begun to realize that it is its duty to protect the masses from the medical quack. Your speaker is of the opinion that the masses need equal protection from the irresponsible literateur or politician who makes it his business to spread the seed of fanaticism and emotionalism by a claim of knowledge of biology which he does not possess. The cure for this form of pernicious mischief is the spread of knowledge of the exact sciences which will put an end to the business of the pseudoscientist.

Since at present the making of war is left in the hands of the statesmen, it may be well to mention at least that the exact sciences have paved the way for the replacement of the present type of statesmanship by a new one; according to which statesmanship consists in the application of the results of the exact sciences to the improvement of the lot of humanity. This includes not only the technical but also the theoretical results of science, since these theoretical results will free the minds from all those forms of ignorance, superstition and fanaticism which are the culture medium of mob emotionalism. If we succeed in substituting for the present a new type of statesmen, who are familiar with and follow the development of the **exact**—i. e., the experimental and quantitative—sciences, and who are willing and capable of applying the results of exact science to the intellectual, moral, physical and economical uplift of the masses, we shall at least diminish the danger of war.—Jacob Loeb in Science.

The Rockefeller Institute for Medical Research, New York.

BOOK REVIEWS

A Helpful Book I Have Read Within the Last Twelve Months

A Mother's Ideals, by Andrea Hofer Proudfoot.—This is a kindergarten mother's conception of family life. She says, "This book is not a scholarly attempt, but is poured out of my everyday life with all its manifold duties and struggles, and I trust it may pour itself into the everyday lives of my mother-friends who need books much less than they need living words, help and inspiration."

The author quotes much from Frederich Froebel. He said, "The nursery was my university." I quote—"The spiritual bread is half the question of sustenance." "The same old-fashioned sweet mother-love and father-love must always be the one foundation upon which we can permanently build." "Are you adding your children to the world as added problems, or are you helping them into that liberation which shall bring liberation to others?" "A child ought to be considered a complete being during every period of life." "Hold your children in the reverent thought that they came to you from the hand of God."

"A misstatement always puzzles a normal child. It has to be taught untruths, it does not know them naturally; and it is a sorry fact that many parents unconsciously do this by their pretenses and hypocrisy." "What she (the fond observing mother) is studying is really a science—the science of babyhood and it is the most delightful science that the mind ever applied itself to."

A single paragraph often helps me to solve a day's problem.

Mrs. I. R. Detweiler,
Goshen, Ind.

Paul: A Servant of Jesus Christ, by F. B. Meyer.—The author of this book is one who is almost unsurpassed in his faculty of description and his power of exposition, especially along Biblical lines. It gives me pleasure to recommend this book which has been one of revelation and inspiration to me.

The author starts out with the biography of Paul, showing the unmerited grace of God bestowed upon him as he confesses "By the grace of God I am what I am." He continues thru the varied experiences of Paul's life very vividly with illustrations, and closes with brief histories of the work of Paul at the different places he had established churches.

Some of the thoughts that have especially impressed and been of help to me are the open doors or opportunities Paul took advantage of, and his heroic courage and zeal which he conspicuously manifests, when instead of taking an easier and a more direct route home, by way of his native city and the Cilician Gates, he dared to retrace his steps to each of the cities in which he had preached, confirming the souls of the disciples, exhorting them to continue in the faith, and that it is thru many tribulations we enter into the kingdom of God.

From the commencement to the close of Paul's life he was impelled by the master thought, that he had been redeemed to serve; saved that he might save others. And so it is well for us, if we can get away for a time from the bustle and rush of life, to stand beneath the Cross where Jesus died, realizing that every drop from His every wound appeals to our every pulse throb to spend or be spent for the cause that cost Him so dear.

B. Lehman Kraybill,
Mt. Joy, Pa.

Nelson on Infidelity, by Dr. David Nelson, M. D.—A number of years ago while going to a certain community where infidelity had been making marked progress, to engage in evangelistic meetings, a friend recommended the above book as being one of the best available on the subject, considering its scope and the matter treated.

The author having been a stalwart member among the unbelieving knows whereof he speaks and has drawn an array of facts from history, science, and observation that stand as indisputable evidence in substantiating the authenticity of the Word of God, as well as convicting testimony against the fallacies of infidelity. He very pertinently points out the two prime causes of unbelief, man's depravity and ignorance, and illuminates his position by illustrations and facts gleaned from observation and experience during the many years that he was among their number, as well as from the later days of activity in the Lord's service as minister and evangelist.

The First Cause, Man's Depravity.—The love of darkness rather than light, which has such a far-reaching influence on the life of the individual. It is man's depraved nature "that retards his labors in the search after truth, it aids in continuing his want of knowledge, it prevents his activity in search after facts which sustain the truth."

The Second Cause, Ignorance.—It is possible that a man may stand high in the scientific, professional, or literary world, and may even be well informed in all the evidences against the Bible, yet it is ignorance of all the facts in the case that causes him to take his position.

The Cure, First, Knowledge.—A calm, sober, impartial investigation of the Bible itself as well as an examination of books on Christian Evidences can result in but one conclusion, "This is the Book of God."

Second, The Experimental Evidence of Christianity.—Christianity offers no stronger and more conclusive evidence in its own behalf than the experience of those who have felt its power. Instance after instance is cited, showing the peculiar experience of the individual as well

as some definite operations of the spirit which, while common place to the unthinking, are to the thinking a world of evidence in behalf of the truth of the Word.

Altogether the perusal of this volume has meant much to me, and I believe that in this age when the power and influence of the unbelieving is certainly no less marked than it has been in some times past, the book might be generally read with profit.

Sanford, C. Yoder,
Kalona, Iowa.

The New Life in Christ Jesus, by C. I. Scofield.—This book has been a means of confirming my belief, and strengthening my faith in the new life which is in Christ Jesus. The author does not treat the subject at any great length but rather pointed, simple yet wonderful.

The chapter headings are as follows: The Inner Life, The Imparted Life, The Tragedy of the Inner Life, The Delivered Life, The Larger Christian Life, The Spirit-controlled Life, The Joyous Life, True Consecration, and Defilement and Cleansing.

The author takes Job as an example when he says, "I have heard thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself." As we know the experience of Job so we know the truth of this statement. Our faith may be a very real faith, tho a faith based wholly upon testimony, the hearing of the ear.

It was not what Job had done, it was what Job was. He had never judged self before God. But as a result of his experience he received a vision of God Himself which flooded his inner being, and brought the humbling, hateful vision of self. It is possible for us to have a similar experience. Let us get the vision of God, which will result in the utter collapse of self. We will then be led into a new and higher service, a doubled fruitfulness.

Christ imparts His life to us. It is His own life. "I am the vine, ye are the branches." Christian living is Christ living out His life in the terms of our personality, and under the conditions which environ us.

There is a struggle going on within. "When I would do good evil is present with me." But "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

And so the author goes on speaking of the new life as a delivered life, in which there is, not an overthrow of the believer's individuality, but the lifting of that individuality to the divine level of a passionate love of all that is lovely.

He speaks of it as a large life, circumstances cannot narrow it; as a Spirit-filled life; as a joyous life; as a consecrated life, the Lord is given full control. Our life having been consecrated need not be reconsecrated, but in case of defilement by sin it needs to be cleansed. This is done by bringing our sins one by one to God in confession, and then by faith, according to His promise, rest assured that He has blotted them out to be remembered against us no more. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

C. B. Shoemaker,
Scottdale, Pa.

SCHOOL NOTES

Goshen College

The Winter Term opened December 13 and closed March 16. Bro. J. J. Fisher gave the opening address on the subject, "When is an Education Practical?"

During the two weeks preceding Christmas Bro. J. E. Hartzler was called away from his duties at the College to conduct a Bible Normal in Illinois.

The students' religious organizations put forth efforts to do something suitable for the Christmas season in a way that the true Christmas spirit might be manifested. On December 16 the sisters gathered in the reading room and prepared small gifts which might be of some use to the poor children of our cities. These gifts were sent to the city missionaries for distribution.

The Student Gospel Team work was organized this year as usual for the holiday vacation. One team went to the Mennonite Mission, Lima, O., a second team worked with the congregation at Vestaburg, Mich., and a third team was located near South Bend, Ind. There were from four to six brethren on each of the teams. The primary aim in this work was to help others. This was done by visiting the people in their homes and places of employment, and by holding special evangelistic meetings every evening. The meetings consisted of sermons, short talks, children's exercises and singing. The evening services served as a climax to the day's work. Aside from the confessions and the religious revival of the membership in these places the results of this work are evident also in the institution itself. It makes the college more conscious of its duties to the cause of the Christian religion and its opportunities for service.

The Short Bible Term of six weeks opened on January 3. Bro. J. E. Hartzler gave courses in Christian Doctrine, Bro. J. S. Hartzler on The Life of Christ, Bro. I. W. Royer on the Pauline Epistles and Sunday School Normal work, Bro. I. R. Detweiler on the Sunday school lessons. A course in singing was given by Bro. A. S. Ebersole and the School of Agriculture opened one of its regular courses to the short term students. Aside from these courses there were a number of special lectures. Bro. and Sister J. N. Kaufman and Sister Mary Burkhard lectured on Missions and Sister Vesta Zook on Domestic Science.

Bro. Royer remained after the Short Bible Term to conduct the annual evangelistic meetings. These were held Feb. 2-12. Bro. Royer was assisted by the Personal Work Committee of the Young People's Christian Association and the local pastor, Bro. Detweiler. As usual there were daily meetings of the prayer groups and during the week special chapel addresses were given by various members of the faculty on some phase of the Christian life. The short testimonies from the audience in the evening meetings on such topics as what the Bible and Jesus Christ have meant to me, proved very helpful. Several confessions have resulted and the congregation has been helped by these services.

SCHOOL OF OPPORTUNITY

The new Denver school of opportunity is meeting with a decided success in filling the needs of people who wish to learn a trade or profession and who haven't the means to go to a college or university to get it. No matter what course of study a person desires the instructors plan to give it, from the teaching of the classics to learning how to run an automobile. If anyone has a new system of education he wishes to see in practice the school gives him the opportunity to try it out. The schedule of hours is elastic, conforming to the needs of the students. Over 500 day students are already enrolled and the night students number nearly 1,500. One of the best features of the system is that it gives persons who were denied educational privileges in their younger days or who willfully overlooked them a chance to redeem themselves and acquire a valuable trade.—Sel.

PRACTICAL EDUCATION GROWING POPULAR

A big revolution is taking place in our schools. Progressive educators are gradually doing away with many features of the old-fashioned systems of education, instituting such subjects as will aid young men and young women in following careers which tend toward answering the practical needs of the country today. A school said to be of an "entirely practical character" will be opened in connection with the teacher's college at Columbia university to which students between six and eighteen years of age will be admitted. Instead of devoting any of its time to Greek and Latin this school will teach the modern languages, as they are considered more useful. The "three R's" will be taught to the younger ones while the older boys and girls will spend a large part of their time studying the sciences. Such practical courses as the study of fuel problems and the management of heating plants are also being considered by many institutions of learning.—Sel.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

The Easter topic reminds us as Christians that there is more in the resurrection than human follies and fancies. May we deeply meditate on the things that the world skims over for their fleshly indulgence, and endeavor to become servants of the Lord who can give a reason for the hope that is in us with meekness and fear.

The social question is ever before us for solution. It is refreshing to watch Jesus in His conduct in society and to let Him be the ideal for our own.

Peter is a character that furnishes a rich field for thought. May every young person receive the impressions so vital to their success in life which the ups and downs of Peter's life furnish.

We begin one of the lessons on prayer provided in the topics of this year. We hope that all will center their attention to this subject so vital to the spiritual breath of the Christian.

Another Consecration topic on the "Talents" will furnish all something for personal application.

May God have all the glory in our meetings. May they be regarded as God's opportunity to be used as the servants did their talents for gain.

THE MEANING OF THE RESURRECTION.—I Cor. 15:50-58

Topic for April 8

MOTTO

"In Christ shall all be made alive."

THE STUDY HOUR

I. The Topic.—The Christian world has set apart a day each year in memory of the resurrection of Jesus Christ. The present topic has been chosen because of this, for the edification of our young people who are to have a meeting on this day. There is no command in the New Testament that a time like Easter is to be observed. There has been much abuse of the time set apart for such observance. Heathen customs have been handed down thru various means until today the time is often spent without much regard to what the doctrine is that ought to be treasured. Really, it might be better if we would teach the doctrine of the resurrection as occasion demands without a day invented for the purpose. But as Paul wrote concerning the preaching of Christ thru contention, so the wise Christian worker is glad that Christ is heralded even if it comes about thru the insincere work of the enemy of the Cross. We will therefore not sanction the worldliness of Easter feasts, and endless display of dress and flowers and formalities and idolatries. Let us rather point the ignorant rabble with intelligent words to the fact that our Savior has risen from the dead, and that it means for us all a resurrection that some day will mean everlasting life and glory, or shame and everlasting contempt. May we so live and believe that the glorious inheritance shall be ours.

II. The Text, I Cor. 15:50-58.—Here we have the glory of the redeemed ones shown forth. Earthly bodies of flesh and blood cannot inherit the kingdom of God. There is to be a great change wrought. Death which comes to this body will be brought to nought for the saints by a triumphant resurrection.

III. Outline Study.—

1. Death is a power.—
   a. Because of sin.—Rom. 5:12.
   b. Because of the author of sin.—Heb. 2:14, 15.
   c. Because of the unchangeable decree of God.—Heb. 9:27.
2. Christ came to break the power of death.—
   a. By atoning for sin.—I Jno. 2:2; 4:10.
   b. By destroying the works of the devil.—I Jno. 3:8.
   c. By overcoming death.—Rom. 1:4; Rev. 1:18.
3. Our dead bodies shall be quickened.—Matt. 27:52; Jno. 5:21; Rom. 8:11.
4. Both righteous and wicked will rise.—Dan. 12:2; Jno. 5:28, 29.
5. The righteous shall be glorified.—Phil. 3:21; I Jno. 3:2; Rom. 8:17.
6. The wicked shall be cast into torment.—Rev. 20:12-15.

PERSONAL THOUGHT

How miserable life would be without the hope of a resurrection! How the thought of resurrection glory forearms us for the hardships and sorrows of earth!

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Resurrection.**
2. The Story of Jesus Rising from the Dead.

For Young People—

1. The Need of a Resurrection Hope.
2. The Resurrection Power.
3. Prospects that are Before Us in the Resurrected State.

For Older People—

1. Importance of the Doctrine of the Resurrection.
2. What the Resurrection Means to the Wicked.
3. The Evidence of the Resurrection of Jesus.

SEED THOUGHTS

The resurrection morning is a true sunrising, the inbursting of a cloudless sky on all the righteous dead. They awake transfigured at their Maker's call, with the fashion of their countenance altered and shining like His own.—Horace Bushnell.

The resurrection state is the culmination of glorified humanity; is the change of the earthly for the heavenly; is the putting off of flesh and blood and the putting on of the spiritual body. The body of the resurrection is the body with which the spirit is clothed for its celestial life.—R. S. Foster.

JESUS IN SOCIAL LIFE—(Junior).—Jno. 2:1-12; Luke 5:27-32; 7:36-50; 10:38-42

Topic for April 15

MOTTO

"To seek and to save that which was lost."

THE STUDY HOUR

I. The Topic.—Jesus is our example in every department of life in which He moved. We find that Jesus mingled in the society of people in many ways. In every lawful assembly where there was anything carried on that had the divine approval, Jesus often was found there sanctifying it with His presence and teaching. There is danger that our modern students of the Bible try to imagine the conduct of Jesus in the places He honored with His presence after the pattern of modern practices. But a good sample of His conduct at every place may be gathered from the words He spoke and the miracles which He performed. Never have we any record of foolishness. All His speech is seasoned with grace that ministers to the hearer making them better for the hearing. Jesus accepted the hospitality of people on many occasions. Thus He approved of the spirit of hospitality, and gave teaching that would enable us to engage in it with proper motives. He even accepted the hospitality of individuals which the public opinion of the people disapproved. But His motives and conduct on such occasions prove the worthiness of His action. He was found rebuking the spirit of certain individuals at the places where He visited. In every way does He clear Himself of becoming partaker of evils of the times.

II. The Text, (1) **Jno. 2:1-12.**—Here Jesus attended a wedding. There were many guests present. Perhaps more than the host had expected. Jesus was invited with His disciples. The guest is embarrassed in the fact that the common drink at meals is not sufficient to set before the guests. There is no ground to suppose that this was fermented wine. Jesus helps out the occasion by a miracle showing forth His divine power and relieving the host of an embarrassing situation.

(2) **Luke 5:27-32.**—Levi, after the call to follow Jesus, made a great feast in his house. Doubtless the motive of this feast was on purpose to bring his unsaved friends together and to have Jesus present to be a help to them, as He had been to Levi. Jesus is criticised for eating with sinners, but He justifies the

act in the motive which prompted the coming together.

(3) **Luke 7:36-50.**—Here Jesus accepted the hospitality of one who was rather critical and not over courteous to his guest. The conversation in this place shows that it was made an occasion of general edification.

(4) **Luke 10:38-42.**—Here Martha received Jesus as a guest. He has opportunity to throw caution on the matter of over anxiety in serving to the neglect of making our visits a means of edification to all.

III. Outline Study.—

1. Christ's table talks.
   a. At the Pharisee's house.—Luke 14: 1-24.
   b. At Bethany.—Matt. 26:6-13.
   c. Concerning unwashed hands. — Mark 7:1-23.
2. Motives for association.
   a. Zaccheus.—Luke 19:7-10.
   b. Publicans.—Luke 15.
   c. The poor.—Luke 14:13, 14.
   d. The sorrowing.—Luke 7:11-16.

PERSONAL THOUGHT

May my life be so filled with the Spirit of my Master that my association with others will always be helpful.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Jesu.**
2. How Jesus Wants us to Behave in Company.

For Young People—

1. Good Cheer Without Foolishness.
2. Helpful Gatherings.
3. Motives in Our Association with Others.

For Older People—

1. The Spirit of Christ in Association.
2. Evils of Wrong Motives in Social Life.

PETER.—Matt. 16:13-17:8

Topic for April 22

MOTTO

"Thou art Peter."

THE STUDY HOUR

I. The Character of Peter.—There are two names that belong to the person whom we now know at Peter. He is first known by his name given by his parents, Simon the Son of Jona. This name represents him in his natural state without the inspiration of the Holy Spirit. This name, **Peter,** was given him of Jesus when he confessed that Jesus is the Christ the Son of the living God. Soon after this, Peter is called Satan by our Savior, when he heeds the suggestion of the spirit of the world of which Satan is prince.

After the denial, on the night of Jesus' betrayal, Peter for the time being was recognized as the son of Jona because the flesh prevailed in causing Peter to fear to confess Jesus. Jesus calls him Simon Son of Jona after the resurrection the third time as a reminder, no doubt, that Peter had denied Him three times. As an apostle he is always recognized as Peter. It is in this that we think of him most. He is used in this capacity to handle the keys of the kingdom of heaven for both Jews and Gentiles. He writes two epistles which reveal a very deep drinking at the fountain of spiritual truth. Peter as a character all thru gives us a lesson of value for our own lives. We need to know that Simon son of Jona is like ourselves as revealed in Rom. 7:18. And need to get acquainted with the heavenly truth which was revealed to Peter so that we no longer trust in the flesh, but like he, we shall become a part of the rock, or Peter.

II. Matt. 16:13-17:8.—This passage gives us a glimpse into the two sides of Peter's life. The first great confession places him in recognition as a stone in the great building of God. Then as the flesh prevails in the rebuke of Christ because He foretells the path of suffering, he sinks down to the lowest name as the enemy of Christ. Here Christ teaches him that the life of heavenly gain comes by earthly loss. Soon after this Peter with John behold Jesus in transfiguration. This places Peter among the inner circle of witnesses to Christ's glory.

III. Outline Study.

1. Things to note in Peter's life.
   a. From the common walks of life.—Matt. 4:18; Acts 4:13.
   b. Naturally bold and forward.—Matt. 16:16; 16:22; 17:4; 26:35.
   c. Emboldened to spiritual courage by the Spirit.—Acts 2:36; 4:10-12; 5:29.
   d. A moral coward naturally.—Mark 14:66-70; Gal. 2:11-14.
   e. Honest and penitent.—Mark 14:72.
   f. The sympathetic apostle.—Acts 9: 32-34; 36:42.
   g. A Spirit inspired writer.—II Pet. 3:1, 2.

PERSONAL THOUGHT

May we learn from the experience and overcoming life of Peter how frail we are and how we may find victory.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Peter.**
2. How Peter got Acquainted with Jesus.

For Older People.—

1. Simon the Son of Jona.
2. "Thou art Peter."
3. How We May Become a Peter.

For Older People—

1. Peter Blamed as an Apostle.
2. Peter, the Feeder of the Master's Sheep.

PRAYER—HOW?—Luke 11:1-13

Topic for April 29

MOTTO

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

THE STUDY HOUR

I. Learning to Pray.—From the first consciousness of the all-seeing, all-knowing everywhere present God, and the knowledge of our human limits, there is a sense that comes to the heart that we must somehow come in touch with God by prayer. We remember the first childhood prayers. How full of gladness that we could say a prayer that the invisible God would hear; yet we know that these prayers were learned from memory and recited with a small degree of understanding. As the years rolled by there came a sense of need that could frame its own petition and ask for the help that God alone could supply. Sin came in to mar the faith and blur the knowledge, yet the sense of the great God was never obliterated. Finally a consciousness of the need of a Savior dawned and prayer took on a new power because in Him we receive forgiveness and an approach to the throne of grace.

But there is still much to learn about how to pray. As years roll on and we are led into new paths of experience with God and His Word and work, we realize that there is need of coming to Him very definitely and consciously in many things. Our Savior was the perfect example of how to pray. The disciples had watched Him, and listened to Him till their heart hungered to know what and how they might pray. Jesus tenderly leads them by saying words that are fitting, and illustrates their meaning and spirit by various illustrations and exhortations. In this Prayer we have the model, that if pondered, will lead us into fuller understanding of all the elements of prayer that sinful helpless erring men and women need.

II. The Text, Luke 11:1-13.—"Teach us to pray," was their request. We note that the first sentence calls attention to the Heavenly Father, and the worthiness of His name. Then the great end of God's work is that the kingdom come and His will be done. This should be in the prayerlife of all those who call upon Him. Then for our personal needs both temporally and spiritually. Especially should we remember our sinfulness in the sight of the Lord, and seek forgiveness, remembering that our relation to others is involved in it. Then Christ comments on prayer in general showing that there should be importunity, as well as that humility which recognizes the Giver sufficiently to ask for the gifts we need.

III. Outline Study.—

1. To Whom.—
   a. Our Father in Heaven.—Psa. 102: 25-27; 103:13; Dan. 5:23; II Cor. 6:17, 18.
   b. Excellent in name.—Psa. 8; 111:9.
2. By Whom.—
   a. Jesus blood.—Heb. 10:19-22.
   b. Our high priest.—Heb. 4:14-16.
   c. Jesus' name.—Jno. 14:13, 14.
   d. In the Holy Ghost.—Jude 20.
3. For what.—
   a. For more of God's will among men.—Matt. 6:10; I Tim. 2:1, 2.
   b. For temporal needs.—Matt. 6:11; Phil. 4:19.
   c. For forgiveness of sin.—Isa. 55:6, 7.
   d. For leading.—Matt. 6:13; Psa. 139: 23, 24.

PERSONAL THOUGHT

Teach me to pray. Often do we not know how to pray as we ought. But then the Holy Spirit maketh intercession for the saints according to the will of God. May we always have Him as our helper. (Rom. 8:26).

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Ask.**
2. Talking to the Great and Loving God.

For Young People—

1. Realizing the Presence of the Heavenly Father.
2. The Right Spirit of Prayer.
3. The Object of Prayer.
4. Hindrances to Prayer.

For Older People—

1. What May We Bring Before God?
2. Encouragements to Prayer.

CONSECRATION OF OUR TALENTS
Matt. 25:14-40

Topic for May 6

MOTTO

"Traded . . . . gained."

THE STUDY HOUR

I. **The Topic.**—The term **"talent"** as it is commonly used in the religious sense refers to men's gifts, or what God has given them in the way of natural ability and opportunity in life. We should spend some time in careful study of the parable of our text in order to gain a clear view of the way the Lord made the application. One point we notice is that the talents were given to each servant "according to his several ability." It seems, therefore, that it is more harmonious to consider the **talent** as something aside from the natural powers and capacities of the individual. It must be the things which God gives into the hands of the individual as he may previously have had abilities. It is the responsibilities that come to each one in life to do something for the cause of the Lord and His kingdom. It may be the instrument of money and property. It may be the entrustment of certain offices in the church, home, or community. If God has endowed you with means it is your duty to invest them in His service for the profit of the cause. If you are qualified to trade with it, you are duty bound to give it into the hands of the exchangers that it may make the gain for which it was placed into the servant's hands. If you have ability as a worker, and God has called you to that office and gives you influence over certain ones, it is your duty to improve that gift or office to the glory of God to the best of your ability. Woe to you if you stand as a block in the way of the increase by simply holding office which you will not improve so as to bring gain to the Master. If you will not invest this gift, then turn it over to the exchangers that the office may yield its increase.

Many think that they have not been given the means or place equal to their capacity to work, and therefore ignore the (supposedly) small office with which the Lord has entrusted them. If such would give themselves to the improvement of the little in their hands, they soon would find large increase, so that either their office would be enlarged, or they would find their talent rightly apportioned.

To consecrate our talent, is to so exercise our ability upon the things of life entrusted to us that God may get the largest returns. The financier, the preacher, the Sunday school teacher, the different workers in the Church, the mother, the father, the neighbor, the friend, should consecrate their opportunity in life as one that must give account and willingly labor for the glory of God. In due time the reward will come to all the faithful whether the gain be five or two. (Compare the text—(Matt. 25:14-30.)

II. **Outline Study.—**
1. The consecrated talent of money.—Luke 16:9, 10; I Tim. 6:17-19.
2. The consecrated talent of office.—II Tim. 1:6; I Tim. 4:14-16; Eph. 4:11-16).
3. The consecrated talent of parenthood.—Eph. 6:4; Deut. 6:6, 7.
4. The consecrated talent of Church brotherhood.—Heb. 10:24, 25.
5. The consecrated talent of opportunity.—Gal. 6:10.
6. The consecrated talent of a neighbor.—Luke 10:25-37; Rom. 15:2.

PERSONAL THOUGHT

May we gladly use the talent of opportunity placed in our hand. May we seek heavenly wisdom and blessing that it may be of great profit to our Master, that we may not be reproached for idleness in the day of reckoning.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Gain.**
2. Using My Chance to Serve the Lord.

For Young People—
1. Talents and How to Use Them.
2. Buried Talents.
3. "Ability" and "Talents."

For Older People—
1. The Meaning of the Parable of the Talents.
2. The Day of Reckoning.
3. True Consecration.

THE WORKERS' COLUMN
(Continued from page 112)

4. There will be a special manifestation of the sons of God.—v. 19.
5. Believers hope in the deliverance from the bondage of corruption into the glorious liberty of the sons of God.—vv. 20, 21.
6. They wait for the adoption—the redemption of their bodies.—v. 23. (Not redemption **from,** but, "redemption **of** our bodies.")
7. They trust in Christ for the fulfillment of their hopes.—vv. 28-39.

BRINGING JESUS INTO THE HOME
Acts 10:24-48

April 15

I. **Those Who Need Him.**
1. The man who had prayed and had given alms.—v. 24. (The best men need Christ as much as do the worst ones.)
2. All men need Christ—kinsmen and near friends.—v. 24.
3. The Christian home will bring Christ to all of its guests.

II. **Those Who Bring Christ to the Home.**
1. They are men like other men.—vv. 25, 26.
2. They bring a message that all may receive.—v. 27.
3. They may bring Christ into any and every home, for Christ is no respecter of persons.—v. 28.

III. **Christ Desires to Come Into the Home.**
1. He comes to the individual in the Spirit.—vv. 30-33.
2. He shows what the home is lacking without him.—vv. 30-33.
3. He points to His witnesses as aids to introduce Him into the home. —vv. 30-33.

IV. **The Character of Christ Who Comes In.**
1. He brings peace with God.—vv. 34-36.
2. He does good to all.—vv. 37, 38.
3. He was crucified for our sins.—v. 39.
4. He was raised from the dead.—vv. 40, 41.

V. **The Blessing of the Home.**
1. The presence and comfort of the Holy Spirit.—v. 44.
2. Fellowship with all Christians.—vv. 45, 46.
3. Obedience to the Word of God.—v. 47.
4. Love for the Word and for the people of God.—v. 48.

PETER

April 22

I. **His Revelation.—Matt. 16:13-16.**
1. What it was.—Christ is the Son of God.
2. The source of it
   a. It was not from flesh and blood.
   b. It was revealed from the Father in heaven.
3. It was recognized and acknowledged by Christ.

II. **His Commendation.—Matt. 16:18, 19.**
1. His new name—a piece of Rock.
2. His confession to be the "Rock" upon which the Church is built.
3. The source of his wisdom to be the authority of the Church.

III. **His Ostentation.—Matt. 16:21, 22.**
1. He took it upon himself to rebuke the Lord.
2. He presumed to deny what the Lord had said would come to pass.

IV. **His Degradation.—Matt. 16:23.**
1. He was rebuked by the Lord.
2. He was likened unto Satan.
3. He savored not of God, as previously.
4. He savored of the things of men.

V. **His Elevation.—Matt. 17:1-9.**
1. Chosen as one of the three to be a special witness for the Lord.
2. Beholding the one manifestation of the heavenly glory of Christ.

VI. **His Humiliation.—Matt. 26:31-75.**
1. He professed exceptional faithfulness to the Lord.—vv. 31-35.
2. He failed, with shame, to confess Christ.—vv. 57-75.

VII. **His Restoration.—Jno. 1:15-22.**
1. He remained true in his love to Christ.
2. He confessed his love three times.
3. He was entrusted with the work of Christ.

THE LORD'S PRAYER.—Jno. 17

April 29

A comparison between the model given by Jesus and His own prayer in which the same elements are found, and in which the fulfilment of the conditions or the model prayer is noted.

I. **Our Father which art in heaven.**
1. Jesus lifted up His eyes to heaven.—v. 1.
2. He called God, "Father."—v. 1.
3. He called Himself, "Thy Son."—v. 1.

II. **Hallowed be thy name.**
1. The glory of the Father sought. by,
   a. The glory of Christ in the hour of his trial.—v. 1.
   b. The power of the Son to give eternal life.—v. 2.
   c. Making the knowledge of God and Christ the power of eternal life.—v. 3.

III. **Thy kingdom come, Thy will be done—in heaven—in earth.**
1. The kingdom of heaven which Christ declared to be at hand was established by the completing of the work which God gave to Christ.—v. 4.
2. The glory of the kingdom shall be revealed in the eternal glory of Christ.—v. 5.
3. The will of the kingdom done by those who in this world keep the

(Concluded on page 126)

THE SUNDAY SCHOOL

THE WORK OF THE LESSON COMMITTEE

"Who selects our Sunday school lessons for each year?" How are they selected?" etc. These are questions that have come to the minds of perhaps all Sunday school workers, The accompanying article, written by the Secretary of the Lesson Committee, Dr. Ira Price, answers the above, and a number of other questions on this subject. We reproduce this article here for the information of our readers. This was the plan under which the Committee worked five years ago. It is possible that since then some slight modifications have been authorized, but the general principles evidently are still the same.—Editor.

I. Requirements of the Lesson Committee.

The International Sunday School Lesson Committee—the American Section—is the creature of the International Sunday School Association. As such, its activities are restricted within certain limitations laid down by its creator. Since the appointment of the first Lesson Committee, in 1872, these restrictions have been modified in several respects to answer to the requirements of the growth of the Sunday-school idea.

A. The limitations within which the Lesson Committee does its work on the **Uniform Series** of Lessons are:

1. The requirement, since 1893, to select such series of Lessons as will cover the Old and New Testaments in six years —from 1872 to 1893 there was a seven-year cycle. In other words, the Lesson Committee must cover what to it seems best of the whole 1189 chapters of the Bible in 288 Lessons.

2. In each year's Lessons there must be four Temperance Lessons; if not found in regular order in the series under selection, they must be provided from some other source. Subtracting these twenty-four Temperance Lessons of the six years from the total Lessons, not counting Reviews, of that period, leaves two hundred and sixty-four Sundays in which the Lesson Committee is expected to cover the whole Bible in its selections.

3. There are certain traditional limitations, which are followed, though it may be within the power of the Lesson Committee to modify them slightly as occasion demands. These traditional specifications are that each series of Lessons as prepared by the Lesson Committee should consist:

(a) Of the use of the Old and New Testaments alternating in longer or shorter periods; and, during the six years, in the proportion of five to seven respectively, that is, two and one-half years to the Old Testament, and three and one-half years to the New Testament. In other words, the requirements are that we cover the Old Testament in 120 Lessons and the New Testament in 168 Lessons.

(b) Of the breaking of each series into the quarter system (of periods of three months), with the Review on the twelfth Sunday, though this may be modified by the action of the London Conference of 1907, which allows the inserting of the Review at any natural break in the course of the study, rather than unnaturally and arbitrarily at the end of a quarter.

(c) Of the following items to each Lesson selected, viz.: the title; the portion of Scripture to be read; that to be studied as the Lesson proper; and that to be printed in the Lesson helps, if the whole Lesson is too long; memory verses; and the Golden Text.

B. On the preparation of **Graded Lessons** for the Sunday school, the Lesson Committee has the authority of the Louisville Convention, "to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday school which desires it, whether in whole or in part." Acting on this authorization, the Lesson Committee is free to follow its own method of work in the first production, the gathering of criticisms, and the final issuance, of these Graded Courses. The Lesson Committee, however, assumes the same responsibility for the Graded Lessons as it does for the Uniform Series.

These are the external and imposed limitations under which the Lesson Committee does its work. Of the personal and individual limitations, it does not behoove the writer to speak. It is not within the province or purpose of this paper to pronounce judgment on these restrictions, but rather to indicate, under these provisions, what are the aims and methods of the Lesson Committee.

II. Aims of the Lesson Committee.

The members of the Lesson Committee, on accepting their appointment, virtually agreed to work in its harness. Though sometimes, at first, there was a little abrasion under the collar, and the reins were drawn up rather taut, the team soon learned to pull together, without the balking of any one of them.

1. The first aim of the Lesson Committee is to do its work within its limitations specified above, to be solicitous for the efficiency of the great work of the Sunday school, to be faithful servants of the International Sunday School Association, and of the Kingdom of our Lord and Savior Jesus Christ.

2. To keep before it the supreme purpose of the best Sunday school: (1) to lead its pupils to Christ; and (2) to build them up in Christian character.

3. To recognize, in the selection of Lessons, the established principles of psychology and pedagogy, as pertaining to the age for which the work is laid out. These principles have been rapidly developed within a few years, and are now being recognized in the Graded Lessons already published. We have already issued, in full, the first three grades; three of the Intermediate; and two of the Senior, fourteen in all. The full quota of grades as already made out is: (1) Beginners' (ages 4-5); (2) Primary (ages 6-8); (3) Junior (ages 9-12); (4) Intermediate (ages 13-16); (5) Senior (ages 17-19); (6) Advanced (ages 20+). The ideal gradation of a Sunday school's Lessons requires for its successful operation, ideal conditions. The reception accorded the Lessons already issued indicates that the application of the idea of a fully graded course in our present conditions is attended with some serious difficulties.

4. To include within any series of Lessons in the upper grades, that is, within the Uniform (and Advanced) Courses, as connected and complete a study of the text as possible, thus answering the so-called "hop, skip, and jump" objection. Lesson writers and students will notice that within the province of the Seventh Lesson Committee, and its work, being Lessons 1912-1917, larger portions have been assigned for reading than ever before, thus requiring a fuller knowledge of the context of each Lesson. Nevertheless, it must be recognized that only some portions of the Old Testament can be thus taken up. One hundred and twenty Lessons cannot cover the whole narrative of either Testament, much less that of the Old. We are forced by our very limita-

tions to leave out large sections of the Old Testament that would yield rich material for some grades of the school. The issuance of Advanced Courses for the use of those of the adult age, and of those of more mature knowledge of the Bible, allows the possibility and the feasibility of covering those portions of the Bible, and those themes that have been barely touched in the Uniform six-year cycle of Lessons. The present aim of the Committee for Advanced Courses is to treat some definite, specific portion of the Old Testament or New Testament in a more comprehensive and thorough manner than it is possible to do in the Uniform Series.

5. To recognize, so far as established, the best results of modern biblical criticism. In the New Testament, the Synoptics are treated separately from the Gospel of John. In the Old Testament, recognition is given the discoveries made in the field of biblical lands and their effect in emphasizing the significance of the prophetic words, and the historical narratives that are so full of Oriental life and customs.

While the Committee belongs to no school of biblical criticism, it is thoroughly alive to the best thought of the day on biblical themes, and aims to take advantage of every advance established for the understanding of the Bible. Oriental and biblical archeology is practically a new science and it behooves the Committee to advance with caution and conservatism, that no mistake be made. Besides, the Sunday-school world embraces people of all shades of biblical thought, who must be led by careful, conservatively progressive thinking.

6. To make the whole sweep and swing of the Lessons, from Genesis to Revelation, as practicable as possible; to make them contributory to the upbuilding of the Christian life, the expansion of the field of Christian service, and the perfection of character.

7. To study and observe carefully the development and expansion of the Sunday-school idea throughout the length and breadth of this and other lands, so as to be able intelligently to reap the benefits of such study, if possible, in the selection of Lessons; or, if not in that way, to recommend improvements and advances to the proper authorities for approval and adoption. The Lesson Committee, from practical experience with the use of the Lessons in Sunday school, and from their observation of their use by others, are in a position to speak authoritatively on the results directly attributable to them. Large help is also given the Committee by Sunday-school workers who frankly and freely contribute their opinions and advice in improving the Lessons. All these are welcome, and often valuable service is thus rendered the Committee by their thoughtfulness.

III. Methods of the Lesson Committee.

In other words, how does the Lesson Committee do its work? How does it turn out the finished product—the Lesson ready for the lesson-writers?

A. 1. The sixteen members of the Lesson Committee on this side of the sea—The American Section — are organized, with a Chairman and Secretary. The first item of business of a new committee is the blocking out of a cycle of Lessons for the ensuing six years. Take, as an example, the Committee in 1908: By an agreement of the London Conference of 1907, the British section of the Committee had reported, through its representatives, to the Sixth Lesson Committee, a scheme for the next six-year cycle. Their plan, after thorough discussion, with some modifications was adopted and became the action of the Seventh Lesson Committee. The blocking out of the Lessons for 1912, according to another agreement of the same Conference, was referred to the British Section. Our Committee appointed a special Subcommittee of five members on Graded Lessons, and another of three members on Old Testament Lessons, another of three on New Testament Lessons, another of three on Daily Bible Readings, another on Temperance.

2. These committees usually meet in the interim between the annual meetings, at some city convenient to the several members of the subcommittee and prepare the first draft of the Lessons committed to their charge. Their work consists, in that of the Uniform Series, in blocking out (a) the titles, (b) the Scripture lessons to be read, studied, and printed respectively, (c) the memory verses, and (d) the Golden Text. The preparation of this first outline usually consumes two or three days of close, continuous work.

3. At the annual and semiannual meetings of the whole Lesson Committee, the Subcommittee, whose series of Lessons comes next in order, nearly three years in advance of its use, presents its report. Each item of the report is taken up and carefully scrutinized by every member of the Committee. There is no false modesty or reticence about picking out and throwing out the items of lesser value. In fact, sometimes the scheme is positively reconstructed. This is the crucible into which some of the critics of the Lessons, who think they could construct a model scheme, would gradually but surely see their self-assurance vanish into thin air. This statement is based on experience and observation covering nearly ten years.

4. The results of this first revision are printed and sent in proof form to the British Section of the Committee, to the lesson-writers and editors, and to practical Sunday-school workers throughout the Sunday-school world. They are asked carefully to study and criticise it, and to forward their criticisms to the Secretary before a specified date. This is the place where every prominent Sunday-school worker has an opportunity to help make the Lesson scheme what it should be. If it is not, he is in part to blame.

5. At the next annual meeting of the Lesson Committee, the Secretary comes in with the criticism and suggestions on the first revision which had been distributed in proof form to the Sunday-school world. He has these so classified that they can be considered without any delay. Again, each item is carefully scrutinized, with suggestions for change and improvement. If there is good reason for changing the first revision, the matter is put to a vote, and the majority rules. This is another phase of the Committee's work where individual opinion must often bow to that of the remainder of the Committee or of the majority. At some of these second revisions, nearly one-third of the items are changed, and always on good grounds at that.

6. The conclusion of the second revision completes the Lesson Committee's work on the year's work of the Uniform Lessons for eighteen or twenty months in advance of the time when it is to be used. This second and final revision the Secretary causes to be printed, and distributes to lesson-writers and editors as the basis for their work. The Lesson Committee adds neither note nor comment, but thus presents to the public the results of its work plus all the valuable suggestions and criticisms received from Sunday-school experts all over the world.

B. 1. The work of preparing and of issuing the Graded Lessons has followed somewhat another line of procedure, though their final adoption lies with the entire Lesson Committee.

2. The expansion of the duties of the Lesson Committee, within the last four years, to the preparation of a thoroughly Graded Lesson scheme, not instead of, but in addition to that of the Uniform Series, has led it to adopt the policy of seeking the aid of specialists in particular departments of Sunday-school instruction.

3. With this end in view, the Subcommittee on Graded Lessons has been exceedingly fortunate in seeking and enlisting the co-operation of nearly a score of leading Elementary and Graded Lesson workers in the Eastern and Middle States, who have turned over to the Committee outlines which they prepared and tested by actual use in Sunday schools.

4. These outlines were carefully considered, both as to the principles on which they were based and the methods by which they were wrought out. In fact, the Chairman of the Subcommittee on Graded Lessons has been present at several sessions of these Graded Lesson workers in the construction of the courses for the last two years. The results of this work, the material for the several courses, have been put in type and sent out to about one hundred Sunday-schools and pedagogical specialists in all parts of the United States and Canada, for their examination and criticism.

5. The numerous replies in response to the requests for criticism are given most

(Continued on page 127)

CURRENT EVENTS

Russian Monarchy Overthrown.—The principal feature in the newspapers of March 16 was the announcement of the abdication of the Czar of Russia. For some time, despite the rigid censorship, rumors reached the outside world that internal affairs in Russia were in a critical condition, but the announcement of the overthrow of the government came as a surprise. The Duma, the representative legislative body of Russia, had been asking for certain internal reforms for the benefit of the people, and also severely critisized the government in its conduct of the war. It was claimed that the government did not support the armies in the field as it should by supplying them with the necessary equipment, arms and munitions. The differences became so acute that the Czar finally dismissed the Duma and surrounded himself with some of the most reactionary leaders, who stood opposed to giving the people any voice in the government. The day after the Duma was dissolved it met secretly and sent an ultimatum to the Czar who was at the front that he could either abdicate the throne or be deposed, that the hour of liberty for Russia had struck. On the 10th and 11th of March considerable fighting was done in Petrograd in which a number were slain. Regiment after regiment of government troops refused to support the government and went over to the revolutionists, and the leaders of the Duma soon had complete control of the government, and imprisoned many of the former government officials, and slew several of them. The Czar returned from the front too late, and at once abdicated the throne. The new government is now in the hands of a committee until an election can be held. It is reported that if the army is favorable a republic will be established. The entire army and navy is said to be supporting the new government, and that thruout the empire the change in affairs is welcomed. Whatever the ultimate result will be it is certain that Russia will never again accept the rule of an absolute monarch, but will insist on a representative form of government. The new government is pledged to prosecute the present war to a successful end. The Czar and his advisors are alleged to have been favorable to making a separate peace with Germany, which is said to be one of the causes for the present uprising. Thousands of political prisoners have been released. This is the last stronghold of absolute monarchism to fall. The time is evidently past when a nation will submit to the autocratic rule of one man. Men are demanding a voice in their government. One result of this war no doubt will be that nations generally will become more democratic in government.

China.—China is waking up. Remarkable political and mental changes are taking place there, especially so since President Li has come into power. Recently the President attended the graduating exercises at the Military Academy when one thousand young men completed their military training. The Academy is one hundred miles from the capital and the President made the round trip and attended the exercises between the hours of 9 A. M. and 4 P. M. It is not long ago that such a trip would have been considered impossible in China. Then also the President "calmly walks in and out of his palace, drives along streets in his motor, brushes thru crowds at railway stations, makes popular addresses to a crowd of lads, and all the time is doing what everybody thinks natural and proper." All this is an evidence of "a revolution of thought in the mind of China, a revolution of which the possibilities are equally endless and encouraging."

After March 31, 1917, the opium curse must cease absolutely. Last year the Government sent circulars to all the provinces requesting: (1) That all the opium plantations be swept away in the three months from September to November; (2) that trading in opium had to be entirely stopped between December, 1916, and March, 1917; (3) that the smoking of opium is to cease in a period of three months from March to June, 1917. This action of the Government seems to be received with popular favor, and thruout the land there are frequent bonfires of opium and instruments for smoking it. The Shanghai Opium Combine, one of the great distributors of opium, bitterly opposed the efforts of the Government to end the traffic. "To their bribe of $16,000,000 for the privilege of extension, to their threat of withholding their extra duty of $1,750 per case, the Chinese Government turned a deaf ear." The Combine must cease selling the drug March 31, 1917. On March 14 China severed diplomatic relations with Germany, took possession of all German ships in Shanghai, about six in number, placed their crews on shore under guard and placed armed guards on the vessels. The action was expected for some time as the feeling against Germany was strong, not only because a number of Chinese lost their lives thru the German submarines, but also because of the attitude of Germany during the Boxer uprising. This action may be considered by Germany as an act of war, as in the case of Portugal. It is thought that China may seize all German property in China, which is extensive.

Russian Poland.—If Germany expected to enlist a large Polish army to come to her assistance when she granted autonomy to Russian Poland, her expectations are evidently doomed to disappointment. Officers from the Austrian Polish legion and from the Polish troops of the German army have been taken to Poland to instruct and drill the new recruits. But reports state that thus far only several hundred volunteers have presesnted themselves. The Poles are not very enthusiastic in their support of the civil organization as they are uncertain of the outcome of the war. Some of the leading Polish politicians refuse to participate in the government because they believe that according to the laws of nations the Poles are still Russian subjects and cannot participate in the government set up by Germany until they have been absolved under the peace settlement from their obligations to Russia. Then, also, many Poles hesitate to take part in the government or to enlist in the army because they are afraid of punishment that might be meted out to them if Germany should be defeated. Large numbers of Polish workmen have emigrated to Germany to work in the munition factories and on the farms, hoping thus to escape being forced into the army.

Citizenship for Porto Ricans.—Congress passed a bill granting the residents of Porto Rico the privileges of citizens of the United States. The bill provides for all residents of the island to become citizens of the United States if they desire. The Governor is to be appointed by the President of the United States. The legislative power is to be vested in a legislature elected by the people, with a Senate of nineteen members, and a house of representatives of thirty-nine members, the members of both bodies holding office for four years. The Legislature would elect a commissioner to the United States, and all its laws would be subject to the approval of Congress, the President also having the veto power. For the first general election voters shall be recognized under the present laws, and thereafter they shall be citizens of the United States, when twenty-one years and over, and have such qualifications as their legislative body shall require. The bill also provides for prohibition in the island, subject to the wishes of the voters.

Bagdad Captured.—The ancient city of Bagdad in Mesopotamia fell into the hands of the British on Sunday, March 11. The capture of this city marks the climax of one of the most dramatic and picturesque phases of the world war. The British campaign against Bagdad was opened early in 1915 when a large Anglo-Indian force of 40,000 men under Gen. Townshend landed at the head of the Persian Gulf and proceeded rapidly up the Tigris river. Early in June Kut-El-Amara, about 250 miles from the mouth of the Tigris and about 100 miles from Bagdad, was captured. In November he was about 20 miles from his goal. Here he was attacked by large forces and his water supply failing retreat was necessary. Being forced back the British forces early in December reached Kut-El-Amara, where Gen. Townshend took a stand and entrenched with 10,000 men, while the remainder of his troops fell back in order to join hands with the relief expedition. The relief army made a desperate effort to relieve Gen. Townshend, and when within eight miles of the besieged comrades, Gen. Townshend with his supplies exhausted was compelled to surrender on April 13, 1916. When the last and successful campaign was opened it was pushed with vigor and the enemy was forced back rapidly. The immediate object of this expedition into Mesopotamia was to secure possession of the valuable oil wells in the region at the mouth of the Tigris, but the ultimate and the far greater object was the shattering of the German dream of dominion in the Near East. The realization of the dream was based on the construction of the Berlin-Constantinople-Bagdad railway. By the seizure of Bagdad the British hope to prevent the completion of this railroad by the Germans, and prevent her from having access by rail to the Near East. The known history of Bagdad dates back 4,000 years to the time of Nebuchadnezzar, and was at one time the largest city in the world, and for many years the seat of Mohammedanism.

New States Proposed.—The State of Virginia has instituted a mandamus proceeding against West Virginia to enforce collection of about $13,000,000, West Virginia's share of the Civil War debt. West Virginia does not show a disposition to pay this old debt and has asked the Supreme Court to dismiss the mandamus proceeding. However four counties of the state, forming what is known as the Northern Panhandle, have come forward with an offer to pay this debt provided they be allowed to form a state of their own. The recent adoption of state-wide prohibition is the main reason for their desire to withdraw. These counties are opposed to prohibition, and by the formation of a new state they could give the liquor element license. The offer is not taken seriously and the chances are remote that it will ever be given serious consideration.

A similar suggestion was made by the liquor element in Illinois, where they proposed to divide the state in two and make a new state out of northern Illinois. The prohibition sentiment is on the increase thruout the state and seriously threatening the existence of the saloon in Chicago. It is thought that by the formation of a new state of the northern section that the Chicago vote would be able to retain the saloon as the rural vote would thus be greatly reduced. This suggestion to have a new state will also not likely receive serious consideration. These incidents are an evidence of the desperation of the liquor crowd, and shows to what lengths they would go to ward off prohibition as long as possible.

The United States and Germany.—Since the severance of diplomatic relations between the two countries the United States has been busy making extensive preparations for a possible contingency. Neither country shows any disposition of yielding or making any concessions. Germany is prosecuting her submarine warfare as vigorously as she can, and instead of limiting her activities to a prescribed zone as first announced, she notified the world that after March 1 vessels any where in the Atlantic would be subject to attack. The submarine activity has resulted in the loss of many vessels, and the tieing up of many neutral vessels in neutral ports. Germany announced that she expects to sink a million tons of shipping a month, but it is claimed she sank a little less than half that amount in February. President Wilson asked Congress to empower him to authorize the arming of American merchant vessels, but was refused this power. But being assured by the Department of Justice that he is within his rights, he ordered on March 12 that all American merchant vessels be armed and the guns manned by marines for defense against submarines. The situation is tense and a state of war may be precipitated any moment.

Uncle Sam's New Wireless Plant.—The new wireless telegraph station at San Diego, Calif., was recently completed at a cost of $300,000. This is the largest and most powerful station in the Western hemisphere and is capable of transmitting messages a distance of 12,000 miles. There are three 600-foot aerial towers forming a triangle, each of whose sides is 1,100 feet in length. Some twenty-five miles of piping and copper cables have been laid throughout the Government radio reservation of more than 72 acres. A large part of this area will be kept wet all the time in order to insure a good ground for the aerial. The receiving rooms are sound proof and arrangements are such that any one of the operators or all four simultaneously can send or receive messages. Another plant was recently completed at Tutuila on the Samoan islands, which puts these islands in direct communication with the outside world for the first time since their acquisition by the United States. Four of the units which are to be part of a globe-circling wireless service the United States has planned for, are now completed. In addition to the two named there is one at Arlington, Va., and one at Darien in the Panama Canal Zone.

Aid for Vocational Schools.—A bill passed by Congress and signed by President Wilson provides for federal aid to states in establishing industrial schools. The law appropriates $1,700,000 for aid to such schools for the first year and provides for a gradual increase up to $7,300,000 in nine years. An additional provision is made for $3,000,000 for the training of teachers in the next four years. State boards are to expend the money for education in agriculture, the trades and home economics, subjects neglected in many of the schools. For every dollar of this appropriation used the state must furnish a dollar. Five years ago the bill was introduced by Senator Page of Vermont, and by untiring effort in creating public sentiment in favor of it, it was finally passed. This bill is in keeping with the modern tendency to give our boys and girls training in practical subjects that will fit them to meet the practical problems of life, rather than purely intellectual culture made up largely of subject matter that is of little practical value in life. This is an evidence of the materialistic tendency of the day.

The German Colonies.—The British Colonial Secretary in a recent speech stated that the Allies expect to keep all the colonies wrested from Germans in the present war. Not one of them is to be returned. Germany has lost all her colonial possession except one, German East Africa, for the possession of which the British forces are now fighting. The following are the areas in square miles of her lost colonies:

South West Africa	322,450
Kamerun	300,000
Togoland	33,700
Pacific Colonies	94,640
Kiaochow, China	200

The area of German East Africa, which the British expect to conquer, is 384,180 square miles. The area of the German Empire in Europe comprises only 208,780 square miles. Thus Germany is in danger of losing colonial possessions whose area is more than five times that of the home empire.

Carranza Elected President of Mexico.—On Sunday March 11, General Carranza was elected president of Mexico by what is believed to have been the largest vote ever cast in the republic. Some of the old residents declare that this was the first real election ever held in Mexico. The voters had the privilege of writing in or declaring any name they desired for president. There were only a few scattered votes. Carranza will be the first Constitutional president since 1911, when Francisco Madero was elected.

Tractor Plows for England.—Great Britain is feeling the sting of the German submarine. England gives the German submarine policy credit for the new agricultural policy "which is destined to make England to a large extent self-supporting," according to a British official. This same official stated that England expects to secure 2,000 tractors from America to be used for plowing and thus fill the gaps caused by a shortage of labor. These tractors are to be fitted with head-lights so they can be operated at night and be in use twenty-four hours a day. They will be driven by taxicab drivers and chauffeurs. The Government aims to enlist several hundred thousand civilians to cultivate every available bit of soil. "Behind every plow will be a skilled farmer. They will be assisted by prisoners, conscientious objectors, members of the home defense forces and women. In this way we hope to produce enough food to make us independent of outside help as long as the war lasts. The submarines also have revived rural life, given the farmers a minimum wage and generally made our national defense more effective than a thousand speeches in Parliament," according to the Director General of Food Production.

Big Artificial Lake in India.—An artificial lake about 30 square miles in area was recently completed in southern India. A dam 470 feet long, about 160 feet high and 15 feet thick was built across a gorge thus creating a large lake for irrigation purposes. The annual rainfall in the district is only about 15 inches, and some years only half that much. By storing this water which formerly went to waste, and irrigating the adjoining country periods of scarcity and famine can be avoided. The work of construction was in progress for ten years, and cost $1,500,000, which was paid by the ruler of the state in which the dam is located. The whole project was initiated, planned and carried out by Indian engineers. Some of the natives are fearful that evil will result as they are convinced that when once one of their godesses discovers the dam she will be insulted and burst it.

Starvation in Greece.—The Greek legation at Washington issued a statement on February 18 saying that famine is resulting from the blockade of the Greek coasts enforced by England and her allies. "Ten deaths" the statement says, "from starvation have been reported from the province of Jannina, one in Laurium, ten in Acarnania, two in the province of Preceza, one in Eubia and one in Messina. The poor classes have begun to live on herbs and grass. Epidemics are rapidly spreading in the country. Notwithstanding the complete execution of the allies' ultimatum no relaxation of the blockade has been brought about. Numbers of fishing boats constantly are sunk or sequestered by the ships enforcing the blockade. Coasting trade between ports of the kingdom is completely prohibited."

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INTERESTING FACTS AND NEWS ITEMS

In sixteen years the revenue derived from automobile licenses has grown from less than $1000 to more than $18,000,000 in 1916. The state of Iowa has an automobile for every fifteen persons, in proportion to population, twice as many as New York state.

The latest official estimate places the valuation of both public and private property in the United States at about $188,000,000,000.

The United States is now exporting large quantities of drugs and chemicals. Before the war we were one of the largest importers.

During 1917 seven eclipses will take place in the heavens, the greatest possible number. Four of these will be of the sun, and three of the moon. Two of them occurred in January.

England has let a contract to an American firm for the construction of three 10,000 ton freighters to be built within eleven months. It is said that this is the first time in fifty years that England has ordered ships built in the United States.

North Dakota has granted its women the right to participate in municipal and presidential elections. This is the thirteenth state to allow women to vote for president.

Hotel board on the American plan in Peru, South America, costs about $9 a day.

The island of Haitia recently purchased a navy from an American who disposed of his 100-foot yacht, which is to be converted into a gunboat.

According to experts China is capable of supplying the world's coal demands for the next thousand years.

Every seventh family in the United States has an automobile. There are 3,500,000 cars in the country.

The pneumatic tire business of the world is now estimated at the enormous sum of $650,000,000.

During 1916 over 23,500,000 individuals attended educational institutions in the United States. This is about 24 per cent. of the entire population. The percentage of population in schools in Great Britain is said to be 19, in France 17, in Germany 20 and in Russia about four.

Japanese educators who spent some time at Gary, Ind., studying the Gary school system recommended its adoption in Japan, and the school authorities have decided to adopt it in working out their own problems in education. They believe that the plan will permit an increase of 100 per cent. in attendance without an increase of taxes.

Sunday labor has been abandoned in all the national shell factories of England. It was discovered that continuous work is a mistake and does not pay. Many firms declare that seven days of labor produces only six days' output.

The Kansas legislature passed a bill prohibiting the "sale, barter or use of cigarets by any one within the state."

The cold weather of February was destructive to the citrus industry of Florida. The thermometer registered 16 degrees above zero, and despite the use of smudge fires the orange, lemon, and grapefruit crops are almost a total loss. Potatoes are said to be blighted and garden truck all over the state was damaged.

Sir Rabindranath Tagore, the poet from India, recently left our shores for his native country. He believes that America will some day be the greatest nation on the earth because of economic conditions here. But he thinks the Americans are somewhat crude and impolite, and that the women here waste more time than any other women in the world.

"Home, Sweet Home," in the handwriting of John Howard Payne, its author, and signed by him, was recently sold at auction for $360.

Statistics record the destruction of 2,573 vessels of 4,811,100 gross tons since the beginning of the war until the end of February, 1917. During the month of February 202 vessels are reported to have been sunk by the German submarine.

(Concluded on page 128)

WORKERS' COLUMN

(Continued from page 120)

name of God.—v. 6.

4. The will of the kingdom accomplished by keeping the Word of God.—v. 6.

IV. Give us day by day our daily bread.

1. All things of Christ come from God.—v. 7.
2. Christ gave the words given by the Father from heaven.—v. 8.
3. The Word given was received by Christ's followers.—v. 8.
4. The followers of Christ received Him as sent from the Father.—v. 8. (Christ is received as the Bread of God from heaven.)

V. Forgive us our sins; for we also forgive every one that is indebted to us.

1. Christ intercedes for the believers.—v. 9.
2. Blessings received depend on the merit of another.—"They are mine," "Thou hast given," "They are thine," "I am glorified in them."—vv. 9, 10. (As the attitude of Christ toward sinners determined the attitude of God toward the Son and toward sinners, so also, His attitude toward believers depends to a large extent upon their relation toward their fellowmen, in their spirit of forgiveness toward their debtors.)

VI. Lead us not into temptation.

1. Believers are in the world, therefore they are to be kept.—v. 11.
2. They are to be kept because they are in danger of being lost.—v. 12.
3. They are to be kept because of the absence of the Lord from them.—v. 13.
4. Their joy will be complete when kept by the power of God from the trials of the world.—v. 13.

VII. Deliver us from evil.

1. Because the believers keep the Word of God the world hates them.—v. 14.
2. They are hated because they are not of the world.—14.
3. They are to be kept from the evil of the world while they are in the world.—v. 15.
4. Their deliverance consists in their being set apart from the world, by the Word of God, even as Christ sanctified Himself.—vv. 16-19.

VIII. Thine is the kingdom.

1. The kingdom will spread abroad by the preaching of the Word.—v. 20.
2. Others shall be added to the believers by the preaching of the Word.—v. 20.
3. All believers are to be joined together in one body, and shall be a body, a kingdom, distinct from the world.—v. 21.

IX. The power.

1. The indwelling of Christ and of God, the glory of divine unity, is the power of the believer.—vv. 22, 23.
2. The power of the believers' testimony is oneness in Christ and God.—vv. 22, 23.
3. The power of salvation from the world is the love of God.—v. 23.

X. The glory.

1. The glory for believers is the glory of Christ in heaven.—v. 24.
2. The glory of heaven is the love of God for His Son.—v. 24.
3. The glory of eternity is the love of God for sinners redeemed.—v. 24.
4. The most glorious thing in the world is to know the love of God.—vv. 25, 26.

UNITED TALENTS.—Rom. 12.

May 6

I. The Body, the Church, Needs the Talents.

1. It is consecrated to God as one offering—united.—v. 1.
2. Each member of the body is of individual importance.—v. 3.
3. Each of the many members has a peculiar office in the body.—v. 4.
4. Each member of the body has a particular relation to all other members of the body.—v. 5.

II. The Talents of the Members of the Body.

1. Each member of the body has a talent or talents.—v. 6.
2. The talents are divine gifts.—v. 6.
3. The nature of the talents.—vv. 6-8.
   a. Prophecy
   b. Ministry.
   c. Teaching.
   d. Exhorting.
   e. Giving.
   f. Ruling.
   g. Showing mercy.

III. The Use of Talents.

1. To be used for mutual benefit—"members one of another."—v. 5.
2. Each talent to be used in its fullest capacity for the benefit of all.—vv. 6-8.
3. Every talent used in a Christian spirit.

IV. The Christian Gharacter Accompanying the Use of Each Talent.

1. Pure love.—v. 8.
2. Desire for good.—v. 9.
3. Brotherly love.—v. 10.
4. Humility.—v. 10.
5. Industry.—v. 11.
6. Christian fervency.—v. 11.
7. Hopefulness.—v. 12.
8. Patience.—v. 12.
9. Prayerfulness.—v. 12.
10. Hospitality.—v. 13.
11. Forbearance.—v. 14.
12. Sympathy.—v. 15.

THE CHRISTIAN ARMOR—FAITH

(Continued from page 103)

about it, and asked, "Don't you think we could venture to take that boy into our family and trust God to enable us to provide for him?" She thought they might. And as they talked it over they thought they might venture a little further. So they fitted up a room and gave notice that they would receive six orphan children and take care of them without charge; and they came. At the end of the year they found themselves just as well off as they were without them. Well now they said, if God can do that He can do more. So they enlarged and made room for seventeen orphans; and without asking aid of any one they came to the close of the year just as well off as before. They saw times which sorely tried their faith; some times in the morning they had nothing for dinner; but they set the table and went to their Father in the closet and food always came. They never wanted any good thing, and so many and so striking were the specific instances of deliverance that their trust was greatly strengthened and they said; "God can do more just as well" so they enlarged again for thirty; then for fifty; then for three hundred, then seven hundred and fifty; then eleven hundred, and finally for two thousand. And the testimony of Mr. Mueller is that it is easier now for him to believe that God will provide for this great company, than it was when he began to believe he would provide for six. Vastly as his work has increased, his faith has outgrown his work, founded on the simple declaration of God, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," and supported by innumerable instances of the divine faithfulness.

Here is the grand secret of success in the Christian life. Has God done anything for you? Has He ever heard your prayer? Have you ever ventured on Him and found Him faithful? Venture farther, and keep venturing till you feel that it is safe.

Alas! most of us are like a young eaglet, who, after making a few flights from bough to bough, should look out into the broad heavens and fold his wings saying, "I can never dare to try to fly up there." We have scarcely begun to soar on the wings of faith. This is the history of success in revivals, in missionary labor, in all religious progress.

Three sisters in a church recently began to mourn over the desolation of Zion. For thirty years there had been no refreshing in their congregation. They agreed to select two of their friends as the subject of special prayer. At the end of four months they spoke to these friends and found them ready to yield to the Savior. Immediately they put four more names in the place of the two, and soon these four were trusting in Jesus. Then they enlarged again, and continued to enlarge and expect and labor till a hundred and fifty, nearly all the adult members of the congregation, were numbered among the children of God.

So may you prevail with God and go on from strength to strength. Make the trial at once. Select some dear friend out of Christ and labor for his conversion; and when God has blessed your efforts and heard your prayers, increase your expectations and enlarge the boundries of your desires, and keep advancing—never stationary, never retrograding, but always advancing and you will, we doubt not, be amazed at the strength of your faith and its happy results.—Selected by Rufus Buzzard.

WHAT IS YOUR GOSPEL?

You are writing a gospel
  A chapter each day,
By deeds that you do,
  By words fhat you say.
Men read what you write,
  Whether faithless or true.
Friend: What is the gospel
  According to you?

—Selected.

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WORK OF LESSON COMMITTEE

(Continued from page 122)

careful consideration by the full Lesson Committee at one of its regular meetings. These criticisms are often widely divergent, and serve to show the Committee the large variety of opinions of the public for which it is asked to prepare Lessons.

6. At the close of long and arduous sessions of the Committee, the Lessons are completed, issued, and distributed. Contrary to the method of issuing the Uniform Series "without note or comment," each course of these new Lessons is accompanied with a "Foreword," an "Introduction," and occasional hints and notes to the writers and editors. These outlines are designed, not for the general public, but for lesson editors and writers, for superintendents and leaders in Elementary Sunday-school work.

The International Lesson Committee then has practically two outlines of study curricula for the Sunday school. (1) The Uniform and (2) the Graded. Their usefulness and adaptability are almost wholly in the hands of the lesson editors and writers. If the Uniform Lessons are to be adapted to the use of the whole school, with the most flexible Lessons the Lesson Committee can find, the rest of the case lies with the editors. The Graded Series has been issued, as already stated, from Beginners' to the end of the Intermediate-Third Year (twelve years), and two years Senior, (fourteen years total). Helps on these have been issued for all the Beginners,' the three years Primary, three years Junior, two years Intermediate—enough to start work in any graded school.

The Lesson Committee has also added, for the study of the Uniform Lessons, the Home Daily Bible Readings, which emphasize the spiritual and devotional feature of the study.

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WARNING

This brilliant new Oliver comes **at the old-time price.** It costs no more than lesser makes—now out-of-date when compared with this discovery.

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Resolve right now to see this great achievement before you spend a dollar for any typewriter. If you are using some other make you will want to see how much more this one does.

If you are using an Oliver, it naturally follows that you want the finest model.

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Remember this brand-new Oliver "9" is the greatest value ever given in a typewriter. It has all our previous special inventions—visible writing, automatic spacer, 6½ ounce touch—plus the Optional Duplex Shift, Selective Color Attachment and all these other new-day features.

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It then behooves the lesson-writers and editors so to present the material furnished them as to make the Lessons informal, attractive, and effective. Many of the unthinking and really thoughtless, yet nevertheless harmful, criticisms of the International Lessons, should be directed not against the Lesson Committee but against the treatment of the Lessons in the Sunday-school helps, quarterlies, and magazines.

In what I have said in my foregoing statements, I have given a rapid sketch (1) of the limitations of the Committee as they appear in the proceedings and actions of the Sunday School Association; (2) of the aims of the Lesson Committee as they appear to the writer, though not embodied in any written, formal document; (3) of the methods followed by the Committee in arriving at the results distributed to Sunday-school writers and editors in the outline Lesson leaflets.

The Lesson Committee is open-minded

and broad in principles and sympathies, ready to take any step authorized by the Sunday School Association, and endorsed by its best judgment, as contributory to the world-wide cause of winning the world to Christ. Its sole ideal is to aid in the perfection of Christian character, through a wise and practical presentation of the Word of God as the basis of teaching in the Sunday school. And this ideal can be reached only by the heartiest cooperation of all concerned in the preparation of the Lessons for direct use of teachers and pupils. In other words, a new and expressive term, team work of all Sunday-school workers is what will give us the desired success, under the direction of the Holy Spirit.

FACTS AND NEWS ITEMS

(Continued from page 125)

Ernest Shackleton, the English explorer, succeeded in rescuing the survivors of the ten men of his expedition who were stranded for several months on Elephant Island in the Antarctic region. Three of the men died, one of disease and two of exposure, before the arrival of the relief ship.

During the seven months ending with January of this year food to the value of $670,100,000 was exported.

H. C. Frick recently paid $250,000 for a picture painted by the artist Van Dyck.

A new metal called "canadium" has been discovered in certain kinds of minerals existing in British Columbia. It is described as a hard, white and brilliant metal. Only a few grams can be extracted from a ton of ore. It is thought the metal will become highly valuable in the manufacture of high grade jewelry.

Bacteriologists of Johns Hopkins university have recently made tests in order to determine if books carry disease germs. On books taken from homes in which diphtheria had existed and from homes where sanitary conditions were bad, no disease germs could be isolated. All the bacteria collected from them were of the kind ordinarily found in the air.

Recently a portrait of George Washington was sold for $6,675.

Since the beginning of the war France has lost 400,000 tons, or 17 per cent. of her shipping.

Recently thirty-four carloads of Chinese silk valued at $3,000,000 were received in New York.

The French war plants are now employing 350,000 women. They are said to be more skillful than men in work requiring delicacy of touch and quickness of hand.

New Castle, Indiana, was visited by a destructive tornado on Sunday March 11, resulting in the loss of a number of lives and the destruction of numerous dwellings and factories.

At 7:35 A. M. three trees were sawn down and at 10 A. M. the first printed and folded copy of a newspaper was issued. It took just 145 minutes for this process. And it was done in Austria, too.

NEW PUBLICATIONS

Life Songs

The name was derived from the text,

In him was life, and the life was the light of men.
—Jno. 1:4.

The highest purpose in the minds of the music committee was to gather a list of songs that will inspire and reflect the LIFE of the Master. The songs in the book are adapted especially for use in Sunday Schools, Young People's Bible Meetings, Missions, and Evangelistic Services. It may also be used with profit in connection with the Church and Sunday School Hymnal in our regular worship but it is not supposed to take the place of it.

A fine spirit of co-operation has been extended us by some of the leading music publishers of America and through special favors and grants, we have been able to collect an exceptional list of copyrighted songs some of which have been published in other books and many now appear in print for the first time.

Life Songs contains 256 pages; has 271 songs; is carefully indexed; it ought to find a place in every Mennonite Sunday school. There are enough old songs in it to make it usable without special instructions and enough new ones in it to demand special study and usage for some time to come. Every song has a special place.

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CHRISTIAN MONITOR

MAY, 1917

ONE OF NATURE'S BEAUTY SPOTS

(See page 131)

SELECT READING

ECHOES OF LIFE
Mother

Clayton F. Yake

If there is anything in this great, wide world that is greater than anything else, if there is anything that is nobler, if there is anything that makes the earth a better and a happier place to live in, if there is anything that is a ray of hope and love and heavenly sunshne wherever it goes, that something is what has been christened by God, Mother.

"What is home without a mother?" is a saying that only those, who have experienced the loss of one so good and kind as she, can to its fullest extent fathom the heart-renting meaning. Solomon in Prov. 31:15-31 attributes to a good mother all the virtues that goodness implies, and she surely is worthy of them. She certainly is the light of the home at all times. When happiness reigns, she is the queen of mirth and rejoices in the delightful moments of jovial sunshine; when sorrow hovers near, she is the comforter who drives away the gloom by her sympathizing interest; when clouds of discontent gather, she is the ray of Christian sunshine that disperses them by a kind word of cheer. She is the "All in all" of the home. Her love is never-ending; her care is unceasing; her interest is ever abiding and **she** makes home; yes, home, sweet, home.

To you, son or daughter, who may not appreciate home and mother as much as you should, and to you who do appreciate them, that you may be able to appreciate them more is this message written.

Oftentimes life seems dull and monotonous at home, because of the daily routine of work and the many little inconveniences that apparently are present continually owing perhaps to innumerable causes that you find. You feel disgusted; you become dissatisfied and nothing seems right; your disgust grows into discontent, your discontent into murmuring and finally you reach the climax—the quitting point—and you decide to face the world. You step across the threshhold of that disliked, humble home and bid "Good-bye" to mother, father, and the rest.

And now you are your own master!

Listen, will you, please! I say, "No, you are not. You are not your own master, and I will tell you why."

In God's wide universe there are silent forces that are continually influencing for the good and against the bad, and vice versa, and you cannot escape those silent forces. You may think you can, but you cannot. And so something will follow you the wide world o'er, no matter whither you go or turn, and that is mother's prayer.

No, young man, you cannot get away from mother's prayer as long as she lives and even longer. Father may forget you and give you up, but she never will. Others may know you, but only she **understands** you. Some day unawares then the wonderful powers of her prayer will even unconsciously creep upon you and you will turn your thoughts, and very probably your steps, toward home.

Yes, mother's prayer is a silent power which, like electricity, transmits wireless messages by heart vibrations thru the invisible ether about us to all parts of this universe. And those messages always reach their only and proper destination—the heart of the one prayed for.

What a wonderful being is mother! She is loving and gentle and kind! She spends her life for you and nothing is too difficult for her spirit of helpfulness. Then, before you ever make her go thru suffering caused by some rash act of yours, think, think seventy times seven and you will not have the heart to do it.

Think of what she has already suffered for you before you ever knew, and what she has sacrificed to make you even what you now are, tho you may not have reached her ideal. Think of how many pleasures she has sacrificed for you, how many weary hours she spent by your bedside while you were ill; think of how tenderly she nursed you. And will you now have the audacity to leave her?

I plead with you, think, think! Have a heart my boy and stay with her. Share her daily trials and make life sweeter for her as days go by. Sacrifice **your** joys and pleasures for her sake and you will find out some day that you never had a greater pleasure in your life. Yes, serving her becomes a delight and life grows greater and nobler for you.

Any how, my friend, don't we all forget to give her just the very best we know how? You know we are so cold-hearted and unconcerned, and we journey on day by day just taking everything for granted until some day she becomes sick and for a long while we know not will she be ours or God's. And then we wake up; then we see, then we begin to appreciate, then we strive our best to repay! But, oh! why can't we always be living our very best? 'Tis sad, but such is the frailty of life—ever weak where we should be strong.

When Mother's Day comes—and hope it may come every day—will you, with me, hand her the white carnation she so much

(Concluded on page 159)

MY HERO

Clayton F. Yake.

I looked back thru all the ages,
And down thru History's course,
And found that most of earth's heroes
Are heroes of the wars.

I saw the kings and emperors
Pass slowly in review,
Followed by knights and captains,
And scholars and sages, too.

I watched them pass the anxious crowd,
Mid plaudits and mid cheers,
And take the praise that others won
With death and bitter tears.

I turned me sadly from the scene—
Researched the centuries thru,
And found that ~~my~~ ended journey
Led home, O mother, to you.

I found you there in the cottage,
Where so often alone you strove
To keep the hearthfire glowing
With that master force of Love.

And there away from the clamor
Of the cheering, vociferous crowd,
You labor continually day by day,
Nor falter with a doubt.

And often, yes, often, your labor
Is wrought out, unaided, alone,
With no one to help or encourage,
And all but your zeal overthrown.

Yes, the world is full of heroes,
Who are brave and dauntless and bold
When there's praise and honor and glory
For the tasks, or maybe gold.

But your tasks, O mother, are lowly,
With no laurels of praise or renown,
With no one to even say, "Thank you,"
With no one to aid when you are down.

Yet you strive on with courage undaunted,
And with hope that knoweth no fear,
You bid to your youthful fancies
Adieu without sigh or tear.

As one looking down a roadway,
That is winding and crooked and long,
You turn from youth's early morning
And follow your work with a song.

And you labor at tasks that are hidden
From all the world round about,
Till your hands, once so soft, are all knotted,
And your head, gray and hoary, is bowed.

Let the world seek its heroes in kings courts,
In college halls and battlefields, too,
But I shall seek mine in a cottage,
For my hero, O mother, is you.

Manheim, Pa.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. IX SCOTTDALE, PA., MAY, 1917 No. 5

A TRIP TO GORTNER WITH A FORD

Observations by the Way

Ed Miller

Note.—Gortner is a mission station in Garrett Co., Md., which is supplied from the Springs, Pa., congregation by the writer.

Tomorrow is Gortner day and we must be ready for the trip. Two of my neighbors are going with us, some of my own family are going and some of them will stay at home. We must arise early in the morning because we should be there in time for Sunday school. To make allowance for a possible delay on the road, and the distance being forty miles, we must start early.

Let me see, do I have every thing ready? Here is my Bible with the notes I want in it, here is my hymn book, and here is a book I had borrowed and must return. Then here is a book I want to take along for Sam to read. Sam is a great reader and I am sure he will be interested in this book. The machine is ready, too; plenty of gasoline in the tank, plenty of oil in the case, and the radiator full of water. I tested the tires and pumped those that needed it. All is ready for the morning.

This is a fine morning and I am glad we did not have any rain, though it looked threatening last night. Here they come. It is after seven o'clock and we must be starting. Now children you go to Sunday school today. Take good care that none of you gets hurt while we are gone and do not get into any mischief. Pennies? Yes I have a few, there you are ,one for each, and you may put in this nickel today. Now we are going. All aboard? Goodbye! Those who may are looking back and returning the wave of the hand till we roll out of sight. We will take it slowly till we reach the pike because the road is rough. We cross the Mason and Dixon and are in Garrett County, Maryland.

"We Turn Westward Over the Stone Bridge"

On the Famous Pike

Here is the pike, now we have state road all the rest of the way. Hold your hat! Oh no, I never run very fast, it is too dangerous. We go down the Shade hill, and it has the correct name because when you are half way down you can not see the sun until late in the forenoon. When we reach the foot of this hill we turn westward over the stone bridge and begin ascending the Negro Mountain. The air is crisp and fresh and we enjoy the breeze scented by the pines of the forest and the flowers of the field. The dew on the grass sparkles in the sunlight, the birds are singing their morning lay and in every song there is a tone which says, "We know no care." We see the water clear as crystal rippling down the little stream along the road, going from rock to rock and playing in the sand. These scenes remind us that man made the city, but God made the country. This is a long and hard mountain, but here we are on top without any trouble. We look across the vast expanse of space and beyond the valley we see the next hill still higher. We go down the long but gradual slope till we reach Pursley run, and I remember that often on week days you can see the angler sitting on the bank holding his line and waiting for the interesting bite that is so fascinating to every sportsman of the brook.

On Top of the Earth

Now we go over the stone arch around the curve and start up the hill; a hard grade and we must convert every unit of energy into the torque of the machine. I open the throttle, adjust the spark and watch the little hill climber ascend with a defiant attitude that almost demands our admiration. When we are about half way up the hill we come to the little school house and here my memory goes back a score of years. I remember distinctly as though it had been yesterday when four dozen little tots and larger boys and girls came to me daily to drink deep of the Pierian Spring, and I am almost made to say, "Turn backward, turn Oh Time, in your flight."

Now we are on top of Keyser's Ridge where you are nearer the sky than at any

point between Baltimore and St. Louis. As you look north, south, east, and west you can easily see that the earth is round and you are right on top. Here we turn a right angle to the south. It is a sharp curve and we must not go too fast. Good people are too scarce to run any risk of life, and I remember seeing at this place a car with the front wheel crushed and the passengers bruised because two machines tried to occupy the same space at the same time, much under protest of the law of impenetrability. We have now left the National Pike but are on an equally good state road winding along the fields and through the forest where many years ago a severe storm destroyed the timber and it has grown again till it is a thickly set wood with trees about the size of telephone poles. As we look to our right down in the hollow we see what is called Devil's Half Acre, and I was told he has since bought another half to it so we hurry along.

The Picturesque Cove

Here we come to the famous cove, and for a picturesque landscape and beauty of scenery this place is hard to be surpassed. We look across the deep valley dotted with small patches of forest, and beyond the fields where the land was too plentiful for the space allotted, there are other fields placed on the hypotenuse plan, and away beyond all these fields is the mountain scenery vanishing into space. Here and there we see a farm house, down there are the two churches and the parsonage. But the scene with all of its beauty fills one with a feeling of loneliness as you behold it, but being urged along by gravity and momentum we do not tarry long. I remember when last winter I had all of this scenery I wanted. I was stuck in the snow drifts and spent five hours in view of all this beautiful landscape, while the gentle zephyrs were blowing at a thirty mile clip and the thermometer was lowering toward the zero mark. Finally, with my trousers and gloves frozen stiff and I was hungry and cold, a generous neighbor who seemed to be the only other man out of doors, came along and with his team pulled me through till the snow covered the hood of the machine. No wonder I said the scene fills one with a feeling of loneliness. (See Cover).

On down the hill we come to the Chapel, a little country church which has been abandoned for a few years, but we are glad to notice signs of it being used for a place of worship again.

Safe through Accident

We roll on down toward the Bear Creek, and we are impressed with the mighty work of the steam shovel, the stone crusher and other road machinery, as we see a place, formerly almost impassable, now converted into a beautiful highway. We cross the concrete bridge and go up the winding grade on the other side of the creek and soon we come to Accident. Not a punctured tire, or a blow out, nor a broken pinion, but simply the name of the town. We are certainly glad it was not one of the other kind. Here I see the cheerful good morning wave of a number of friends as we pass through the town.

You notice the beautiful buff brick school house at the lower end of town, then back of this new building is the little old, chocolate colored school house with the small belfry on it. It plainly shows that it has withstood the storms of many winters. There is where I finished my education. No, I do not exactly mean that, I mean there is where I last went to school. I have not finished my education yet. I am now taking a postgraduate course in the great school of experience. It is in this school that I find problems more difficult than in Brooks' Arithmetic or Quackenbo's Philosophy.

Here is where I turned off last Sunday to go to the Glade Church. It is nearly five miles and the road is like the average life, with many ups and downs, with the accent on the ups. There are ninety-three breakers in the road from here to the church, but they do not roar and when you reach the church you are greeted so heartily that you forgot just how you came there. Some time I must take you along to the Glade Church. The people certainly show a great interest in the services and it is interesting to see them sing. They take hold of the hymns just as though they really meant it, and I believe they do. They sing not only with the whole heart, but with the whole face and body, and even if you were deaf you could enjoy the singing.

On the Cement Road

We are now on the cement road, a good, smooth road, but it is so narrow I hate to pass any one on it. Here comes a large machine toward us. The driver slows up a little, he turns to his right to a safe distance, and as we pass he does not remove his hand from the steering wheel to wave a greeting, but the pleasant smile on his countenance and the generous nod indicates that he is a man with a large soul. But soon we see another one coming, not quite as large as the first one, but he is coming at a terrific speed and seems to think he owns the entire road. His eyes bulge out, his engine snorts and his horn shrieks, and he stays near the middle of the road. We give him all the room we can, running one wheel off the cement. Did you see how many were in the car? No I did not notice exactly either, about all I saw was a few drawn faces that looked as though they were going toward a severe hail storm. No doubt they were taking a joy ride. I am glad they have passed without striking us, but some how an experience like this fills one with a feeling not suitable for a Lord's Day morning. I do not wonder that these speed fiends are sometimes called road hogs by people of an unkind temperament.

The Winding Highway Thru Bear Creek Cove

Out there comes a buggy with two ladies in it and there comes a car and he is going to pass them from the rear. We must watch or we will all meet at the same place and have a smash up. I have the right hand side and have the right of way, but he comes right on and rather than have an accident, right of way or not, I slow up and let him pass. An ounce of prevention is worth a pound of absorbent cotton and adhesive plaster, with a pretty nurse standing by your bedside and a lot of printer's ink which says, "He may recover."

We soon come to McHenry, a little hamlet along the road. Here a chicken discovered that it was on the wrong side

of the road, and it crosses the road while we cross the chicken. I can not explain how, but we missed it and I am glad of it because I never like to hurt anything.

An Auto Ferry

We go on out over the Deep Creek. Do you see that mountain road over there to your left? There is where we used to cross before we had state road. I have made many a trip across that mountain with the one-lunged Cadillac. I remember on one trip there had been a severe rain storm and the water was deep in the road. There was a man walking who beckoned me to ferry him across the water. I had my entire family with me, and I told the man that I had a machine intended to carry two passengers and I now have six on, but I believed I can haul him yet. I told him to stand behind the front seat, which he did. As we went through and the muffler went under water it sounded like a bullfrog with a bad cold singing bass. But we came across just the same and the man was very thankful even for the standing room.

Between here and Oakland we pass four churches, but in this early morning hour we see no stir in any of them. We must go up a number of hills but they are not very steep and we can easily take all of them on high. This is what they call Hoop Pole. The place obtained it name because there are so many scrub oak growing on this hill and these were formerly used to make barrel hoops. To fully understand scrub oak one must do plumbing in this vicinity. After you have taken up some scrub oak floor nailed to scrub oak joists mortised into scrub oak sills, you will understand the nature of the wood much better than you can learn from a Webster or an Encyclopedia Britannica.

Zigzagging Through Oakland

But while we were telling about the scrub oak we have traveled along till we are now in sight of Oakland. This place has also been named because of the many oak trees. We are impressed with the way we get into the town. We turn at a right angle to the right and go straight ahead a few rods where we turn again square to the left and again straight a few rods, here we turn to the right again and in a few more rods one more ninety degree angle and there you are on Main Street. There are danger signals near each corner for traveling in either direction and you may imagine how spotted the place looks with these red boards. It reminds me of when I attended school and we had the geometry theorem, "If one straight line meets another straight line the sum of the two adjacent angles is equal to two right angles." Here we have a worse theorem than that. If a line that ought to be straight is twisted into four right angles, the sum of the engineering that was done is equal to what?

We have also passed the speed limit notice and we slow up because we want to obey the law and not endanger anyone. No danger of any one exceeding the speed limit around these corners if he expects to keep the centre of gravity within the base. Now we are going down Main Street and here we see a church with its front door spung wide open and the Sunday school superintendent standing there with a smiling face and a welcome greeting for the pupils as they come to his school. I would like to attend that school some time. It certainly looks as though one would feel at home there, and that smile is not one of the put-on kind. You can easily see that it comes away down deep from the heart.

We turn three right angles again and we are on the street that leads us out of town toward Mountain Lake Park. Before we come quite to the park we turn again to the right and now we have only about three miles more to Gortner. The road is much better than it was before we had the state road, the grades are much better too. Down there is Gortner, over there is the church.

Here we are. Good morning! That was not so bad, one hour and forty-five minutes and we did not run over twenty-five miles an hour anywhere. The state road and the automobile are certainly a fine combination. I remember when I would take all day Saturday to come up and all day Monday to return home. Now we come on Sunday morning before Sunday school, and the little Ford is not a bit tired. We attend the Sunday school with not a large number there, but every one seems to feel at home. At the close of the Sunday school a few more come for the church service. The sermon is listened to with an eagerness that gives enthusiasm to the speaker. After the service there is a general hand shaking in which no one must be missed. We accept a hearty invitation where a generous dinner has been prepared especially for the preacher and those who accompany him. Although we missed the chicken at McHenry we will not miss this one; and not only chicken, but somehow these people know just what a hungry preacher likes. The time is passed pleasantly and in the afternoon we go to the annual Camp Meeting at Mountain Lake Park. A kind of Glory Hallelujah meeting. There is singing and praying and shouting and shouting and praying and singing. Back to Gortner again, visit another home and eat supper in a third where a sumptuous meal is ready, and as we sit down to this table it is necessary to take the advice of Paul, "Do thyself no harm." Church service again in the evening; a larger crowd this time, mostly young people. The attention is of the best kind. After the service another hand shake with those who were not there in the morning. One man hopes I will come to visit him next time. He dodged me in the morning and I remember he has done this for the last two years.

"Here We Come to the Little School House"

The Return Trip

We receive with thanks the good wishes for the journey home, we say good bye to all and away we go through the darkness of the night toward home. The return trip is not so full of interest, because we can not see the scenery that revives in our memory the experience of some bygone day, and having made the trip in the morning and preached twice, with all the other experiences of the day it is a strain to keep awake. But an automobile can not be run successfully by a sleeping driver, so I must keep awake. We pass a number of cars on the road. Between Oakland and McHenry we meet people going home from church. They are paired off and with locked arms are demonstrating the fact that it is not good that a man should be alone.

Soon the road is clear and traveling is monotonous. Did you see that rabbit? It certainly did not take him long to make

(Concluded on page 153)

EDITORIALS

OUR MISSIONARY ACTIVITIES:—During the last two decades the Church has made considerable progress in organized missionary effort. Prior to that time very little united effort by the whole Church was undertaken. The needs of our cities and India found a hearty response so that today we have no less than fourteen city missions and a mission with a number of outstations in India. A constant increase in contributions for this work has been recorded, however, despite this fact the contributions have not kept pace with the needs. No new stations have been opened in recent years. This does not necessarily argue that the missionary enterprise is at a standstill, however, it is not without significance.

Up until now our Mission Boards have been devoting the greater part of their time and energy to the opening of new work and directing the work already established. This requires much thought and careful attention, especially so since we as a Church have a very limited experience in organized mission work, and are still in the pioneer stage. If our Boards had the experience of a century of organized missionary endeavor back of them some of the problems might be more readily solved and probably some of the mistakes avoided. Where there is no precedent to follow, no standards set up, some lessons have to be learned by experience, and great care needs to be exercised in order to establish such precedents and lay such foundations as will make a larger and more effective work possible in the future.

One of the most vitally essential duties of every Mission Board is to endeavor to create and maintain a strong missionary spirit and atmosphere in the Church. No organized missionary effort can permanently prosper and grow if there is not a constant and persistent organized effort to bring missionary information to its constituency. A strong military nation is possible only thru persistent military teachings; likewise a strong missionary Church only by missionary teaching. Observation, experience and reason prove conclusively that in those congregations where time and attention is given to missionary instruction the response in workers and means is more generous than where such instruction is neglected.

Of the two primary duties of a mission board—the establishing and supervising of mission stations, and the creating and fostering of a missionary spirit in the home churches—the latter is of the greater importance. The less the attention given to the fostering of a strong mission spirit in the Church at home the more time and attention must be given to the work of supervision, and the more complex and numerous the problems will be. On the other hand, the stronger the missionary spirit at home the easier it will be to supervise the work and the fewer the problems. Where you have a Church possessed with a vision of the Christ and His mission, you have a Church that is ready to sacrifice for Him, and where the spirit of sacrifice is in evidence the problems of supervision are not so numerous and perplexing.

This phase of the missionary enterprise has been the most neglected in our Church and is NOW of the most vital importance if the growth of our work is to continue in the future as it has in the past two decades. Only to the degree that the members of the Church receive the mission spirit, that gives them a deep abiding conviction of their personal responsibility towards God and the lost, can we hope for this future progress. Only to the degree that the future generation—the boys and girls now in our Sunday schools—receive this missionary spirit have we hope for a larger future work. If we fail in creating and maintaining a strong mission spirit in the home churches we must fail in doing the work on the mission field the Lord expects of us.

APRIL 30, 1917:—This date marks the close of another fiscal year of the Mennonite Publishing House. At this time an inventory is taken and a statement issued of the business done during the year. An effort is made prior to this date to get as many of the accounts with the House settled as is possible. We have been engaged in a special effort this spring to get all of our subscribers to renew their subscriptions. On March 15 we sent statements to all those then in arrears. The response has been very gratifying indeed. At this writing the cash receipts for Christian Monitor subscriptions this year exceed those of any previous year by a liberal margin. In looking over our list we find, however, that not all those who have received a statement have yet responded. This failure to respond may be due to neglect or other reasons unknown to us. We would be very thankful, indeed, if all those yet in arrears could arrange to renew their subscriptions before the evening of April 30. Some who were unable to remit at once have written asking us to continue sending the paper. We will cheerfully accommodate all such who are not so circumstanced financially as to be able to renew at once, if they but make it known to us. It is our policy not to discontinue a subscription unless notified to do so. Consequently if there are any who should no longer desire the paper they will be doing us a favor by notifying us. If any mistakes have been made in your credit write us and we will cheerfully rectify same to your satisfaction. We solicit your co-operation in our effort to have our subscription list credited up to date, so that we can commence the new fiscal year with a paid-up subscription list. See your label, if in arrears renew if at all possible before April 30, 1917.

CHRISTIAN LIFE

THE LOST SAVOR

Rufus Buzzard

Cast out is the salt that its savor has lost,
And its intrinsic worth to preserve;
That which merit retained, is now trodden under foot,
For it now can no merit deserve.
It is worthless because it has lost its first strength,
And wherewith can it then salted be?
Asked the Savior, who brings home the message to all,
With its truth that He wants us to see.

Our lives, as the salt, have an intrinsic worth,
If we live the true life we should live;
"For we are unto God, a sweet savor of Christ,"
Giving others of what we receive.
We are, too, a sweet savor of Christ unto men;
For in touch with that heavenly power,
We imbibe of the spirit of Christ, which if **shared,**
Is thus fostered to life's closing hour.

True life seasons life, and its like begets like;
And those wavelets of influence sweet,
Carry savor with strength, and new hope to all men
Who would fain, God for mercy entreat.
Thus "salted with fire" men have transcendent **power,**
And are heirs to an unfailing wealth;
For a thing of true worth is indeed a true joy—
A memorial of heaven itself.

Men's lives so oft' wane and they lose that **first** love,
And that savor of true righteousness;
And the fervor is lost of a once zealous life—
Which in apathy, God cannot bless.
Then how sacred thy task, and thy mission supreme!
Thus to lift men from this fearful dearth,
Thru thy words, deeds and prayers (emblematic of life)
And thus be the true salt of the earth.
La Junta, Colo.

READING BEHIND THE SCRIPTURES

In all your reading of the Scriptures, seek for Christ of whom they speak. The divine statement is, "they are they which testify of me."

The Jews knew the contents of the Bible, its letters, words, date and authorship, but they failed to find Christ. When He came, they did not know Him, but despised, rejected, and crucified Him. To know about Christ is one thing; but to know Him from an intimate acquaintance with Him thru His Word, is to get the best out of your Bible study. Guard against everything that would blind you to the beauty of His person or the loveliness of His character.

It is related of a man who stood asking alms at the corner of a street in one of America's great cities, that one cold night he strayed into a mission hall and found Jesus, and was marvelously saved. He wore out three Bibles in three years, and an editor hearing of him determined to see him. He found him in a garret with the Bible open upon his knees, and said to him, "Would you mind reading the Bible to me?" Said the visitor afterwards, "I thought I had heard the Bible read, and had read it myself, but as this man, who had been considered almost an imbecile, read it, with tears overflowing and voice trembling, I stopped him and said, 'Tell me, if you will, what is the secret of your power?' The man closed the Bible, hesitated, and replied, "'I have seen Jesus!'"

Such a revelation is only given to sincere seekers. Read the Word with a desire to have visions of Him, and enduement for service. The more earnest you are, the more will you perceive Him to be your daily companion, and as you journey along you will find Him ready to expound to you "in all the scriptures the things concerning himself." Then, like Cleopas and his fellow traveler, you will have reason to say, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" —Sel.

BE NEIGHBORLY

"Let me help you!" How good that sounded to the little old woman who was struggling along the road with her arms full of boxes and bundles, so tired that she was just ready to drop!

"Get right in and I'll give you a little bit of a lift. My, what a lot of things you have! Regular one-horse load. Here, just throw the things in and I'll help you up on the seat by me!"

A lift when the way gets hard!

And there was the old man, loaded down with packages and satchels, hurrying to get off the train. He was a little hard of hearing, and he did not understand when they called out the name of the station, till the train had started to move on. The steps were slippery, and the old man's feet not very sure.

The trainman saw him coming, and took him right up in his arms, calling him to wait a minute. Then he stopped the train and saved a life. The strong arm around him kept him from falling.

Some people that you and I know of need a helping hand. Haven't you noticed that neighbor down the road who is getting pale and gray before his time? How his shoulders bend as he walks round the farm! Makes the heart sore just to watch him.

But have you ever done anything to make his load lighter? How many times did you ever go down and say, "Let me help you do this work. I can do it just as well as not—not a thing to do just now?" How that would make his heart bound! Somebody cares—that's it. Just to feel that somewhere there is a heart full of fellow-feeling. "What makes John so kind of serious this morning? Wouldn't hardly look up when he spoke to me." Ah, man alive, John's heart is just about breaking for a kindly word, and you did not speak it!

"But I don't have a chance to do anything for anybody else."

Did you say that? One day I overheard two men whose heads were white with the frost of years, as they walked together.

"A man's opportunities come to him."

"Mine don't," said the other. "You've got to make 'em come, or they don't come! I don't know as any opportunities ever came to me; I have to get after 'em!"

My heart leaped as I listened. I wanted to take that old man in my arms and say to him, "Tell that to the world. Write it down; say it from the housetops; send it to the ends of the earth on the wings of electricity!" Opportunities do not come; we have to go after them.

Make a chance. Take a basket of nice apples and go down to the home of your neighbor.

Get your arm around his shoulder; whisper in his ear: "Tell me about it, old man. You're in trouble. Let me help you if I can. I'll do it and be glad."

And the world will take on a brighter look for you both after that. Nothing lights up this old world of ours like love. Nothing brings cheer in hours like a kindly word.—Farm Journal.

Special attention to individual children is especially profitable and possible during the vacation period, when children are fewer in number and less occupied with other interests.—Sel.

Our fiscal year ends April 30, 1917. We would appreciate receiving your renewal prior to that time.

• MISSIONS •

NOTES AND COMMENTS

Qualifications for a Missionary.—A successful missionary thus summarizes the qualifications: "Adaptability, getonability, constructability, aimability (not amiability), linguisticability, respectability, spiritualability, stickability." A missionary thus qualified will not have to seek for opportunities for service anywhere. A consuming love for Christ that cheerfully endures hardships and suffers for His sake is a primary qualification. With this qualification a life will be fruitful; without it it cannot yield spiritual fruit.

The Power of the Word.—"A man in Burma possessed a copy of the Psalms in Burmese, which had been left by a traveler stopping at his house. Before he had finished the first reading of the book he resolved to cast his idols away. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory, as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation thru Jesus Christ brought great joy to his heart, and he said, 'For twenty years I walked by starlight; now I see the sun.'" The enlightenment that the reading of the Word brings should spur the Church to scatter it broadcast over the whole world as rapidly as possible, and induce her to do all she can to promote daily Bible reading among those who profess to be disciples of Christ.

An Exchange of Idols.—Romanism in South America is not like Romanism in the United States where it is kept in restraint and where the logical fruit of this religio-political system does not come to maturity. In the former country it has degenerated into a low type of idolatry. In Peru are quite a number of Chinese who have become Roman Catholics. The transition seems to be an easy one—hardly more than an exchange of idols. "On the day of the dead one sees the cemeteries full of Chinese. As one knows, one of the fundamental fashions of worship in China is the cult of ancestors. It is then with utmost facility that these Chinese immigrants adjust themselves to the worship of the dead of the Roman Catholic All Saints' Day." With the deception practised by the priesthood and their moral corruption it is not strange that after about four centuries of undisputed sway Romanism has degenerated to the lowest plane of heathenism and lost its hold upon the peoples of South America and plunged the country into the darkness of skepticism and infidelity. We need but look to South America to see the logical fruit of this system.

A Good Missionary Slogan.—"Save every penny you can and lend it to the Government to help win this war. Help our men on the firing line by going without things and confining your spending to necessities. Cut off every luxury, and be sure that what you consider comforts are not really luxuries." These are the words that appear on posters seen on every hand in the warring countries of Europe. They are an appeal for personal sacrifice and self-denial for national honor and victory over the foe. In the great conflict with the powers of Darkness does not Jesus come with even a more forceful appeal to the children of Light that they make sacrifices and self-denials, not that the world may be won for Christ, but that it may speedily be evangelized and as many as possible saved until He come? The stupendous sacrifices made by the nations for the sake of national glory and "civilization," puts to shame the weak effort and unconcern of the Church in the great conflict against sin. To the degree that the interest of Christ exceed those of the nation should the sacrifices of His Church exceed those of the nation. May the Church speedily take hold of her task with an earnest and zealous devotion.

Changing Islam in India.—"The present spiritual attitude of Mohammedans is distinctly cheering. There is a movement from Mohammed and a movement toward Christ and nowhere is this more evident than among the sixty millions of Mohammedans in India. A friend recently wrote:

"'Mohammedans are interesting me and I am struck with two things on their part:

"'1. The color washing of Mohammed with ideas from the Bible of what a prophet should be like. He is now pictured as humble, kind, pure, etc. His numerous marriages are explained as arising from his kindness in providing the protection of his name to the aged widows of comrades who fell in the wars.

"'2. Many are dropping the name Mohammedan altogether and taking Musselman in its place. Some take it in a spiritual sense. One writes me: "My creed is this: I believe in God as my Father and in His unchanging love for me and so I call myself a Mussulman, i. e., one who is at peace with and is submissive to God." The same man tells his fellow students that no one can be a Mussulman unless he is first a Christian.'

"Mohammedans now have higher ideals than the prophet himself. The new Islam also feels compelled to reinterpret part of the Koran. It is at pains to prove that the Mohammedan faith was never propagated by the sword, that slavery was only a temporary institution, and that Mohammed never permitted polygamy. There is, further, a growing attraction to the character of Christ and an increased hostility to Him, the almost inevitable signs of a true unveiling of Christ."—Church Missionary Review.

A Call from Africa.—A missionary in East Africa writes: "Six months ago a chief two hours southwest of our station built a chapel and school combined—which comfortably seats 300 people, but we have no one to send as a permanent teacher. Last Sunday, on the occasion of my second visit, you should have seen the waiting crowd which filled the house to overflowing. We could start a school at ten such places if we only had a man to oversee them. . . Oh, how we need help. The doors are wide open now, but if they shut before we can enter the loss will be irretrievably great." Who will be held responsible for not bringing the Gospel speedily to these people, and others as well, who are eager to hear it? In America practically every one has heard, or has the opportunity of hearing, the Gospel. Here we have an abundance of ministers and workers. Justice and the Golden Rule would demand that the Church send more workers to these needy places. Instead of being so much concerned about building up strong and large congregations we should be more concerned in training the members with the express purpose of sending them out into other fields of service where there is a lack of laborers. If parents, ministers and all active workers in a congregation would co-operate in laying upon the hearts of the young people the awful spiritual needs of the world, and encourage them to give their lives unreservedly in His hand for service anywhere, I am confident that many of the needy fields would be supplied with workers, as well as with the necessary means to carry on the work. You may say, "I did not raise my boy to be a soldier," but the true believer will not say, "I did not raise my son and daughter to be missionaries." Many a missionary need is not supplied because the parents have failed to present the need to their son or daughter, or hindered their going when the spirit of God moved upon their hearts to enlist in His service.

THE GROWTH OF OUR MISSIONARY ACTIVITIES

J. S. Shoemaker

Growth is an evidence of life, rapid growth an evidence of abundant life. What is true in the various forms of natural life, is true of things spiritual. We are pleased to note the growth in plants, trees, animals, etc. We also appreciate growth in knowledge, efficiency and experience, but as Christians we especially appreciate growth in the things that enhance Christ's cause and kingdom, the things which tend to make the character of man pure, noble and good. This latter growth can only be realized thru the life giving power of the enthroned Christ, who is **The Life,** which can produce real life in Christian activities.

The greatest asset of the Christian Church is her Spirit Life, her greatest mission is to reveal the Christ Life to others. Her success and the growth of her activities depends altogether upon the nature of the constraining power within, and the realization of her opportunities and responsibilities.

It is the mission of the Mennonite Board of Missions and Charities to extend the work of evangelization; to establish and support home and foreign missions; to found homes and institutions in which orphans, the aged and afflicted may be cared for, these are the principal activities which come under the auspices of said Board, and it is the aim of the writer to give a report of the growth of these activities.

It is less than two and a half decades since the Mennonite Church began to do active mission work in establishing a city mission, nevertheless evangelizing work had previously been carried on to some extent under the auspices of the Mennonite Evangelizing and Benevolent Board.

The year 1893 marks the beginning of our mission activities, at which time work was opened up in a rented hall on W. 18th St., Chicago. In the year 1900 the building at 639 W. 18th St. was purchased by the Mennonite Evangelizing and Benevolent Board, where the work of Gospel teaching and soul saving has since been carried on with marked success. It was with some difficulty that the work was launched and continued; discouragements came from within and without; the moral and financial support was meager to begin with, but thru the zeal, prayers, and efforts of those interested, coupled with the power of God, the work gradually met with favor and the approval of the Church in general. The work has been greatly blessed in the salvation of souls, the training of mission workers, and qualifying them for efficient service. The work has grown to the extent that is was considered wise to dispose of the building where the work has been carried on the past twenty or more years, and steps have been taken to raise sufficient funds to erect new buildings sufficiently large to accommodate the work and workers in the future. A congregation of about 75 members has been organized. Besides the regular church services, Sunday school in its various departments, Bible classes, girls', boys', mothers', and open air meetings, and house to house visitation, are among the weekly activities of this mission.

As the means were forthcoming and the workers were available other mission stations were established. In the year 1903 work was begun in the southeast part of the city of Ft. Wayne, Ind. In the year 1905 a building was erected in the northwest part of the city where the work has since been carried on with marked success from year to year. The mission building not being large enough to accommodate the work as it grew, funds were raised several years ago and a church building was erected in connection with the mission building. With the enlarged quarters and added facilities the various lines of Church, Sunday school and Mission work are being carried on very successfully. The communicant members of the congregation number about 80.

Mission activities having been begun the spirit of missions began to sweep over the Church like a tidal wave to the extent that in the year 1905 mission work was opened up both in Kansas City, Kans., and Canton, Ohio. Various phases of mission, charitable, visitation and Sunday school work have been successfully carried on at both places. In the year 1913 a branch station of the Kansas City mission was opened up at Argentine, to which has been added, besides regular mission work, children's welfare work, which is being nobly supported by contributions sent in by the children.

Several changes have been made in superintendents both at Kansas City and Canton since these missions were opened, but the work in both cities has had a gradual and healthy growth. The congregation in Kansas City, which includes the two missions, numbers 60 or more members. A new church building has been just recently erected in connection with the Mission Home at Canton, with a congregation numbering about 55.

In the spring of 1906 the brethren at Nampa, Idaho, began mission work in that city. The work was brought under the auspices of the General Board, but because of a lack of workers and means, the work at that place has not at anytime been extensively carried on, nevertheless good work has been accomplished.

In the fall of the same year a station was opened on W. 26th St., Chicago. The work begun at this place had a healthy growth from the start, and in order to accommodate the work and workers a building was erected in the summer of 1910 especially adapted for various lines of mission work. Besides regular preaching services, Bible study classes, young people's meetings, and various departments of Sunday school work, industrial classes for boys and girls have been organized, and a Day Nursery has been opened where over twenty children are cared for daily A congregation of about 70 members worship at this place.

Mission work was opened up in Toronto, Ont., in the year 1907. The workers have shifted quarters several times since the work was begun. The present location, 1324 Danforth Avenue, has proven to be a good field for work. The interest and attendance has grown considerably since the work began at the latter place. Work was also begun in Columbia, Pa., during the same year, the latter station not being under the auspices of the General Board we are not in a position to report as to the growth of the work at this place.

Mission work was formally opened in Youngstown, O., in the year 1908 by some of the representative brethren in Columbiana and Mahoning counties. Later on, by the aid of a number of the city people, a large commodious building was erected to carry on various lines of mission work, the same has been especially equipped to carry on Christian settlement work. The work at this station has not been as successful as had been anticipated.

The year 1910 marks the date of opening of mission work in Lima, O., and Altoona, Pa. Regular preaching services and general mission work are conducted and carried on at both places with a growth that is encouraging. The work at the latter station is carried on under auspices of the District Mission Board of the Southwestern Pennsylvania Conference, and the Eastern A. M. Conference.

Mission work has been conducted for some years with good success in the cities of Lancaster and Philadelphia, Pa. The work in these cities is not under the supervision of the General Board.

It is encouraging to know that the mission work and interests were extended beyond the borders of the home land. The Master's great Commission, 'Go ye into all the world and preach the Gospel to every creature," accompanied with a clearer vision of the needs of the foreign fields, and being filled with the spirit of the Master, the Church was constrained to take definite steps to commence mission work in India in the year 1899. The growth has been steady and very encouraging since the few pioneer missionaries were sent forth over eighteen years ago. Educational, industrial, medical, orphanage, leper, village visitation, colportage, evangelistic, preaching and Bible study work is successfully carried on by the missionaries and their native helpers. The India working force consists of twenty missionaries besides several score of native workers. The communicant members of the Church in India number about 570. The Lord hath done great things for India.

In addition to the various mission stations that have been opened up and established by the Mennonite Church during the past twenty years, in which various phases of mission work have been successfully carried on, a number of charitable institutions have been founded by the

Church. Three of these are under the auspices of the General Mission Board. They are the Orphans' Home, West Liberty, O., founded in 1896; the Old People's Home, near Marshallville, O., established in the year 1901; and the Mennonite Sanitarium, near La Junta, Colo., founded in 1907. These institutions have had a steady growth, and have proved a great blessing to the orphans, aged, and afflicted which have been cared for in said institutions. Among the others not under the auspices of the General Board are the Orphans' Homes located at Millersville, Pa., and near Grantsville, Md., and the Old People's Homes located near Lancaster, Pa., and at Souderton, Pa., the latter now nearing completion.

Space will not permit to give a minute description of the growth of each mission station established and charitable institution founded by the Mennonite Church in the last two decades, suffice it to say in conclusion that the growth of our mission activities has been phenomenal considering the size of our denomination numerically, and the short time since the Church has taken up mission and charitable work.

The United Presbyterians, who are reported to be the most liberal contributors to mission enterprises, give on an average of $2.48 per member each year; the Congregationalists, $1.11; the Presbyterians, $1.04; and the Methodists, $ .45. Our people are at present averaging no less than $3.00 per member.

In the year 1896 the Mennonite people contributed to the Mennonite Evangelizing and Benevolent Board the sum of $2215.34 for evangelizing and mission work. Last year (1916) the sum of $89,-781.87 was sent in to the General Treasurer of the Board for the support of the mission and charitable work of the Church, an average increase of about $4,500 per year for the last 20 years. That certainly indicates both rapid and healthy growth. May we all labor and pray that the Lord's work may continue to increase and grow in proportion to the great needs.

Freeport, Ill.

FACTORS THAT HAVE CONTRIBUTED TO THE GROWTH OF OUR MISSION WORK

Daniel Kauffman

Foremost among the factors which have contributed to the growth of mission sentiment, mission convictions, and mission work among the Mennonites of America was

The Urgent Need

for that kind of work. This was evident among the wide awake members of the Church for two reasons: (1) We were making practically no effort to carry the Gospel beyond Mennonite communities, save by means of colonization. (2) Members were being lost to the Church because the attractions of the world were greater than the appeal of the Church, and many of the weaker congregations were dying out for want of aggressive work. This does not mean that the membership was indifferent. In fact, the average member of twenty-five years ago was more self-sacrificing, more loyal to the true Christian faith, knew his Bible better, and was more consistent in life than the average member of today. But the lack of aggressive work, in many places, meant the loss of our children, and the energized feeling arising from a consciousness that we are making a determined effort to evangelize the world was lacking. Wide awake men saw the need, and proceeded to awaken their brethren.

Results

Our people were awakened to the possibilities in aggressive work when they saw the results of these efforts. There were more people converted to the idea of holding continued meetings thru the instrumentality of public confessions than any one thing. The fact that mission work pays was demonstrated by the accessions to the Church in our city missions. When a weak church, thru the instrumentality of series of meetings, more than doubled its membership, there were no doubters left in that field. Thus the whole Church was awakened to the importance of aggressive Christian work, largely because this work proved itself a power in winning the lost and strengthening the membership.

Public Discussions

These had much to do in the way of educating our poeple along the line of aggressive work. In conference, from the pulpit, and in the church papers the duty of bringing the Gospel to the lost was faithfully and forcibly upheld. The result was that people began to think. When people think earnestly along the line of Christian duty, you may expect results, sooner or later.

Men and Women of Conviction

So long as you simply heard, "I believe in mission work," there was not much accomplished. But when the Spirit took hold of some men and caused them to lay out some money upon the altar to be spent in carrying the Gospel to the heathen and took hold of the hearts of others and caused them to cry, 'Here am I, send me," there was something done. In Chicago, in Philadelphia, in India, and other places, the work started up because there were men and women of conviction who were ready to do more than talk. The great strides forward are attributable to the growing conviction that God wants us to bring the Gospel to all people, at home and abroad, in country and city. So long as this conviction continues, the work will continue to move forward. And this conviction will continue to deepen so long as there will be men and women whose lives are upon the altar and who hold the prosperity of the cause of Christ of greater treasure than any earthly prosperity that man can name.

Our Mission Organization

The purpose and power of organization, with God at the head, is forcibly set forth in Eph. 4:11-16. "Let all things be done decently and in order," is God's instruction to the Church, as given thru the instrumentality of His chosen vessel to Jews and Gentiles. The inspiration of the moment may give rise to mighty movements, but it takes organization to continue them. "God gave" us our present mission organization as surely as "God gave" the various Church officials in apostolic times. To our Mission Boards, general and local, is due much credit for the growth of the mission movement. Without this organization we could not have had the results that we may have; without it there would not have been that united co-operation among workers that has been one of the pleasing features of our mission work.

Mission Intelligence

One of the things which has kept the mission interest alive and therefore growing is the missionary intelligence that came from the pens of our missionaries and others interested in the cause of missions. From far off India, from our home missions, from our centers of interest in rural work, and from other sources there came letters and articles which did much in the way of keeping the public informed and interested in what was going on. It is one of the strongest influences at work today in the way of encouraging interest in mission work. So long as the public is informed as to what is going on, and has the confidence that the work as carried on is in accordance with the will of our Master, we may expect to see the interest in missions growing and the work being carried to other lands where the Gospel in its fulness is not yet known.

Scottdale, Pa.

Explain that there are people in these other countries who do not know about being loving, pure and true and this is because they do not know about Christ and what He would have them to do.—Sel.

Make every minute count, make every word tell in the Primary class. Give only choice bits to the little ones—portions so clearly expressed that their untutored minds can understand and retain them.—Sel.

Have you renewed your subscription to the Christian Monitor?

ESSENTIALS FOR THE FUTURE GROWTH OF OUR MISSION WORK

L. O. King

The evangelization of the world is thesupreme task of the Church. A growth in spirituality is accompanied by a corresponding growth of the spirit of evangelism; the two are inseparable. Our conculsions as to the progress made in our mission activities during the last two decades depend principally on our knowledge of the spiritual needs and the employment of the resources at the command of the Church. In like manner our convictions regards the essentials for future growth are largely determined. Hence what may appear essential to one may be deemed of secondary importance to another. It is not to be expected, therefore, that all the readers c this article will agree on every point with the writer. Our environments, training and experiences differ, which cause our judgments to differ. Some of the suggestions made will be considered impracticable by some, while others may be interpreted in a spirit not intended by the writer. Whatever our personal convictions may be as to the essentials for future growth it behooves us to prayerfully weigh the convictions of the writer and see that our lives are so yielded to Him that they will make the largest possible contribution to the future advancement of His cause. —Editor.

Probably at no time were we as desirous to see what the future has in store for us as now. This is true in every line of activity. We have become accustomed to apply ourselves to our work with a determination to succeed and to carry out every detail of our plans. Thus it has been in our home and social life, and largely so in our religious life, at least in so far as it has to do with the mechanical side of it. Hence at this time when our memories have been refreshed by other articles recounting what has been done in days done by—that from a very small beginning as a Church we have gradually assumed comparatively large proportions in missionary activity—it will be well now to at least speak of essentials to future growth.

We have done what has been done. We might have done ever so much more. How much will we do in the years to come? Upon what and whom does it depend? What are our plans? Do we want to accomplish things?

As to essentials for future growth I can give only as I see them. Like the large majority of individuals who compose our church I have contributed comparatively little to the growth of the mission activities as they are at present. Undoubtedly others may see some very essential factors not herein mentioned.

Assuredly we want to see a growth of our mission interests even surpassing the expectations of the most optimistic, because it means an extension of the kingdom of Jesus Christ. I only associate the growth of our mission work with the extension of Christ's Kingdom from the fact that I believe that the Mennonite Church has an highly important mission in this world, and especially in this age, that is of holding the Word pure and living a life in harmony with the teachings of Jesus Christ regards the simplicity of faith, life and actions. So soon as our Church seeks to imitate other denominations in many ways she forfeits her right to exist as a separate and distinct denomination.

We will consider some of the essentials to future growth from three points of view viz., as they concern the Church in general, as they concern the ministry, and as they concern those more actively engaged in the actual work in our mission stations, charitable institutions, and other organized activities of the Church.

As They Concern the Church

In Christ's admonition, "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest," but one things is asked of us and that is to pray. Before we can pray we must see the need of the object for which we are praying, recognize our inability to remedy the same and see in Jesus Christ the only hope. It is of primary importance, therefore, that every member of the Church sees the actual need. The members must be given a knowledge and have their eyes opened to the real conditions and needs on every hand To accomplish this nothing but a close fellowship with Jesus Christ and a complete separation from the world will suffice.

Our mission interests apparently are at a standstill. True, our Treasurer reports a larger contribution each succeeding year, but that does not necessarily indicate growth. A deeper spiritual life in the Church and a wider field of activity are indications of growth. Why the statement that our mission interests are apparently at a standstill? I see no new places of worship opened. I see our people satisfied to remain huddled together. I see them loathe to go alone to some isolated place where the Word could be brought to some who do not now hear it. We need more ministers, but what we need still more are many consecrated lay-members who are ready to go where there is need; a few to the hills of Missouri, a few to the great plains of the West, a few to the mountains of Colorado, Montana, Virginia, everywhere so that our places of contact with fallen humanity may be increased innumerably. We are a forgetful people, especially when it comes to remembering God, but not so when it has to do with ourselves. Instead of Jesus Christ becoming the great central figure in our lives we crowd Him back and assume that place ourselves. Under such conditions the Christ life does not and cannot grow in us. When that growth is checked in us as individuals it is also checked in our churches and Church activities.

Dollars are only indicators. They reveal to us our consecration to them or their consecration to God. When the monthly balance sheet from the Treasurer reaches me I study it carefully. I see so many places in need. These needs are not being supplied. Then were I to pass around and find our members also in need, it would only be a short time until that need were supplied. Why? They had realized the truth of the expression, "Where there is a will there is a way," so a way was found. We find that our temporal wants are being constantly supplied. We have costly houses with fine furnishings, automobiles, etc. Almost any time some one comes along and places a piano, victrola or something else in our homes and we pay for them, yet our mission stations, charitable institutions and schools are all in need. New work cannot be opened and the present activities not enlarged. We will assume almost any amount of indebitness for temporal gain, but will part reluctantly with a few dollars for the work of the Church. We will invest thousands of dollars in oil, and mining stocks, and land and other investments, and then lose it all and forget it, but we will remember just how many dollars we gave for the support of the Church and her activities. There are possibly those who regret that they gave to the Church as much as they did, but who have no regrets for what they lost in some financial investment.

But we do give, and give freely. Indeed we are anxious to do so whenever the need is brought to our attention. That is the trouble with us—we want to be told where to give. Often in my monthly letter to members of our Local Mission Board do I hesitate to mention any special need, altho I know our people are desirous to know. I would so much rather have them ask the Father where to give. When people ask God where to place His money entrusted to them, we know they are only considering themselves as His stewards of what they possess and will give freely. For us to be wholly dependent upon any officials in the Church for information along this line breaks our unity with the Father in so far as it has to do with what means He has given us. We too often forget God as the Giver of everything we possess. If His Kingdom is to grow in our lives, in our Church, in our community we must needs give ourselves to Him in active service, and our dollars will then be indicators to God, to others and to us as to whose servants we are.

As They Concern the Ministry

Whole-hearted faithfulness in preaching the Word is a primary essential to future growth. In a measure we have allowed ourselves to be swept off our firm founda-

tion by the constant pressure of the evil age and now find ourselves actually separated in mind and thought. Unity of thought, purpose and action can only come in our future work when our ministry will draw nigh to God for a clearer vision of the sacred work of saving the lost world.

Since real growth can only take place when God is in the work, it is absolutely necessary to cling tenaciously to the pure Word. Then, as ministers of this same Gospel which alone can fill the whole earth with joy and gladness, we need look upon our high calling more seriously. Instead of filling our minds with all kinds of seductive literature we need to study and accept every precept and promise of God. Instead of groping blindly in modern thought and speculative theories we need to cast everything aside and rest implicitly in every word which proceeded from the mouth of God. Instead of looking to the futile efforts of our fellowmen for the redemption of the human race we need turn to Jesus Christ as the only Savior. If this standstill in our mission activity is a verity, then undoubtedly we as ministers have not done our full duty. To this end we must also pray the Lord of the harvest to open our eyes, to fill our hearts with the riches of glory for the express purpose that we might tell of His goodness to others.

As They Concern the Workers

If so much depends upon the Church and the ministers in order that the mission work may be extended, then still more depends on the ones laboring on the battle front.

Again as I study that balance sheet I am startled with the thought that our workers will cause and permit a deficit to exist. I begin to question the wisdom of it. The work may suffer temporarily by refusing to permit a deficit, but will it not suffer far more with an indebtitness resting on it? Most of us know how difficult it is to make any progress even in our temporal affair when in debt. Even so will our General Board be unable to take any advance steps so long as present conditions exist. Most of our mission stations have overdrawn their accounts.

A few days ago I chanced to pick up a letter written in 1908 by a worker in one of our city missions. It serves to compare conditions then and now. At that time so large a deficit, if any at all, was unknown. I will quote one paragraph: "The work in general is good. We have been short of means for about two weeks now and were forced to withhold help at a few places where we thought it would have been all right. But the Lord knows best and the promise is Phil. 4:19. Pray that we as workers and the brotherhood in general may always be in a condition that God can fulfill His promise usward. We are having special prayers for means this morning at ten."

We wonder how the present conditions came about. Possibly on this wise: First the workers of one station when in need, instead of looking to the Lord for means, turned to the General Treasurer. Then others learning of that did the same. No doubt prayer is still made for means, but now having become dependent on the General Treasurer, a bill is sent to him when the final test comes. The result is that the General Board instead of having the oversight of the existing work and at the same time reaching out to open new work, must devote its whole time and means to keep the present work going. The time ought to be at hand when the workers in the various mission stations and institutions should learn to live on what is contributed for that work. It may be that the Lord is withholding a more liberal support. Upon the proper solution of this financial problem depends so much of the future progress of the work.

In the early history of our mission activities the workers in our city missions labored to partly support themselves. Why should our workers now not do something toward their own support when our ministers must support themselves? The one has as much to do for the Church as the other. The minister needs as much time for study and visitation work as the mission worker. Why should those laboring among the hills of Missouri be required to support themselves while those in the cities, where work can be more readily secured, be supported? Paul would be burdensome to no one.

The attitude which the worker takes toward the Church with regards to doctrine and manner of life has so much to do with the future growth. When the Church realizes and has the confidence that in the worker she has a true and loyal servant then much will be accomplished. But when the worker assumes the attitude that the Church is the servant then nothing will be accomplished. The most implicit confidence needs to exist between the worker and the Church. Anything that would mar that is destructive to growth, especially so are any attempts to pattern after the ways of this world and modern religious methods, be it no more than the use of the stereopticon, gymnastic drills, ball games, etc. They are too costly, too paralyzing.

In conclusion possibly nothing will cause and stimulate a real and rapid growth like the new life in us which has been received from God. When this life is given full sway all lay-members, ministers and mission workers will feel that they are not their own but that they are God's servants. They will then be willing to serve anywhere expecting only heavenly riches for a reward, confident that God will supply their every need. They will believe all God has said, and believe it is for all. With a clearer vision, a deeper consecration, a closer walk, a more consistent life God will without doubt use us for the extension of His kingdom, even in these perilous times when others are affiliating themselves with the powers of darkness.

Hesston, Kans.

A CONVERTED CHINESE SOOTHSAYER

In a village eight miles from Kaoping, China, lives a fortune-teller who heard a little of the Gospel for some years. He and his wife both smoked opium. He read well, and studied the New Testament. He heard that God would answer prayer and save people from their sins, and determined to break off opium by prayer. He had no money to buy medicines, and though he suffered much, he got rid of the habit entirely. Later he persuaded his wife to do the same, praying with and encouraging her, till she also won the victory. Then his mind became troubled about his fortune-telling, for he felt he could not be a Christian and continue to deceive and terrify people. He lived chiefly by telling poor, ignorant mothers that their precious baby boys were under a malignant spell, which would destroy them, but that he would save them if they paid him well and obeyed his instructions.

He spoke to his wife, but she discouraged him, saying: "We are poor enough now, and if you give this up we shall have nothing." He replied: "God says He will give us what we need if we seek righteousness, and this fortune-telling is unrighteous. I ought not to do it." She could not trust, and her lack of faith hindered him. Toward the close of the year he felt that he must give it up. She said: "What shall we do for New Year's?" He replied: "God will provide." For many days nothing came in, and they were living from hand to mouth till their last cash was gone. Then, in the last days of the year, a man who wanted some important papers written, called him in, and he did the work so well that he handed him 2,000 cash (about 85 cents), sufficient to buy what they would need for the New Year holidays, lasting about two weeks, when no business is done. He went home joyfully, saying: "See what God has given us. Shall we not trust Him fully?" But the 2,000 cash were spent, the food eaten, and again want stared them in the face. "Go and tell some fortunes, and buy us some food," said the wife. But he answered: "The God who provided for us at New Year's will not forsake us, if we are faithful to Him." "If I could see two pints of grain in the pot, I would trust Him, but the pot is empty, and we have nothing." "Will you really trust Him, if He puts two pints of grain in the pot?" "Yes, but where is the grain to come from?" "I do not know, but God does." They went to bed hungry that night, but he still prayed and trusted. Next morning they were surprised by a call from an old friend living miles away, whom they had not seen for

years. There was a native doctor of some repute living in the village, and the friend had brought his sick boy to be treated. "Can you take us in for a day or two, old friend?" "How can we?" the wife whispered. "We have no food for ourselves and certainly none to offer them." "God will provide," answered the husband. "Come in, friend, and welcome!" The visitor turned to his cart, carried the sick boy in, laid him down, returned to the cart, and brought in a large basket of flour and a big bag of grain. "You will cook for us and for yourselves, please." The husband looked at his wife, but said nothing. For three days they shared the visitor's food, till the sick boy had improved so much that they prepared to return home, taking medicine to complete the cure. The cart was brought to the door, the boy stepped into it, and the father follow. The host lifted the basket of flour, now half full, and the bag, which still contained more than a peck of grain, to place them on the cart. "Keep them, old friend; they are not worth the trouble of taking back; we have plenty more at home. And many thanks for your kind hospitality." The visitors left. "Now will you trust God, wife?" "I will, indeed, and serve Him, too. I'll unbind my feet at once." She did so, and came with her husband to the Christian services. He is working hard at any kind of honest labor, including field work, for a Christian farmer. Everywhere he testifies to what God has done for him. Pray for him!—Missionary Review of World.

NOTES

Church Growth in "Darkest Africa"

The brightest hope for the Church in the mission field is in the development of native leadership. One of the most cheering reports comes from the Presbyterian Mission in West Africa. Twenty-eight young men were recently taken under care of presbytery of Corsico as candidates for the ministry, and one was restored who had dropped out because of sin, making twenty-nine in all. Virtually all of these young men were from the Efulen and Elat districts, where war conditions were very real.

Two churches now just a trifle over two years old and served almost altogether by native workers received during the year upon examination one thirty and the other eighty-six. They were both in the midst of the war zone. One has a membership of 159 and the other 267. Another church usually served by a missionary received sixty-six during the year on profession of faith. This congregation had an average attendance of 500 persons at Sunday morning services, although the missionaries were compelled to leave the work for a time on account of the war.

Another church, a child of the Elat church and served by a missionary, receiving last year 387 persons upon examination. This is sufficient for a respectable-sized church itself. And, although this church is but a two-year-old, it now has a membership of 937 members. In connection with the church there are fifty-nine points where regular services are held during the year, and, in spite of war going on around them, they contributed over $2,000 out of their poverty toward the support of their work.—Sel.

The Bible in Mexico

Reports to the American Bible Society indicate that Mexican officials, troops and civilians are welcoming the Scriptures more eagerly and widely than they can be supplied. Rev. W. F. Jordan, the Society's agent in Mexico, writes: "I found the two workers who had gone down to Mexico City very much elated with the success they were having. In the first two weeks of the campaign 17,000 gospels had been distributed. Pastors and churches were cooperating heartily. Of course, they were not getting cost prices for the books. They were being sold for ten cents each, Mexican money, or about two-fifths of a cent American money. As at the present rate of exchange, however, a peon's wages are only about ten cents, it was as much as it was best to ask for them at this time."

In Puebla 5,000 Bibles, or portions, have been distributed in six months, and still more are demanded. "The wonderful Book is really becoming popular in Mexico," writes Mr. F. F. Wolf. "In the public concerts which the city gives, the orators seldom fail to refer to Jesus or to the Bible, tho they often misinterpret its teachings. When the Lord thus raises up political orators to help spread His Word we can but see the great interest He is taking in this part of His vineyard."—Sel.

Rubber for Rum

"I witnessed in the town of Dondo, Angola, at the head of navigation of the Quanza River, the process by which trade with the native is made a farce, and his life forfeited as well as his produce. It was an unusually fine season for the rubber trade, and large baskets were brought down from the interior by thousands of natives arriving in large companies, entering the town in single file, singing as they came. The first act of the trader was to get as many of these as he could into his large yard and give them rum and a present of some sort. Drinking was followed by drunkenness and drunkenness by frenzy, and in this state the poor wretches were allowed to march in companies, dressed in flashing colors, carrying guns and brandishing knives along the streets in wild mock fights. Then came the weighing of their valuable rubber with a falsified balance, their payment partly in rum, and their dismissal—each stage lubricated with rum. This was the return for that rich product which might have furnished means for developing many a happy, sober, native Christian village, a consummation made impossible by rum."—W. P. Dodson.

Christianity and the "Untouchables"

The mass movements toward Christianity among the outcastes in India are bound to affect in time the structure of the whole caste system. But that caste is still a very live issue is evident from the report from the Mainpuri district, where missionaries have been at work among the sweepers, the people whom other Indians dread to touch. If it is necessary for another Indian to pass close to a sweeper, he will carefully gather his flowing garments about him, that by a chance touch they may not become defiled.

One member of the mission writes: "Yesterday I was in the midst of a small group of Christians in their village. Standing by were about twenty-five caste people. Suddenly there was great crying out and confusion. I looked up to see that a little Christian girl in her play had run into the midst of these people, and a man was angrily shouting: 'She touched me, she touched me!' The small mud huts in which they live are always situated on the edge of the village, a little apart—they are a separated people, 'the untouchables.' One not infrequently in their prayers hears this petition, 'O God, make us men as other men.'"—Sel.

The Roman Church in Mexico

Professor Andres Osuna, for eleven years General Superintendent of Public Education in the State of Coahuila, sees not only a political upheaval now going on in Mexico, but a religious upheaval as well, and brings a severe indictment against the Roman Church as one of the principal reasons for the present struggle. He says:

"She stands against any system of public education conducted by the State. The Catholic schools are for the benefit of the wealthy alone or are used to counteract the influence of the Protestant or public schools. The Church has also been opposed to democracy. She works against separation of the Church and the State, against the liberty of the press, against the freedom of worship, against public elections and other democratic institutions. The close alliance of the Roman Church with the dictatorial and absolute power of the State has also been resented by the people. Another factor in the uprising of the people against the Church has been the loose life of the clergy in general, and the frequent public scandals affecting the moral life of the community and in which one or more priests are involved. Finally, the Roman Catholic Church has done little in Mexico for the real betterment of the poor classes. The charity work of that Church generally has a tendency to degrade the individual instead of putting him on his own feet."—Sel.

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BIBLE STUDY

EDUCATION WITH THE BIBLE

"The entrance of thy word giveth light; it giveth understanding unto the simple." —Psa. 119:130.

Education, as it is understood today, is a relative term. It is relative, because it may be applied to any one branch of learning or attainment. It is usually understood to mean the process of putting into the mind a certain number of facts, or, acquiring a certain degree of skill in the use of one's faculties. In its true meaning it is understood that education is the development of every faculty and power with which man is by nature endowed. God has made man perfect and given him a full equipment of powers and talents which may be developed to the highest degree, and which will be manifested in their completeness when man attains to his eternal state of glory.

If man is a being of a three-fold nature —physical, intellectual and spiritual—or, as some suggest, a four-fold nature—physical, intellectual, moral (or social) and spiritual—no system of training or "filling" is complete without giving equal attention to every phase of man's nature. Physical culture is inclined to overlook the requirements of the mind and heart. Men who want physical strength do not usually seek for high standards of intellectuality. Those who desire the highest degree of mental culture do not determine their choice by physical measurements. Spirituality is said to be prejudiced against **too much** physical and mental culture. Moral and social standards are more or less dependent upon the other three qualities of man's nature. If each of these constitute a member of the whole man, it is evident that if one member suffers, the whole body is weak or suffers with that one member.

In certain standard efficiency tests in which an effort was made to grade youths according to their attainments, it has been noted that the intellectual and physical powers invariably grade higher than their moral and spiritual life. They have proven more efficient in their physical and mental powers than in their moral or social and spiritual powers. This does not prove incapacity of spiritual attainment. It simply designates that more attention has been given to the development of that part of their being which receives attention in the home and in the school. It calls for a special effort to raise the standard of the religious training and social powers of the individual young man or woman. It is apparent that the Church and Sunday school have not fulfilled the need since the boys and girls who have been tested are of the class who have had that kind of training. The home-life of these same persons has been normal, and all other phases of their lives was normal. It seems to prove that more attention must be given to the most important needs of men—their spiritual and social training.

Environment does not furnish all the qualities and powers that transform character and develop the best that is in men. We are living in the land of Bibles. We are surrounded with churches and schools. The home-life of the nations in which we live is largely Christian. By education and legislation, every influence is exerted to provide the best possible influence for the betterment of the citizens of these "Christian" nations. But, by actual tests, the product fails to meet the standards which are expected from these good influences. If men cannot rise to their highest attainments without the development of the spiritual life then the means of that development should be supplied. Men cannot be born from above and live in the fear of God without a definite knowledge of His Word. The Bible has a place in the lives of men which nothing else can fill. 'The entrance of thy words giveth light." The facts of the Bible are the elementary truths of life. One should not expect to get all of his education from the Bible, but he should neither expect to get all of his education without the Bible. In fact, the Bible should be as much a part of the education of the man as any of the recognized branches of the system. The lack of knowledge of the Word of God should be recognized as a deficiency in education as much as the lack of any other branch of study. Why should the standard book of the world be omitted from any curriculum?

One of the greatest difficulties in the way of including the study of the Bible in the educational courses is on account of the control of the educational systems by the governments. While we live under what are termed Christian governments, these governments do not undertake to do Christian work and provide Christian education for the citizens. They are Christian, then, primarily because they tolerate the existence of Christianity and protect the worship of the followers of Christ, as well as any other form of worship which happens to exist in their respective provinces. This fact, however, permits the Christian Church the opportunity of promulgating the faith of the Bible in every possible way, separate from the public institution; the public school. The only reason that the instruction has been barred from that institution is on account of the opposition of men whose education lay entirely out of the scope and influence of the Word. They were not developed spiritually. And if this deficiency shall continue in the coming generations, we may not be able to conjecture what hindrances may be thrown in the way of Christian education in the years to come. If the light of spiritual truth and of spiritual power and development shall have a place in the lives of men the education from the Bible must be continued.

The Church must grasp the thought that all men are in need of the Word of God. The heathen needs it in order to be saved. The saved world needs it in order to rise to a higher degree of spiritual development and life and appreciation of the eternal things of God, and the attainment of a greater power for service to the world in which we live. One might as well think of being completely equipped for commercial life with a smattering of the science of mathematics; or of entering the medical profession with a once-a-week course of lectures; extracts from some of the standard works on the science; or of taking charge of an electric power station because one has heard the story of Benjamin Franklin and his kite; as well these, as to think of fulfilling one's duty to God and man with only a casual knowledge of the Word of God and the way of life and salvation. At the present time the Church is applying herself to the use of the occasions that are naturally allowed her for Bible educational work. On Sunday, when secular work and interests are limited, the Church makes use of the time for worship and Bible study. Only a small portion of the day is devoted to this cause. It seems to be generally considered sufficient. If this instruction would be supplemented with home teaching and training it would perhaps suffice, but, in the majority of homes this is not done, and deficiency is the result.

In some communities the public school is favored by having a Christian teacher and occasional Christian instruction. In other districts some time is allowed each week for religious instruction in the schools, but obligatory attendance is not required, and it is only occasionally that the time allowed is thus used. The consequences are that, while time is devoted to every other branch of the child's education, the Bible is given scant time or no time at all, and the religious deficiency is carried along by the child, partly atoned

for by physical alertness and intellectual brilliancy and a tendency toward moral rectitude.

Other opportunities are open to the Church to further the cause of Bible education and religious training. Those who are in favor of the highest possible spiritual development should be the most ardent supporters of the Church schools, and the Church schools should be the most insistent upon the complete training of every member of the schools, along Bible lines as well as others. It is noteworthy that many of the higher institutions are requiring some attention to the study of the Bible, and may the day soon come when the Book of Life will have its proper recognition in every school. The fact that the Bible instruction has in some cases fallen into unfortunate hands is not the fault of the institution, but of the individual teacher. The Church is slow to go wrong on these lines, since its life and knowledge and inspiration are drawn directly from the Word. The study of the Bible in school is no more unsafe or unsound than the study of the same book in the Sunday school, church or study. The less attention that is given to it the greater the danger of departing from it. The spiritual life thrives upon it and dies without it. It is possible for the Church to organize and direct other plans of study and any system that proves beneficial and is expedient should be furnished for the sake of the benefit that is derived from a better understanding of its truths. None appreciate the benefits of such a study more than the young man or woman who has learned to recognize the lack of spiritual knowledge and enlightenment in his own life. Why should so many young people be obliged to make this discovery when all the forces of the Church are pledged to care for the souls of the child that is born into the Christian home and to provide salvation for the world? The Church should continue to make opportunities for building up that phase of life that is most important and so much neglected.

Whatever special line of education one may pursue the Bible should not be left out. Let it go hand in hand with other things that are important. The Bible society having recognized the importance of placing in the hands of every student a copy of the Bible has organized its work to furnish copies of the Scriptures to every student in the Universities of British India. These schools are not founded on any sort of religious or moral basis. They are simply Government schools, and open to all, heathen and Christian. It is only by the action of Christian men and women, thru the agency of the Bible Society that these Scriptures come into the hands of many heathen students, for they invariably accept the gift of the Society. Farther than this the Society cannot go. The missionary carries on the work of instruction, thru the Mission school and preaching and teaching, so that those darkened minds may grasp the truth of the spiritual life and enter into the enjoyment of the things of God with a degree of understanding and appreciation equal to that of the boy or girl brought up in the Christian home. It is the entrance of the words of God that gives light. May the Church stand by every effort and inaugurate many more ways of giving the Word entrance into many hearts.

THE OLD, BIBLE WORLD

In these days of conflict when all the ends of the earth are thrown together on the fields of battle and every corner of the earth is shaken in the power of the battle shock, the attention is frequently called to the records of the Word as the names of ancient countries and cities and peoples are mentioned in the records of war. What a contrast the years have brought about? What a sameness in the nature of the events which again bring those names and places to our attention? It would be well to begin again with the first chapters of Genesis and have the location of the Garden of Eden fixed upon our minds; the lands of Ethiopia, and Assyria; the four rivers mentioned, among which is the Euphrates; cover and bound the territory with which we are scripturally familiar. The restricted area which is usually allotted to the Garden of Eden lies in the vicinity of the rivers Tigris and Euphrates in the vicinity of the Persian Gulf, or along the course of these rivers. We have no means of ascertaining the glory and peace of that sinless land and the joy of that sinless condition in which God gave it into the hands of our first parents. We know that it soon became a place over which the sword of an angel stood guard and near which the blood of the first martyr was shed. Today, the sword and its dark shadow hang in grim power and terrible destruction over that land. The streams that watered the Garden have been turned into streams of blood.

Abram was called out of Ur of the Chaldees. His path followed the course of the Euphrates, northward, then crossing to the west made his home in the land of Haran, at the head water of the great river, until he was called to go into the land of Canaan. What is the nature of the commerce, and what the burdens of the caravans and the motives of the travelers who go over the route of Abram's pilgrimage today? He went out a man of faith and a messenger of peace. Only once did his servants bear arms, and that for the sake of Lot. But from the nature of the account of the invasion of Canaan, we conclude that for the last four thousand years that part of the old world between Canaan and the land of Elam and Sinar has been the scene of contending armies, and nations have fallen under the stroke of the sword along the pathway of that early pilgrimage of faith.

Ancient Egypt is a mystery as deep as ancient Eden. It was the home of Cush, a son of Canaan. It became the prison of the sons of Shem. It is not known by what route the sons of Jacob went into the land of Egypt for the corn that was to keep their father and their children alive. Perhaps the road thru Gaza and along the sea was the shortest and most frequented. It is the route selected by the armies which so recently came from Egypt and drove the Turkish troops from the ancient Philistine city of Gaza. The long march which the Israelites took on their return from Egypt to the land of Promise was a round-about one, and included stopping for long periods of time at Mount Sinai and in Kadesh Barnea, thence around the land of Edom and into the land of Canaan from the east side of Jordan. It was forty years of delay, rather than forty years of journeying, with which God punished the people who murmured against Him. Two railroads have been built in this region for military purposes. The first, under the protection of the German government, extending into the Arabian peninsula; the second, recently laid by the British from Egypt to Gaza, to support the troops now entering the Holy land from the southwest. It is sad that these modern methods of travel should have such terrible designs. But both routes are laid upon the bones of multitudes destroyed by the hand of their fellowmen, and falling because of unbelief in the power of God to save them from every adversary.

Gaza was formerly strongly fortified, being situated on the frontier of the land of Canaan, toward Egypt. It was the scene of many battles and long sieges, and had never been permanently conquered by any of the Jewish kings. It is the gateway into the land of Palestine from the south. Another of Jerusalem's woes may shortly come upon her. We remember Gaza, also, as being the scene of one of Samson's temptations, and his exploit of carrying off the gates of the city and setting them out on a hill and presenting the peculiar situation of a city without gates, and gates without a city. The ancient gates of the eastern cities are no longer an obstacle to invading armies. And, how differently is the reception that shall be given to the King of kings; for, to the cities it shall be said, "Lift up your heads, oh ye gates, and the King of Glory shall come in."

The districts of Persia, from which the Russian armies are entering into the Turkish territory, are the sections in which many of the Jews were settled by their Babylonian captors. This was at the beginning of the greatness of the Babylonian Empire, the first of the world empires. The Jews have seen the rise and fall of the Assyrian, Babylonian, Medo-Persian, and Grecian and Roman Empires, practically on the same territory over

which the devastating wave of war is again threatening. What a price has been paid for the fading glory of empire! Such glory is purchased by the price of human blood alone. May the day soon come when the world shall be won and kept by the power of love and life, and by Him whose kingdom shall never be destroyed.

For six thousand years the world has endeavored to secure peace and lasting power by the use of the sword. It has always been a failure, and wars have been waxing worse and worse. When nations have ceased to learn war they shall have permanent peace. Today they are marching over trails of blood, in the train of fallen kings and powers.

The Workers' Column

THERE IS NO DIFFERENCE.—Col. 3:1-11

May 13

I. Believers Are All One, by One Resurrection with Christ into a New Life.
1. They have new aims.—v. 1.
2. Their desires are common—for heaven and heavenly things.—vv. 1,2.

II. Believers Become One, by Becoming Dead in Christ According to the Fleshly Nature.
1. They are accounted dead.—v. 2.
2. Their lives are all hid with Christ in God.—v. 3.

III. Believers Shall All be One in Coming Glory.—v. 4.
1. The time—when Christ shall appear.
2. The manner of the appearance of all—with Him, in glory.
3. The unity—because He is the life of all.

IV. They Are One in the Nature of Their Christian Experience.
1. All subject to the principle of mortifying the members of the body.—v. 5.
2. The sins of all equally sinful before God.—vv. 6, 7.
3. All obliged to put off their past common sins.—v. 8.

V. All Are made Equal, and One, by Putting on the New Man After the Image of Christ.
1. They are holy.—v. 9.
2. They are renewed in knowledge.—v. 10.
3. They are not known after their fleshly origin.—v. 11.
4. Christ is equally in all.—v. 11.

THE WORD OF GOD.—John 8

May 20

I. The Nature of the Law—God's Word. vv. 1-11.
1. Jesus recognized its authority and taught it in the temple.—vv. 1, 2.
2. It was used by the Scribes and Pharisees.—vv. 3, 4.
3. Rightly interpreted, it condemns all.
   a. The self convicted teachers.—vv 5-9.
   b. The guilty woman.—vv. 10, 11.
   c. Jesus, the power of the law, with mercy.—v. 11.

II. Jesus, the Living Word.
1. He is the witness and revelation of God, the Father.—vv. 12-20.
2. He is the authority of God and the judge of men.—vv. 21-27.
3. He is the means of forgiveness and has power to forgive.—vv. 28-36.
   a. He is lifted up by the will of God.—v. 28.
   b. He fulfilled the pleasure of the Father.
   c. Faith in Him and His Word makes men free.—vv. 30-32.
   d. As the Son, He has power to make men free from sin.—vv. 33-36.
4. He discovers the thoughts and enlightens the minds of men.—vv. 37-47.
5. His Word is righteousness and life—the Word and power of God.
   a. For His Word He is honored of God.—vv. 48-50.
   b. They who receive His Word have eternal life.—v. 51.
6. He is the eternal Word.
   a. The Word of Abraham's faith.—v. 52.
   b. The Word of the prophets' messages.—v. 53.
   c. Proven by the witness of God.—vv. 54, 55.
   d. Himself the Eternal Word.—vv. 56, 57.

MISSION CO-OPERATION.—II Cor. 8: 1-6

May 27

I. The Missionary in Macedonia.
1. Preached the grace of God.—v. 1.
2. A witness of the work of grace in Macedonia.—v. 3.

II. The Missionary from Macedonia.
1. Preaching in Thessalonica, supported from Macedonia.—Phil. 4:16.
2. Preaching in Achaia—Corinth, by the grace of other churches.—II Cor. 11:10; cf. v. 8.

III. The Helpers in Macedonia.
1. Their hindrances.
   a. Great trials and afflictions.—v. 2.
   b. Deep poverty.—v. 2.
2. Their consecration.
   a. Gave **themselves** unto the Lord.—v. 5.
   b. Gave **themselves** to the missionary, by the will of God.—v. 5.
3. The service.
   a. With joy.—v. 2.
   b. With simplicity.—See marg.—v. 2
   c. Fellowship with Paul in ministering to the saints.—v. 4.
   d. Giving out of their own needs the gifts for the ministry to the saints.—v. 5.
   e. Enabling the missionary to help many others.
   f. An example of service to many others.—v. 6.

MAKING USE OF WHAT WE HAVE

Only a Rod

June 3

I. The Shepherd, Moses.—Ex. 3:1.
1. Caring for Jethro's sheep.
2. The rod of the shepherd.—Psa. 23:4.

II. The Rod of Witness.
1. Its testimony to Moses.—Ex. 4:1-4.
2. Its witness to Israel.—Ex. 4:5; cf. vv. 30, 31.
3. Its demonstration of power before Pharaoh.—Ex. 7:8-13.

III. The Rod of Judgment.
1. The waters of blood.—Ex. 7:17.
2. The plague of frogs.—Ex. 8:5.
3. The plague of lice.—Ex. 8:16.
4. The destructive hail.—Ex. 9:22.
5. The plague of locusts.—Ex. 10:13.

IV. The Rod of Deliverance.
1. The parting of the sea.—Ex. 14:16.
2. The smiting of the rock.—Ex. 17:6.
3. The deliverance from Amalek.—Ex. 17:8, 9.

God used what Moses had, and it was called the **rod of God.**—Ex. 17:9; 4:20.

BRAHMIN WOMEN'S VIEWS OF CASTE

Walubai, a Bible woman in India, reports an encouraging experience. One day, while she was on the train, at one of the stations some low-caste women entered the car. There were Brahmin and other high-caste women in the car and they complained that they did not wish these low-caste women to come in. They called them names and told them in an angry manner to get out and not touch them. Walubai got into conversation with some of the Brahmin women and said: "We should not be cross with those women? God made them as well as ourselves they are our sisters." One of the Brahmin women, hearing her say this, said, "Oh! you must be a Christian; they are the people who talk like this." They had a good talk, the women acknowledging that they were not right in their thoughts about the low castes. "But we are taught from childhood," they said, "and that is the reason we are harsh." Some day these thoughts of Christians will prevail and caste will be given up.—Sel.

HOW THE KOREANS GIVE

The Korean Christians are proving as faithful in systematic giving as in many other forms of Christian activity. A recent report tells some of the methods employed. The women are taught to put aside a portion of rice and other grain each time they prepare a meal and bring it each Sunday in a special little sack. Men and boys are instructed to weave a pair of straw shoes each week during the leisure hours of an evening and bring them as an offering. These plans were heartily adopted by many churches.

A young leader of another small Korean church, becoming ashamed of his church's lack of zeal, obtained seventy-five gospels from Andong, put aside fifteen for other members, and kept sixty for his own task. Rising before dawn one morning for prayer he put his sixty books in a Standard Oil box and with a sack to receive grain (in lieu of the cash price of the gospels) started out. In his own village he **sold the whole sixty before breakfast.**—Sel.

Our fiscal year ends April 30, 1917. We would appreciate receiving your renewal prior to that time.

EDUCATIONAL

STORY OF A SHOE

I Present Problems of the Shoe Industry

Orie O. Miller

As generally thought of the shoe industry is composed of three distinct and important parts; leather manufacture, shoe manufacture and the jobbing and retailing of shoes. Each of these three depends upon the others. We propose within the scope of this short article merely to note a few of the present problems of the manufacturer. They are the subject of daily discussions between members of the trade. This paper will only deal with those conditions he must solve before he is in position to make any shoes. He, at present, as men of every other industry do, faces abnormal conditions in an abnormal time.

High Cost and Apparent Scarcity of all Raw Materials

All of us wear shoes, and have probably found out each time during the last dozen years that when we have needed to invest in a new pair, that somewhere either in the raw material, the making or the selling of the shoe, prices have advanced. The effect of the war is blamed for this as well as for all other price advances. This is partly correct, still a further fact dare not be lost sight of. For some years previous to the war there was a general trend upward in leather prices. On our extensive Western plains where countless herds of cattle were raised fifty years ago, and killed principally for their hides, are now many smaller farms. The only marketable product of South American cattle was the skin. Since the development of our present slaughtering industry, and the invention of refrigeration carriage facilities so that meat can be carried any distance at any time, the hide has become one of the by-products of the cattle industry. The settlement of our Western plains has diminished the number of cattle we produce. On the other hand inventions and an increased population make heavier demands on our leather supply. Even with the law of supply and demand determining somewhat the number of hides produced ruling prices have gradually been raised.

The breaking out of the war gave a new impetus to this advance. The war has wasted a tremendous amount of leather. Not only have 20,000,000 men been supplied with 160,000,000 pairs of shoes per year, but large amounts of leather were used for saddles, harness, and other war purposes. Further, it has been impossible to to get leather from Russia and Germany who used to furnish us with practically all of certain kinds. It has been difficult, and at times impossible, to get leather from neutral countries. Passage has been difficult to secure, the risk has been increased by the submarine peril, and other factors have tended to increase the cost of leather. Often from 30 to 50 per cent. of the cost represents charges for passage and insurance. Add to the above the fact that our prosperity resulted in new and unprecedented demands for leather goods, and we have enough evidence to convince us that present high prices are not entirely the result of speculation, but that many kinds of leather are actually scarce.

One man can guess as well as another, but very few of those most intimately acquainted with conditions predict a permanent return to former lower prices for a long time to come.

The Use of Substitutes for Leather

Because of these constantly rising prices many substitutes for leather in shoe-making have been put on the market. Some real progress has been made along these lines, but much of it is only apparent. A manufacturer advertising an all leather shoe still makes a striking appeal to the popular mind. All must admit, however, that substitutes have been found for leather in counters, innersoles, and tops of shoes that give fully as good or even better service than does leather. For shoe tops, white, black, and various fancy colored cloths are fast taking the place of similar colored leather. The cloth costs from 15 to 30 cents a square foot while prices of some fancy colored leather has passed the dollar mark. The economy of the substitute is evident, the service is as good, and outside of the black cloth for tops, style demands have allowed it. The demand for cloth in shoes will increase just as sure as leather prices continue to advance.

The fact that one leading leather manufacturer says, "Cloth uppers have met all the requirements of strength, durability, and style, and the situation demands that they be used wherever possible," is probably the best proof that good leather is scarce and that cloth is coming in.

While many people wear all-canvass shoes as summer footwear, nothing has been found for vamps and outsoles of shoes to compare in wearing quality with real leather. The best of substitutes have not only cheapened the price but the wearing quality much more.

The problem of substitutes is at least being carefully and seriously studied. There are evidences that the things already accomplished are only beginnings of what we may look for along this line.

Shoe Styles

Style in footwear has received much more emphasis during the last few years than in all preceding shoe history. It seems that only recently have shoe dealers learned the great merchandising value of frequent changes in shoe styles. Women's lines are more frequently and extremely affected than any other. Since the short skirt is in vogue, women are giving as much attention to their footwear as to their head-dress. Shoe men have found out that they were wrong when they believed that women of ordinary means would pay only $3.50 or $4.00 for a pair of shoes. They find that girls earning $6.00 or $7.00 a week will buy $10.00 shoes just the same as they have always bought expensive hats. They argue that with the present short skirt feet are more prominent than heads, and the days of the $50.00 hat and the $3.00 shoe combination have apparently passed.

These facts make the manufacture of this line of shoes a great risk to the manufacturer. Any of these novelty shoes he happens to have on hand when the style change comes must of course be disposed of, and at almost a total loss. Hardly anything is so nearly worthless as women's novelty shoes when once out of style. Of course, the manufacturer in order to stay in business must figure enough profit on the shoes he sells to cover the loss on those he does not sell. Style changes affect misses, children's, and growing girls' shoes less than women's. They are less frequent and not so extreme. Boys' shoes are affected still less. The manufacturer of men's fine shoes who can best combine fit, service, and beauty is most successful. Fit and service are most insisted upon. The average man buys probably only two and at the most three pairs of shoes in a year. He is willing to pay a good price, but expects it back in service and comfort. These then are the shoemaker's style problems.

The wise manufacturer is he who can most correctly sense what the ultimate consumer can be induced to buy. If the

public demands a novelty or a sport shoe he will make it, but will figure in his costs all possible losses that he might sustain. On all staple lines he is content with a much narrower margin of profit, just because his losses can be more accurately determined. The public pays for the thing bought in each case.

Organization Problem

A century ago practically all the shoes made in our country were produced in thousands of small cobbler shops. Every family, or small group of families, had its own shoemaker. Even as they spun their own linen, and did all their own sewing so did they make shoes. Now the situation is entirely different. The invention of modern shoe machinery is largely the cause. Fully nine-tenths of all our shoes now are factory made. The good shoemaker of fifty years ago could perform every operation in the making of the shoe and do each one well. Now good shoes are made when each one of about two hundred people does his single operation well. This requires organization. In this are needed foremen, a sales department, purchasing department, planning and routing departments, and at the head of the organization the manufacturer himself who as head of the managing staff determines or finally decides upon all its policies.

The organization problem of the manufacturer then is to direct the work of the plant so that the largest possible number of well made shoes may be turned out by any given equipment with minimum effort and expense. It is a problem of business efficiency. He finds that he has some fixed charges and expenses to meet such as rent, taxes, insurance, depreciation on buildings and machinery, and salaries of officers, nonproductive employees, and office force. The larger the number of shoes made the less proportion of these fixed charges must each pair bear. The production may be increased by using more efficiently every available inch of factory space. It may also be done sometimes by rearrangement of machinery, or by training laborers to perform individual operations more quickly, and thus move work along faster. Of course the sales department must see that the product is disposed of and at a profit, and that responsible for the employment of labor, that each part of the factory has the proper number of employees. The manufacturer himself remains responsible for the proper working together of all the parts of the organization.

In the shoe industry as in any other efficiency means specialization. Henry Ford says that if he would make shoes he would produce only one size of one kind and then push the line exclusively. The principle of this is correct even if the application is unworkable. Factories do specialize along single lines. Some make only baby shoes while others produce misses' and children's lines, and still others boys' and youth's, men's work shoes, men's fine shoes, etc. On these different lines different lasts are needed, workmanship differs. The men who have made the biggest success of the business are those who have stuck to one line and one standard of quality, and have built up name and reputation around this standard.

(To be continued)

Akron, Pa.

THE GREAT WAR

III Other World Wars

C. Henry Smith

The magnitude of the present war may justify perhaps a brief review of other great world conflicts. Of course, since the beginning of modern history, there has hardly been a decade when some nation did not carry on a war against another over dispute regarding some national issue. But great world conflicts comparable to the present, from the standpoint of nations concerned or the significance of issues involved, have been few in number. During the past three hundred years there have been six great wars which may properly be called world struggles. The first of these was

The Thirty Years' War (1618—1648)

This was begun as a local religious quarrel between the Catholics and Protestants in Bohemia. The Duke of Bavaria, the champion of the Catholic cause in Europe at that time, sided in with his fellow-Catholics in Bohemia, while the Elector of the Palatinate came to the aid of the Protestants. The Emperor of the Holy Roman Empire also came to the help of Bavaria, and for a time Protestantism seemed doomed. This brought three champions of the Protestant cause into the arena—England, Denmark, and Sweden. By this time the original religious motive for the war yas largely lost sight of, and commercial greed was responsible for lining up France, a Catholic country, on the side of the Protestants. And so what at first seemed an insignificant, religious quarrel within a small country developed into a mighty struggle for commercial and political domination involving all the great nations of Western Europe.

The war was ended by the treaty of Westphalia in 1648, which included the following terms: 1. In religious matters each ruler should decide for his people what the state religion should be in his own country. Religious toleration for an individual was still unknown. 2. Sweden, France, Brandenburg (future Prussia), were given additions of territory. 3. Germany was decentralized. 4. Switzerland and the Netherlands were declared independent.

The next general conflict is known as the

War of the Spanish Succession (1701—1714)

By this time greed for territory and commercial rivalry had become the dominating causes for national antagonisms. France under the direction of her grand monarch, Louis XIV, had entered upon a period of unparalleled territorial expansion. Louis' great rival had been William of Orange, Stadtholder of Holland, but since 1689, also King of England. In the meantime the king of Spain was without an heir and the nearest in line to the Spanish throne was Philip, grandson of Louis, who would also sometime inherit the throne of France. William seriously objected to this prospective increase of power in the hands of England's rival. He succeeded in extracting from Louis in 1695 a promise in the form of a treaty that the thrones of France and Spain would not be held by the same person. Louis, however, broke this promise, whereupon England declared war. She succeeded in forming a grand alliance against France composed of England, Holland and most of the German princes. Spain entered the list on the side of France. The English and French colonies in America also took up the quarrel. At the same time Eastern Europe was also engaged in a separate struggle. Sweden and Turkey were trying to check the encroachments of the young and growing giant, Russia, to the north and south, toward water outlets. And so the entire civilized world was at war during this period.

The war of the Spanish Succession was terminated by the Treaty of Utrecht, while the Spanish-Russian struggle was closed by the treaty of Nystadt, 1720.

As a result of these treaties the different nations made several exchanges of territory. The most important consequences were the acquisition by England of Gibraltar and several other footholds in the Mediterranean, and a check upon the territorial expansion of France. So far as France and England were concerned, however, this war settled nothing conclusively. They remained commercial rivals. Their relative positions as world powers were not fixed until they had again enmeshed the world in another well-nigh universal conflict, the

Seven Years' War (1754—1763)

This war, like the one fifty years earlier, was a final contest between England and France and their respective allies for world supremacy. England's chief ally was now Prussia, while Austria, which had been in previous times the enemy of France, now became her chief supporter. The battle-field was the world. Decisive battles were fought at Quebec, in India, in the heart of Europe, and on the high seas. Everywhere England was victorious and the foundations of the British Empire

were firmly laid. France lost in the treaty of Paris, 1763, all her possessions in North America and in India. The long-standing quarrel as to which nation should be mistress of the seas and control the world's colonial possessions was ended.

The next great period of conflagration is known as the

Napoleonic Wars (1795—1815)

Unlike most of the other great struggles this war was caused largely by the overwhelming ambition of one war-crazy individual, Napoleon Bonaparte. These wars were really a continuation of the wars which grew out of the French Revolution several years before. The French people overthrew their government, executed their king and set up a republic. Rule by the people was not relished by the crowned heads of Europe at that time, and as a result, even before Napoleon appeared on the scene, practically all the powerful monarchs of Europe had allied themselves against France. With the appearance of Napoleon, however, in 1795, as leader of the French armies, the war takes a new turn and becomes a mad crusade on the part of perhaps the greatest military genius of all history to make himself the ruler of the entire European and even American world. The internal weakness of Germany and Italy, and the longing on the part of a number of the smaller European states for liberty such as the French had attained thru their revolution, favored Napoleon's purposes, and he often successfully played one rival nation off against another to his own advantage. But Napoleon's overwhelming ambition, in the language of Shakespeare "overleapt" itself, and what might have become in 1809 an enlarged French Empire under the perpetual rule of an imperial Napoleonic dynasty, was, in 1815, reduced to a France no larger in territory than she had been before the Revolution began, and in prestige among her sister nations relegated to a position of decided inferiority.

The entire revolutionary period was fruitful of results, however. The democratic impulses set loose and the territorial changes brought about had great influence upon the development of 19th Century history. The European democratic revolutionary waves of 1830 and 1848 were merely the re-echoes of the great movement of the generation before.

The next great war was the

Crimean War. (1853—1856)

By this time Russia appeared on the scene of European history as one of the strong powers with certain well-defined ambitions. Russia's desire to expand her territory to the south for the purpose of securing a water outlet to the Mediterranean sea is the key to much of 19th Century diplomatic history. She can expand in this direction only at the expense of Turkey, however. Turkey, in the meantime, has a problem of her own. The Turks are Mohammedans. Many of the inhabitants of Turkey, especially along the outlying provinces are Greek Christians and Slavs—of the same race and religions as the Russians. These provinces are revolting and fighting for independence. Russia, for the two reasons just stated, frequently interposes in behalf of the Christians in the Balkans. England, however, ambitious to maintain her control over her Mediterranean route to India, is not in favor of Russia's outlet to a Mediterranean port. These complications lead to numbers of wars, but the greatest is the one of 1856. England succeeded in forming an alliance of England, France, Turkey, and Piedmont against Russia. Russia was defeated and at the treaty of Paris, 1856, the first treaty was signed by England, France, Austria, Russia, Prussia and Piedmont. As a result of this war the disintegration of the Turkish Empire was promoted, altho Turkey's existence on the European soil was guaranteed, and thus the seed for future trouble was sown. Russia's expansion to the south was checked.

Since the Crimean War the alignment of European nations has been completely shifted, due largely to the remarkable expansion of Prussia and the formation of the German empire. Germany has become England's chief rival for world power. France, too, has never forgotten the loss of Alsace-Lorraine. Austria, in the meantime instead of England, has become a stumbling-block in the way of Russia's expansion, and so in 1914, England, France and Russia, all one time bitter rivals, were lined up against Germany, Austria and Turkey.

What the result of this present struggle will be of course no one can tell. There are those who prophesy that this may be the last of the great world wars. It seems more likely, however, that if wars continue at all in the future, more of them will become universal conflicts than in the past, due to the complexity of the social, economic, and political ties which now bind all nations together more or less.

Even the United States which has never before been drawn in European entanglements, before this reaches the printer, will apparently be sucked into this bloody maelstrom. One result of the war already seems evident, however, and this is, that much of Continental Europe will be much more democratic than now, and insofar as autocracies are a cause of war, that cause at least will be removed.

Bluffton, Ohio.

MAN'S INVISIBLE FRIENDS AND FOES

We and the bacteria are close neighbors. Our homes are their homes and wherever we go, they go. But alas! How we misunderstand their purpose.

Not long ago, I heard a lecture on these neighbors of ours. The speaker discussed a number of diseases in which bacteria play a part. I do not recall the details, but the impression left I remember well. It was that bacteria are our worst enemies.

It is well to emphasize the relation of bacteria to disease, but it is important that their relation to health be emphasized also. Their purpose seems to be not to cause disease and death but life and health. Remove bacteria from the world, and life might soon cease. Let them stop work, and plants and animals might starve to death.

Perhaps no other organisms play a more important role in the evolution of plant and animal life than bacteria. It seems truly inconceivable that organisms so minute should be capable of bringing about such profound changes in every phase of life. Tasks which the greatest chemists cannot perform they carry out with ease.

What Bacteria Do for the Farmer

The study of modern agriculture is largely the study of the bacteria of the soil. Decaying organic matter in the soil is transformed into food for plants by bacteria. Three types of these organisms supply plants with nitrates. One type transforms organic matter into ammonia, another changes the ammonia into nitrites and still another changes the nitrites into nitrates. Such is the division of labor that each kind of bacteria attends to its own speciality.

One of the products of decay is a gas-sulphuretted hydrogen. The sulphur bacteria decompose this gas and store up free sulphur in their own bodies. But the supply of sulphuretted hydrogen is soon exhausted. The bacteria perish and free sulphur is liberated. Ultimately we get sulphate of lime, an important constituent of plant food. There are also bacteria which supply plants with iron, and countless others which help in one way or another to make plant life possible.

If it were not for bacteria, the world might be piled up with dead plants and animals. Bacteria are the scavengers of the living world. As soon as the life of an animal or plant ends, bacteria gather around it, take the body apart, and reduce it to the elements of which it was originally built.

This inherent power makes bacteria perpetuators of life. Matter, we know, is indestructible. The elements which go to build up an animal or plant are not in any way affected when the animal or plant dies. Let these elements be set free, and Nature will utilize them for the construction of other living bodies. To bacteria it is given to supply Nature continually with elements so that she may always build new living structures.

Are Bacteria Necessary to Health?

Whether or not health is possible without bacteria is today one of the most interesting problems in the field of biological science. The question is far from settled. Nuttal and Thierfelder, two well-known scientists, believe that it is possible for

animals to live and retain their health with sterilized air, food and water. Some famous experiments carried out by Cohendy and Wollman at the Pasteur Institute, Paris, also seem to indicate that animals can live under sterile conditions, i. e., in an environment entirely free from bacteria. There are, on the other hand, a number of investigators who believe that bacteria are necessary to the development and health of animals. Madame Metchnikoff studied the development of tadpoles, some of which she kept under sterile conditions, while others she allowed to develop as they do in Nature. After a certain time, she found that those which she kept under ordinary conditions of life weighed six times as much as those which she kept under sterile conditions, which apparently proves that tadpoles can not enjoy the best health without bacteria.

In recent years, bacteria have also been used as curative agents. Metchnikoff's Bulgaricus bacilli, when taken internally, prevent the propagation of harmful bacteria in the intestines. The bacteria which cause intestinal putrefaction can thrive only in an alkaline medium. The Bulgaricus baccili are acid-producing bacteria. Their acid makes conditions unfavorable for putrefaction. Hence the putrefaction bacteria ultimately perish.

How Bacteria Develop by the Million

Bacteria themselves, we must remember, do not know the importance of the position they occupy in the economy of life. All they care for is a warm place and a square meal for themselves and their young. And the young multiply rather fast. An average bacterium will divide in two in fifteen minutes; in half an hour there will be four, and in an hour as many as sixteen will be clamoring for food. The number of off-spring at the end of a few days, if not checked, runs into billions. Add to this the fact that there are countless varieties of bacteria, because of the many different functions they have to perform and that these are present wherever there is plant or animal life, and we can appreciate how infinitely large are their numbers.

But of all the bacteria which surround us, only those few can do us harm which grow in the body tissues and enjoy a meal at the body's expense. Some of these will, from time to time, work their way into the tissues thru a cut surface. In ninety-nine per cent of cases, these will not disturb our bodies in the slightest degree. The body fluids take care of them so quietly and effectively that we are not aware that harmful bacteria have paid us a visit.

Should, however, unusually large numbers of bacteria enter our bodies, and what is more important, should our resistance be at a low level, due perhaps to overwork or worry, they are likely to cause considerable disturbance. But many years of contact with bacteria have adjusted our bodies so that they can overcome these organisms with comparative ease, even after numbers of them have gained entrance.

The entrance of these enemies causes the body to mobilize at once its defensive forces. Blood, lymph and white blood cells are sent to the spot where the bacteria entered, and because of this accumulation of fluids, that part is inflamed. The body often builds a wall around the infected area to prevent the bacteria from spreading to the surrounding tissues. The white cells now proceed to digest the bacteria. In the course of this process, they digest also the tissue which the bacteria fed upon and thus rendered useless to the body. The infected area—bacteria and all—now begins to soften. Pus, which is the product of this digestion, consisting mainly of digested tissue, dead bacteria and also dead white cells which gave their lives in this encounter, is formed. In a short while, the infected area is clean and healed. Thus the harmful bacteria are invariably routed from normal bodies.—Popular Science Monthly.

BOOK REVIEWS

A Helpful Book I Have Read Within the Last Twelve Months

But God, by A. B. Simpson.—This little volume was sent to me by a friend. I have read it and found it full of rich refreshment for the soul. The book is sc written that the reader will just continue to develop its message. Truth is presented in a clear and concise manner. The reader is not held in continual suspense, but every chapter is full of life and truth from first to last.

The book contains but six chapters. The headings are: The God of Elijah; The God of Paul; The God of Jacob; The God of Esther; The Vision of God; and The Secret of the Vision. The real background of the work is the "resources and sufficiency of God," as is indicated on the title page. The characters as indicated by the chapter headings were well chosen to bring out this truth.

The nominal Christian idea of God is too small. He is not so distant as some suppose. The writer would have us know that every life may be controlled by Him. God is magnified until He becomes the controller of the elements of nature, of the power of nations, and of the governments of men. His resources are inexhaustible and His provisions all sufficient.

S. Gingerich,
Wayland, Ia.

Deity of Jesus Christ, by S. W. Pratt.—This work presents a careful analysis and classification of the teachings of the Gospel of John with special reference to the argument it holds for the deity of Christ. The word deity is used in the title and elsewhere in the volume in preference to divinity, because, as the author explains, the latter has been so refined away by usage as to mean less than deity. The author understands deity to mean God, the self-existent and eternal One, a Spirit infinite in His perfection and almighty and free in His powers, the Creator and Sovereign of the universe.

The author uses as a key the thirtieth and thirty-first verses of the twentieth chapter of the Gospel. Then by a practical application of this key in a careful analysis, section by section, it will be found to be the best exegetical commentary on its contents.

The question of authorship of the Gospel is taken for granted. A brief Christology of Paul and of the Hebrews has been added to show how they corroborate and strengthen the witness of John's Gospel concerning Christ.

J. Early Suter,
Harrisonburg, Va.

The Students of Asia, by Sherwood Eddy.—This book was written for the purpose of informing the interested people of America as to what education **is** doing in the Orient, what it **may** do in the future, and what it **might** do if Christian America were awake to the situation.

Mr. Eddy has spent years in studying the problem of Christianizing the Orient. He has lived and worked among the student class and is well qualified to write upon this subject.

Several chapters in the book are as follows: The Awakening of a Continent; The Students of India; Student Life in Japan; The Call of a Continent;" etc., etc.

The book is an answer to the question, Why should the foreign missionary have a good education? It also reminds one of the fact that in India, China, and Japan all of the people are not ignorant and dependent. There are many who are delving into Western educational problems. The students of purely secular colleges lose their former religion and have nothing better to take its place. There follows as a result, an unbalanced life ending in skepticism.

American Christians are invited to thoroly study the perplexing problems of the Oriental student and meet him with a Christian's solution.

Fannie P. Shank,
Ronks, Pa.

If we would have a safe model, we must study the methods of the great Teacher, and try to imitate, as far as possible, His infinite tenderness and patience.—Sel.

Have you renewed your subscription to the Christian Monitor?

THE APE AS A NEW RELATION

Of course no large scientific meeting could come and go without our old friend the ape cropping up as an ancestor of man and the question of the missing link getting due prominence, and so the present session of the American Association for the Advancement of Science is true to type in this regard. A notable change of view has come over scientific thought in this matter in very recent years, however. Above all, there is quite a serious question now whether the ape is related to man by ascent or descent.

One of the recent authoritative German publications, "Man and His Forerunners," by Von Buttel-Reepen, quotes Klaatsch, the well known anthropologist, to the effect that "the apes are to be regarded as degenerate branches of the pre-human stock." Von Buttel-Reepen himself says that "This conception can be crudely summarized in the statement, man is not descended from the ape but the ape from man."

There, the secret is out at last! We had gotten hold of the family strain from the wrong end before. Now everything is clearer. It must not be imagined, however, that this is a joke. It is quite serious science written not for popular interest but for scientists to ponder over. —Editorial in "New York Herald."

A NATIONAL CAMPAIGN AGAINST THE LATRINE MENACE

Soil pollution is largely responsible for the spread of typhoid fever, diarrhea, dysentery and similar diseases. It is entirely responsible for the transmission of that well-known evil, hookworm infection. Soil pollution, to quote the recent report of the International Health Commission, seldom occurs in cities and towns where there are modern toilet facilities available for the entire population. Many rural communities do not have latrines. Human excrement is deposited on the ground. Infected material is hence transported thru the medium of flies, insects or by direct contact into the bodies of human beings. This is the circumstance responsible for thousands upon thousands of unnecessary cases of illness and innumerable avoidable deaths each year. The trouble and the time expended in curing persons of hookworm infection is thus often thrown away because the measures indispensable to prevent reinfection are not taken.

The extent and the seriousness of the problem are evident from a sanitary survey made in 770 counties in eleven states with a view to ascertaining the conditions at the homes which are responsible for the prevalence of hookworm infection alone.*

"In this survey 287,606 farm houses were examined, and of these 142,230 were found to have no latrine of any kind. This means that at nearly half of the homes soil pollution invariably prevailed. At a very large number of the homes reported as having latrines, they were of the open-back type which does not prevent soil pollution. At only six-tenths of one per cent. of the homes were the provisions for the prevention of soil contamination reported by the state authorities as satisfactory."

In the intensive community work now being carried on in the United States, chief emphasis is given to improvement in sanitation. The people are taught the dangers of soil pollution and are urged to install some type of latrine as a preventive measure. The lesson is driven home by insistent repetition in a house-to-house canvass. Local carpenters are employed to assist in construction. As a result of this effort, latrines are being installed in large numbers. In many communities such provision has been made at every home while the commission's work was in progress. In other communities, where this feature of the work is left uncompleted, it is continued by local effort as a result of the momentum which has been given it.

It seems not unreasonable to expect that the systematic effort now making to control hookworm disease and other enteric maladies will continue until sanitary conditions at rural homes are satisfactory. But from the success of the present effort in inducing people to provide and to use some form of sanitary arrangement to prevent contamination of the soil arises a new problem which cannot be ignored—the problem of the relative efficiency or inefficiency of the various types of latrines that are being installed:

"In view of the fact that practical measures are being adopted and that state and national departments of health are committing themselves to policies to be carried out on a large scale, the so-called 'latrine problem' becomes a matter of serious concern. The International Health Commission is not prepared to advise as to the type of latrine to be installed. The local department of health in each state and country is responsible to the people for all sanitary measures carried out under its direction, and must therefore use its own judgment as to the type of latrine which it recommends."—Current Opinion.

*The Rockefeller Foundation. Report of the Director-General of the International Health Commission, New York.

A wise, simple illustration will fix the truth in the mind of the child, but great care is necessary to make the truth so clear and definite that it cannot be lost in the illustration.—Sel.

Our fiscal year ends April 30, 1917. We would appreciate receiving your renewal prior to that time.

HOW "BURBANKING" EVOLVED THE WHITE BLACKBERRY

Everyone is aware that Luther Burbank has conducted experiments in plant breeding on a more comprehensive scale than any other experimenter, and that he has operated with a large number of individuals. His work has had to do with members of the vegetable kingdom of every type, and he has ceaselessly carried out his experiments, seldom having less than three thousand different ones under way, year after year, for a period of almost half a century. . . .

Some of Mr. Burbank's most striking results have been obtained thru the hybridizing of species that were in many respects widely divergent. In particular, he brought together species from widely separated geographical territories, and thus gave opportunity for the blending of diversified racial strains.

Examples in point are furnished by the vast numbers of experiments with members of the race of plums. Almost at the outset of his experimental work Mr. Burbank imported plums from Asia, and began crossing them with various species of plums from Europe as well as those indigenous to America. Presently he had hybrid races on his experiment farm at Sebastopol that combined the racial strains of practically all known species of plums under cultivation.

More than that, he crossed the plum with the apricot, producing thereby his wonderful new fruit, the plumcot.

So striking have been the results of this matter of plums of diversified characteristics that more than sixty new varieties of plums, prunes and apricots have been introduced by Mr. Burbank, constituting an extraordinary company of fruits that are revolutionizing the plum growing and prune growing industries all over the world. One-third of all the plums now shipped from California are Burbank plums, and the best of his new varieties are of such recent introduction that they have not yet made their influence felt, as they must inevitably do in the course of the coming decade.

Other illustrations of hybridizing experiments thru which Mr. Burbank has produced remarkable results—to mention a few at random—are given by his hybrid races of blackberries and raspberries, including the Primus berry, the Phenomenal berry, the white blackberry and the thornless blackberries; the Paradox and Royal walnuts, combining the traits of the Persian walnut with those of the California black walnut in one case, and of the Eastern species of black walnut with the California in the other; and in the Shasta daisy, which combines the characteristics of three species originally inhabiting Europe, America, and Japan, respectively. —From Luther Burbank, His Life and Work.

Do it NOW—Renew your subscription.

THE YOUNG PEOPLE'S MEETING

FORE WORD

Dear workers: Glance over the topics for the month. We have some important things to think about. Impress the junior topic well upon young and old. The power of the Word of God should be fully brought out and made practical for time to come. In the topic on the growth of the missionary activities in our Church, we have solicited several articles which we hope may appear in this issue. Read what the brethren of long experience have to say on this subject. Impress rather the things that will increase the activities along Gospel lines, rather than the things that will make us feel self satisfied with what has been done. The topic on using what we have is the consecration topic for the month of May. It can be made an opportunity to impress the need of all working in the service of the Master.

God grant a profitable month of real study and service.

JESUS, A FRIEND TO ALL (Junior)

Jno. 3:18; Matt. 11:28-30; Luke 42:46-48

Topic for May 13

MOTTO

"Christ Jesus; who gave himself a ransom for all."

THE STUDY HOUR

I. **Whosoever.**—This word is one that takes in everybody in the world. It matters sot who it is that will believe in Jesus, He has planned a way for them to be saved and become His friends. When we begin to think of the goodness that caused Jesus to come into the world and then think how many sinful and wicked ones there are, we cannot help but wonder that He is a friend to them all. But He was a friend even before the world is a friend to Him. But if we want to get the blessing of the friendship which Jesus has brought, we must all believe on Him as the Bible says, "Whosoever believeth on Him should not perish, but have everlasting life."

A little boy was once asked what the word "whosoever" meant. He answered that it means me and you and everybody else. If we will remember this when we meet our friends, it will make us more thoughtful about bringing the good news to them. Then we sometimes meet a stranger. We ought to feel that Jesus wants this stranger to know about how He is ready to be a friend to him. Again we meet some people who are very wicked and careless. We may be tempted to feel that we do not care whether they find Jesus or not. But we should remember that if Jesus had waited till we were without sin to save us we never would have been saved. So then we ought to try to bring the wicked and sinful to know Jesus. Jesus loved even those who put Him to death and prayed the Father to forgive them while they were driving the cruel nails in His hands. If Jesus loved those who treated Him so cruelly we too should love those who treat us cruelly and pray for them that they might find Jesus as a friend who will save them from all sin and make them His own.—Jno. 3:1-18.

II. **The Heavy Laden.**—When people work hard in carrying a heavy load it makes them very tired. If you ever carried a load very far and then had a good friend come and take the load off and carry it himself you could get a chance to get rest. All who are sinners are carrying a very heavy load. It is a load that hurts their conscience and makes them very unhappy when they know that all sin will bring death. Jesus pities all those who are tired of their sins and who want to get rid of them. He is ready to be a friend that will bear our sin for us. Yes, Jesus has already suffered punishment for our sin when He was innocent Himself. Now He says to all those who are tired of sin to come to Him and find rest. How foolish the sinner is to stay away from such a friend who is ready to carry the heavy load for him. But we often find that sinners think they can carry their own sin without Jesus as their friend. But some day they will find to their sorrow that they have turned away from the best friend they ever will have and will have to bear their sins forever in the place of everlasting punishment. Let us all bring our burdens to Jesus while we can.—Matt. 11:28-30.

III. **All Nations.**—Jesus wants those who have found salvation to carry the news of salvation to all nations. All that will repent and believe in Jesus will have forgiveness of sins in His name. We cannot all go to all the places in the world, but Jesus wants us to do all that we can to carry and send this message to every nation in the world. We can all pray for those who have gone to tell the good news in other nations. We may also give up some of our money or some of our friends so that the message can be taken by others. Then God wants us all to do just as much as we can wherever we are to spread the glad news around us. Some can talk, some can write, some can distribute papers and tracts that have been written, some can live patient lives doing some of the needed tasks that keep us alive so that more good can be done by others. We must learn to begin our work at home. If we are not living a good life in our home and trying to carry the message of Jesus to our loved ones and near friends, we are not fit to go to strangers and tell them.—Luke 24:46-48.

IV. **Outline Study.—**

1. **Whosoever.**
   a. Believeth.—Jno. 3:16.
   b. Will.—Rev. 22:17.
   c. Shall not be offended.—Matt. 11:6.
   d. Hath.—Matt. 13:12.
2. **Friend.**
   a. Of sinners.—Matt. 11:19.
   b. That sticketh closer than a brother.—Prov. 18:24.
   c. To the obedient.—Jno. 15:14.
   d. Lays down his life.—Jno. 15:13.
3. **All Nations.**
   a. Taught the Gospel.—Matt. 28:19.
   b. Made of one blood.—Acts 17:26.
   c. Shall worship.—Rev. 15:4.
   d. Shall be judged.—Matt. 25:32.

PERSONAL THOUGHT

Jesus is a friend of sinners. If it were not so, I would be forever cast off from His presence. How glad we all should be to tell other sinners about our very best friend who wants to be the friend of all.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **All.**
2. Commit Matt. 11:28; Jno. 3:16; Luke 24:46-48.

For Others.—

1. A talk about the **"Whosoevers"** of the Bible.
2. What Kind of People Does Jesus Love?
3. What Kind of People Does Jesus Help?
4. What Will Our Best Friend Do for Us?
5. How Can We Carry the News to Every Nation?
6. Ways in Which We Can Show Our Friendship.

THE WORD OF GOD, A SOURCE OF INSPIRATION AND COURAGE

Ezek. 1:1-14; 2:1-10

Topic for May 20

MOTTO

"Every word of God is pure."

THE STUDY HOUR

I. **Our Topic.**—Some one has said that he knows that the Bible is inspired because it inspires him. We know that there is much reading matter in the world. Some of the reading matter which people read inspires them, but not with the Spirit of God. It is not enough to have an inspiration. God must be the life back of the Spirit that inspires if we would be on the true pathway. No one who reads the Bible with a sincere heart of reverence for God will fail to receive inspiration from it that will bear fruit in harmony with the Spirit of God. Men are sometimes inspired by reading the life of some great soldier. This fills them with courage to go out to battle against the enemy. If they would have read the Bible with its full message to men of today, they would have been inspired rather to die for the name of the Lord Jesus than to take the life of their fellowmen.

We hear some eloquent preacher

preach. His words seem full of inspiration, and they may be. But it behooves us to see whether the spirit that pervades them is from the Spirit of the Gospel or from the inspiration of some human theory. All truly inspired preachers are sure to have a message that is unpopular with the age in which they live because of the fact that the world is largely dominated by the spirit of the god of this world, Satan. Such inspiration has also the spirit of holy boldness to meet the sin-cursed age fearlessly and honestly without sparing themselves.

If we as individuals look to the Bible for our inspiration on the pathway of life, we too shall find courage to live a life of separation from the spirit dominating the age in which we live.

II. The Text.—Ezek. :11-14; 2:1-10.— Ezekiel had the Word of God entrusted to him to deliver to the rebellious people of Israel. It was no light task to carry a message like the one which Ezekiel had to carry. Unless Ezekiel had a source of strength outside of himself, he would likely fail to deliver his message. God made him bold and strong to meet the faces of a rebellious and stiff-necked people, by feeding him on the Word.

III. Outline Study.—

1. Effect of the Word of God when eaten.—

a. Joy.—Jer. 15:16.
b. Life.—Luke 4:4.
c. Like a fire.—Jer. 20:9.
d. Sweet.—Psa. 119:103.
e. Bitter to the flesh.—Rev. 10:9, 10
f. Profitable.—II Tim. 3:16, 17.
g. Piercing.—Heb. 4:12.
h. Able to save the soul.—Jas. 1:21.

PERSONAL THOUGHT

Let God's Word be our meditation all the days of our life.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Word of God.**
2. Commit Psa. 19.
3. What God's Word Can Do for Children .

For Young People—

1. The Bible, the Inspired Word of God.
2. What the Bible Means to Me.
3. The Power of the Word of God Over all Other Words.
4. How We May Be Filled With the Word of God.

For Older People—

1. The Word as an Inspiration and Strength to Old People.

PROMOTING DAILY BIBLE READING

The following is an excerpt from an article appearing in the Christian Workers Magazine. It was written by a pastor who in order to stimulate Bible reading among his members gave an address each month on one of the books of the Bible. After explaining his plan he gives the following results:

"At once there was a perceptible increase in the size of the congregation, and in a short time the attendance on the night of the book study was the largest during the whole month. People began to read their Bible more, and to talk about it more, not only during my social calls, but in the mid-week service, and young people's meeting. The young folks especially were eager to get the monthly folder containing the outline Bible study, and if obliged to be absent they were sure to send by someone else to secure a copy. These they stitched together as the months went on, making them into a little book.

"Perhaps the greatest benefit, however, was derived by the pastor. I had just graduated at an eastern university and theological seminary, where I had studied Greek, Hebrew, Latin, French, and German, besides philosophy, church history, and the usual curriculum, but I was about as ignorant of the English Bible as one could be. The Old Testament, especially, was an unknown land to me. The necessity, however, of becoming familiar with one book a month, and of boiling the material down to the limit of half an hour. kept me constantly busy. I was obliged to read and re-read each book many times, to consult commentaries, dictionaries, and other authorities, and always to keep in mind brevity and popular interest. Frequently, I would spend the better part of two weeks on the preparation of my book study.

"The habit of reading the Bible constantly proved of great value. It kept me full of texts and themes and Scripture illustrations. I had no trouble in finding topics for sermons. My greatest difficulty was to find opportunity to use the wealth of material which was constantly accumulating.

"While my studies were very crude and unsatisfactory, yet they were immensely helpful to me. The critical method which is so common in many institutions today tends to repress the emotions, stifle the convictions, and clip the spiritual wings of the student. My aim, however, was to unfold the spiritual values of the Bible, the great eternal truths of the incarnation, atonement, and resurrection. These, with their related truths, sin and regeneration, are God's greatest thoughts, and no man-made wisdom can compare with them. Nothing is so inspiring, uplifting, and ennobling to the soul as to range among these mountain peaks of revelation, and catch glimpses of the infinite and eternal God.

"The Bible is always a present-day book. It is more fully up-to-date than the morning newspaper. The Bible is alive. If you listen prayerfully, you can almost hear its heart beat with the life of the bosom of God. No one can read half a dozen chapters narrating the life of Abraham, or Joseph, or Nehemiah, or Daniel, without feeling the iron creep into his bones, and his spiritual muscle grows tense, and his soul glows with a heavenly ardor.

"And yet some wise men tell us that these are not real characters, and probably never lived. They are stories, not histories, and were written to illustrate Jewish life and customs. One is tempted to ask how they know this, and where the stories stop, and where the history begins? What about Paul and Peter, and our Lord Himself? No, such interpretation will never build up a church nor develop the spiritual life of the pastor. But if one will treat the Bible as the Word of God, and read it reverently, it will enlarge the spiritual life and power of any pastor."

THE GROWTH OF THE MISSIONARY ACTIVITY IN OUR CHURCH
II Cor. 5:10-21

Topic for May 27

MOTTO

"The word of God grew and multiplied."

THE STUDY HOUR

I. Our Topic.—The growth of missionary activity is measured with the growth of the Word of God. If our Church has become enlarged by the Word of God being engrafted in the lives of men and women, then the increase may be counted as the measure of missionary activity. But if the increase of mission stations and membership is the product of human work and intellectual zeal and development, without the real inward growth of spirituality in the Church by the increased word of truth, it cannot be called missionary activity of the real type.

The measure of mission effort cannot be measured in the number of institutions launched alone. Often the greatest missionary growth is unrecorded in the mission annals of a Church. When the work at Ephesus had gained such a foothold that it caused men to publicly burn their books of curious arts, the Holy Ghost records a mighty growth of the word of God. When the Church continued to grow in power in spite of persecution under Herod it was said that the word of God grew and multiplied (Acts 12:24). Perhaps if the Holy Ghost would record the increase of the work today, it might bring to light some places where there has been strong persecution and opposition and where the believers have triumphed in the truth and stood as witnesses in spite of opposition. Be assured that where the truth has triumphed in a few lives that its testimony will bear fruit to the ingathering of many and the conviction of many more. This is real growth.

What is the measure of power in which the Word of God is gripping the life of our churches today? In that measure the mission activity is reaching other lives either to their salvation or condemnation. It is growth.

II. The Text, II Cor. 5:10-21.—The "word of reconciliation", is the message that has been entrusted to the one who has become reconciled to God thru Jesus Christ. A judgment bound people are sure to need a means by which they can satisfy the great Judge before whose seat they must appear. God Himself has prepared the way in fixing the plan of reconciliation before the judgment begins. What a spectacle of love is this! The Judge doing the reconciling by sending the Son beforehand to give those who are to be tried a chance to come clear of the crimes of which they certainly are guilty. Human ambassadors are sent forth to deliver this message to those who have not yet been reconciled to God. How strongly has this business gripped us as a Church?

III. Outline Study.—

1. God's plan of growth in Missions.

a. Go and teach.—Matt. 28:19, 20.
b. Let your light shine.—Matt. 5:14-16.
c. Give the invitation.—Rev. 22:17.
d. The consecration of money.—I Tim. 6:17-19.
e. Ordain teachers.—II Tim. 2:2.
f. Pray.—I Tim. 2:1-4.
g. Study.—II Tim. 2:15.
h. Feed the flock.—Acts 20:28.

PERSONAL THOUGHT

Is the work of missions retarded by my lack of consecration to God?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Light.**
2. **Being a Sunbeam for Jesus.**

For Young People—
1. Growth of Missions in Our Church in My Life Time.
2. Marks of Real Progress in Missions.
3. Forms of Activity in Missions.

For Older People—
1. Activities of Our Forefathers in Mission Work.
2. Encouraging Signs in the Mission Activities of Our Day.
3. The Power of Mission Activity.

Suggested Reading.—Secure a Mission Manual and see how the organized work of the Church is being conducted. Read the Reports found in the Mission departments of the Gospel Herald, Christian Monitor, and the Mennonite Year Book. Study the Correspondence page of the Herald from week to week. Read the Book of Acts thru for light on the growth of Missions in the early Church. Read the articles written for this number of the Christian Monitor on the subject of Growth of the Mission Activities of Our Church, and those in the Mission Department.

GROWTH OF THE MISSION ACTIVITIES OF OUR CHURCH

In the last twenty-five years our Church has made remarkable growth in Mission activities.

At that time very little was known by our people of foreign work, only a few became interested and studied conditions. The city work likewise was a new thing. Only one station in Chicago was struggling for existence. A few brethren and sisters were willing to sacrifice time and means to keep it going. Much patience was necessary. But continued efforts, with the grace of God upon the work, made it what we see it to be today. To Him be all the praise.

Fifteen, or even ten years ago, it was a common thing to hear many objections from well meaning brethren. At that time only occasional offerings were taken for the work. Once in a while some of our ministers would preach a sermon along missionary lines. In general the mission work was looked upon as an innovation, which we should not encourage, but rather be careful that "we do not go too fast."

It is quite different now. Almost every church takes offerings at regular intervals —some quarterly and many monthly. Mission sermons are more frequent. Entire days are set apart for mission programs. Young People's Meeting Topics are arranged for along these lines. Classes are organized at many places where the subject is systematically and intelligently discussed. Mission Bands are organized where those who are especially interested meet and discuss subjects and pray unitedly for the work.

Our boys and girls in the Sunday school are taught the blessing of giving early in life, so that at this time one hears very few objections. The work in a dozen or more cities is faithfully supported in the home land. India has a prosperous church of over five hundred native Christians. South America is soon to be added to our foreign list. Other cities are being investigated in the home land, and rural work is begun in a number of places, so that as a whole we can truly say, "The Lord has been with us and prospered us."

The pioneers in this onward movement have done what they could with the knowledge and means at hand. The love of Christ in their hearts for the lost helped them to endure privations and persecutions. The Mission Board, which stands between the Church and the missions, used their best judgment in prosecuting the work. Individuals here and there gave of their means so that today souls are rejoicing in the love of Christ, churches are organized and the work in general is prosperous.

But what shall the next ten or fifteen years mean to us? Shall we not see other foreign countries entered by our people and the Gospel of Jesus Christ preached to the heathen? Shall not other cities be added to the list as having established within their limits some growing mission station? The task lies before our young people. Many are consecrated to the work; the Church is nearly a unit back of the work. The responsibility has increased. Our borders have been enlarged. WILL WE DO OUR DUTY? The time may be short. Let us do what we can before JESUS COMES.

T. M. Erb,
Hesston, Kans.

THE SPIRIT OF OUR MISSIONARY ACTIVITIES

Any movement in the Church is inclined to abide in some respects with the spirit of its beginning. Methods of carrying on the work are inclined to improvement; the spirit in which it is continued is apt to change with the character of those who at different times become responsible for the welfare of the movement or organization. We wish that the Spirit that begun the work and all the activities of the Church of Christ was always as manifest as in the days of their beginnings. The same Spirit is available and the same work falls to our lot.

The character of the Holy Spirit determines the nature of the spirit in which men engage in the work of the Lord. The Apostolic spirit is the ideal which the Church endeavors to imitate and which she holds as the standard for her servants as they carry on her activities. It was in this spirit that the evangelistic and mission work of the Church was begun. A generation ago there were brethren in the Church who felt the call of the Lord to enter into fields of labor that had been ready for the harvest, but which had not been entered into on account of fears as to the effects of such efforts on the general welfare of the Church. In many places conditions were such that the cry was made, 'Come over and help us." These men were not looking for work; they were always active in their calling and always occupied in its pursuits at home or abroad. In the early years of the settlements in the states west of the Alleghenies these servants of the Lord went forth to admonish the believers and to win the lost ones to Christ. Their methods were not such as were looked upon as "evangelistic," but they were evangelistic in spirit. The hearts of these men were filled with the Holy Spirit and they labored in that spirit, with the ardent love for Christ and the Church and for lost souls that made their efforts evangelistic.

Before the present methods of evangelistic services were begun, there were ardent brethren in Canada who conducted services in the homes of interested members where the Gospel was preached and expounded and direct efforts made to win the unconverted to Christ. Later efforts and changed methods were only larger opportunities for the exercise of the same spirit. Our present evangelism must preserve the same spirit, and make use of its manifold opportunities in order to preserve the power and saving grace of the Gospel which it teaches and follows.

The mission work of the Church is but the outgrowth of earlier efforts and the fruit of the spirit of our missionary predecessors in the Church. Our first city missionary was a man who, before engaging actively in such work, could not sing, "A charge to keep I have," without breaking down in tears with a sense of not keeping a divinely given charge. Another, now serving in the field, went forth at the call of the Lord, not knowing where he would be led. Many are serving in various places and in many different kinds of service for the sake of the love of Christ and by the leading of the Holy Spirit, serving in apostolic ardor and spirit, and carrying on the work of the Church in saving the souls of men, and seeking them out of all places in the earth in order to save them.

Evangelistic and mission work is not a method, it is the manifestation of the Spirit of the Lord in saving men and building up His Church and Kingdom on the earth and saving men for His eternal kingdom and glory. Methods and men and locations will change and multiply but the spirit will always remain and must always remain the same. "Go ye," because Christ was sent to save, because the Holy Spirit sends to save, and because it is the spirit of the believer to love and save those for whom Christ died.

S. F. Coffman,
Vineland, Ont.

OUR MISSIONARY ACTIVITY

From the standpoint of man's part in it, it should not be a difficult task to trace the history and growth of the organized missionary effort that has come into being within the present generation. All effective work for the cause of Christ must have its source and direction in the mind of God, and man is not in a position to fully understand or record the workings of His eternal plan for the progress of His work in preparing His Bride for the coming of her Lord.

We speak of organized missionary ef-

forts because it is not to be supposed that there were no effective individual or Church activities for the salvation of the lost previous to our modern organized missionary efforts. To think otherwise would be to imply that there was a dearth of spiritual life previous to the more recent missionary movement.

It is characteristic of any great or worthy movement to generally have its beginning in a small way, and meet with many obstacles and discouragements in the furtherance of its purpose. Such movements usually begin in the mind of one or more consecrated believers who are possessed of a vision, and whose inspiration and efforts lead others to behold the field.

Not many years have passed since the first directly evangelistic meetings were held in our churches, and from the human viewpoint it would seem as tho the present missionary activities are to a great extent the outgrowth of the evangelistic work, and are also in a great measure dependent on that work for maintenance and progress.

No doubt the modern Sunday school activities should be accredited with a large share in awakening the Church to a realization of her responsibility in the task of evangelizing the world. To better promote the evangelistic work, and to advance the work of the Sunday school, more general organization was found to be necessary. This resulted in the organization of an Evangelizing Board and the conducting of Sunday school conferences. These organizations in turn led to the launching of the first city mission work.

The first efforts were necessarily weak and in part unsatisfactory. With inexperienced workers and meagre support it could not well be otherwise. But great oaks from acorns grow, and while we cannot speak of great things accomplished or even claim that we are doing anything near what we should in the light of God's grace and promises to us, still we are led to exclaim, "What has God wrought?" when we compare the feeble beginnings of less than a quarter of a century ago with nearly a score of mission stations in our cities, many rural efforts, the various stations and activities in India and the other work in contemplation. A comparison of financial contributions and of the number of active workers engaged would show even greater progress.

Surely we must say, God is in this work. What a gracious privilege is granted every believer to be associated with the Master in His work! Our time for witnessing to the saving grace of God may be brief, for His coming draweth nigh. But should He tarry may we not expect much greater things in missionary efforts from those whose opportunities for "looking upon the field" and training for service are far superior to what they have been in the past?

A. I. Yoder,
West Liberty, O.

USING WHAT WE HAVE.—Acts 3:1-10

Topic for June 3

MOTTO

"As good stewards of the manifold grace of God."

THE STUDY HOUR

I. **Our Topic.**—Often do we find that people are discouraged at the prospects before them. They seem to have so little in sight with which to work. Their means is scanty. They have but a little experience. Their skill to labor is only ordinary. Were it not for the boundless resources of the Lord it would be indeed a discouraging outlook. But we find that no gift is small when God's blessing is resting upon it. The lad with the loaves and fishes saw the multitude fed before his eyes thru the blessing of Jesus. The widow had her mite commended above the abundant store of the rich because it was given in the right spirit. The man with two talents received the approval of the Master the same as the man with ten because he was equally faithful in its use. When Moses excused himself for being slow of speech, God did not receive the excuse. He asked what he had in his hand. It was only a rod, but by the power of God, Moses began a series of signs and wonders that shook the very throne of Egypt. If we use what we have in our own strength and forget to do what we do heartily as to the Lord and not to men, we will find ourselves very poor and weak indeed. But when we give all honor to God with the smallest of our gifts, our work will be magnified before Him, and boundless results will follow.

Let us take a look at the gifts God has placed in our hands. None are so poor or so mean but they can be used to accomplish a great work for the Lord and be a blessing to men. Can you talk? Talk to the glory of God. Can you sing? Sing to the glory of God. Have you a little means? Use every cent in honor to God. "I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice."

II. **The Text, Acts 3:1-10.**—Here was an example of a needy man. He was dependent on the charity of the people for a living. Peter and John were as willing to help him as men with means and perhaps more. But they had no money or food or clothing to give. They had much more however. They were ready to freely give of what they had. They commanded him to rise and walk in the name of Jesus. At once a miracle was wrought in the man's body as well as his soul. The results of this use of the resources at their service was the conversion of five thousand people who were gathered together to hear the message of life.

III. **Outline Study.—**

1. **Gifts for Use.**
   a. Diversity of gifts.—Rom. 12:6-8; I Cor. 12:4-11.
   b. Comely and uncomely.—I Cor. 12: 21-27.
   c. Abilities of God.—I Pet. 4:10, 11.
   d. The day of small things.—Zech. 4: 10.
2. **Examples of Using what Men have.**
   a. Talents.—Matt. 25:14-23.
   b. The widow's meal and oil.—I Kings 17:10-16.
   c. Scattering.—Prov. 11:24.
   d. Sowing seed.—Eccl. 11:1-6.

PERSONAL THOUGHT

Not what we have kept in our possession, but what we have used in the service of the Master, will count in the day of accounts.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Do.**
2. Jesus Uses what Children Do.

For Young People—

1. Little Things Put to Use For the Master.
2. The Master's Boundless Blessing upon Service.

For Older People—

1. Gifts for Consecration.
2. Working as the Stewards of God or Working as Our Own Master.

A TRIP TO GORTNER

(Continued from page 133)

up his mind to change his notion. He came out into the middle of the road and all of a sudden he turned right around and made for the woods where he is now meditating over the narrow escape he had. It looks like the same rabbit I saw four weeks ago. Soon the passengers have all stopped talking. Are you all awake? Well I thought you were getting very quiet. Oh, no, I am wide awake, no danger that I will run down over the bank. Up the hills and down the hills we go, through the forest and through the fields, turn to the right and turn to the left. But it is all the same—all you see is the road seemingly coming toward you and more and more of it coming into view. About two miles more, not state road. Oh, yes, I thought you would soon waken up when we get on this road. Here we are. Home again. We are tired and sleepy, but it was certainly an interesting trip.

Springs, Pa.

A Bible on a Watch Chain

Some Russians carry the Bible on their watch chains. The book is only one inch square and three-eights of an inch in thickness. It contains all the five books of Moses in Hebrew, and the title of the chapters in Latin. The type is so small that a glass is needed to read, but the Russian does not trouble himself about that. He is satisfied that he carries the Word of God with him.—Sel.

Try to quicken the child's perceptions of his relations to God and make him more attentive to the voice of conscience and inspire him to choose the right.—Sel.

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THE SUNDAY SCHOOL

IT'S TIME TO GET READY FOR SUNDAY SCHOOL, DEAR CHILD

The beautiful woman, with the weary. faded look on her face, boarded the car at the little station along the line.

As she walked into the car she was greeted by the sound of young and happy voices. They were singing, joyously:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

"Have I made a mistake and taken the wrong car?" she asked, shortly. "Who are those young people, anyway?"

"Just a party of Sunday school children," explained the conductor. "You have made no mistake, there is plenty of room."

The joyous voices caroled on, and the woman with the weary, faded, beautiful face, tho it was summer weather, shivered a little.

Once she had gone to Sunday school too. Once she was as happy and carefree and innocent as these children. Once she, too, had sung hymns and read her Bible. She saw the little brown house again, with the apple-trees in the yard, and mother was standing in the door and telling her it was time to get ready for Sunday school. With almost a groan, she thought of the old years. Why could she not have gone on singing hymns and going to Sunday school and reading her Bible? But no, the mad whirl of the world had caught her and thrown her into its vortex of gayety and dissipation and sin. On they had gone, the empty, unsatisfying years taking all, yet, like the waters of the Dead Sea, giving nothing back.

How tired she was of it all! What a tragedy life was as she faced it day after day, with no hope of anything better! Oh, the innocence, the charm of youth, what would she not give for the unsullied page of childhood? What would she not sacrifice if only she could stand under the old apple-tree again and hear mother calling her to get ready for Sunday school? And then a tall man, with a kindly, consecrated face, was at her side, and he was saying:

"Do not my children sing beautifully?"

And she nodded sadly. **She** little knew that he had read the story of her life. She little knew that this man of God was longing to save her from the life she was leading. She little knew that he had read rightly the lines of sorrow and regret and remorse written on that beautiful face.

"Some time will you not come to my church and hear my message?" he asked, gently. "You used to go?"

The beautiful eyes suddenly brimmed over with tears. "Yes," she announced, "I did once."

The tall man with the kindly face took suddenly the white hand. "Come back," he said, "come back to your Father's house. Listen, they are singing again."

"Do thy friends despise, forsake thee?
Take it to the Lord in prayer.
In his arms he'll take and shield thee,
Thou wilt find a solace there."

How sweet and peaceful it was in the old yard how the sunlight filtered thru the apple-tree branches, in rays of golden glory, and mother was standing in the door!

"Time to get ready for Sunday school, dear child," she was saying.

How far, how far her wayward feet had wandered! But now, ah! now it was time for her to get ready for Sunday school. She would waste no more time. She put both hands to her face and sobbed, but in that moment, led by sweet and childish voices, she came back, back into the safety of His love. It was time for her to get ready for Sunday school.—Sel.

WHY SHOULD MISSIONARIES FIGHT FIRE

At a serious fire which occurred in the city of Kiating, Szechuan Province, West China, the people were so much impressed by the efforts put forth by the men members of the missionary community that they proposed doing several things to show their gratitude. After the usual native procrastination, about five months after the fire, each member of the foreign fire brigade received a large white scroll upon which was inscribed a long eulogy, one sentence of which reads as follows: "Although these foreigners owned no goods or houses in the danger zone, nor were in the least concerned, yet they ran to do this public service. They earnestly looked upon the dangers of another people as if it were the urgent pain of their own skins."

Under the leadership of one of the missionaries, the gentry have formed a society to purchase and maintain some up-to-date hand pumps and distribute them at important points in the city. This is Christianity at work in a heatehn city along civic lines, and it is one of many ways to influence a city for Christ.—Sel.

Have you renewed your subscription to the Christian Monitor?

BUSH SUNDAY SCHOOLS

Walter Williams writes of their teachers among the Kroos of Liberia:

"They came back to the mission long after dark, wet, cold, hungry, and footsore, for they had walked twenty miles—some of them—to do their Sunday school work. And the tropical rains and swollen, unbridged river had not made it any easier. They were only lads, too, not any of them older than eighteen years.

"Before these bands of Sunday school missionaries leave the mission, some on Saturdays, the rest on Sunday mornings, we satisfy ourselves that the boys are thoroly grounded in the Bible lesson and able to teach it to others. Then we bid them Godspeed and, equipped with Bible and picture rolls, they are off.

"Their duty is to help the native preacher in the sunrise prayer meeting and the morning preaching service. They then go from house to house, gathering up the children, carrying the smallest to the meeting place. They hang the roll on a branch of a tree or some other natural hook and Sunday school is on.

"They have gathered 700 raw heathen children into Sunday schools for weekly instruction in the Word of God. Before this meets your eyes the 700 will have become 1000. The children love them. The little boys and girls watch for them and as a band of Sunday school missionaries comes into sight scamper down the beach to meet them, beating their chests with their little hands—the African's way of expressing emotion the continent over—flinging themselves upon our lads and clinging to their arms. Then arriving in town there is a grand dash for the different houses, shirts are hastily thrown over woolly heads and the Sunday school scholars are ready to be taught."

The character of these teachers comes out in this incident. Two, of sixteen and eighteen years, respectively, were taken and flogged continuously because they held to God. And when they would not eat devil meat the men knocked them down and stamped on them and forced the meat into their mouths. **But they spit it out!**

Twenty-five dollars yearly will keep one of these pupil teachers at work in Africa.—Sel.

Our fiscal year ends April 30, 1917. We would appreciate receiving your renewal prior to that time.

Missionary interest should be awakened during these vacation months.—Sel.

CURRENT EVENTS

The War.—On April 9 the British and French opened their spring offensive on the western front. This offensive was preceded by a retirement of the German forces from strongly fortified positions to another line of defense. As the Germans retired they laid waste the country, destroying everything that might be of service to the enemy. Villages were razed to the ground, country roads were blown up and railroads destroyed and everything of value was taken along. Different motives for this retirement have been given. The Germans say it was for strategical purposes, to thwart the plans of the enemy to launch a big offensive by compelling him to change his plans and requiring him to move up his armies and supplies over a country laid waste and compelling him to bring up his artillery before a strongly fortified line of defense, all of which would be advantageous to the German. The enemies of Germany attribute the retreat to the shortage of troops and a desire to shorten their lines. Whatever the purpose may have been present indications are that the results are not what Germany anticipated. Their enemies followed close on their retreat and harrassed them and hurried them along faster than they desired to go. Before the Germans could firmly entrench themselves along what is called the "Hindenburg line" the British and French launched their "big drive" and since April 9 some of the most bloody fighting of the war has been in progress, with the result that the Germans are being driven back with heavy losses in killed and prisoners. Since the offensive began the British and French claim to have captured about 25,000 prisoners with large quantities of supplies. The "Hindenburg line" has been broken and at this writing (April 17) the city of Lens is almost invested and seems certain to fall into the hands of the British. This is the center of the coal mining district of northern France, and its capture will mean a great loss to the Germans and a corresponding gain for the French. The Allies have been making long preparations for this "drive" and seem to be supplied with an abundance of men and ammunition, and claim to be able to maintain the present pace for a number of weeks. It is an attempt to strike a decisive blow, if it is not the knock out blow. Very little fighting is reported from the other fronts. The British continue to press the Turks back in Palestine and Mesopotamia.

The German submarine campaign continues in progress. Conflicting claims are made by the different countries as to the results of this campaign. The number of vessels sunk as reported by the Germans is always larger than the number reported by the enemy. The hand of the censor is discerned in the fact that of late very meager reports are given of the submarine activities.

The Democratic Spirit in Germany.—The demand for a more democratic form of government in Germany has been on the increase since the beginning of the war, and has been especially noticeable since the beginning of this year. The German Chancellor in a recent speech yielded to the popular demand to the extent that he promised a change that will give the Prussian masses a more equitable share in the representation in the Prussian Diet, but has refused to take immediate action. In some provinces of Germany certain privileged classes are given a larger voting power than the common people, so that a minority of the people have the control of the government. The demand for more equal representation in the government is being voiced by a number of German newspapers, some of them that are classed conservative and close to the government. The sudden overthrow of the autocratic rule in Russia has given a new impetus to the democratic movement in Germany. The Munchner Post, a German newspaper with reactionary tendencies speaks as follows: "In the last fourteen days the world has become quite another place thru Russia's going over to democracy and the entry of the United States into the lists against us. Germany now stands against an alliance of world democracy, and the people of the world are persuaded and are daily becoming more convinced that the triumph of freedom in the world is impossible in the world so long as Germany remains what she is." Reforms in the government are not only discussed in the newspapers and among those having socialistic views, but in the autocratic Prussian upper House words have been spoken in favor of reform. That those in authority are seeking to stem this sentiment for democracy is evidenced by the fact that recently one of the most radical newspapers in Germany published an article trying to prove the failure of democracy. One result of this war, generally predicted, will be that the people of all the nations will have a larger part in their government.

Uncle Sam Preparing.—Since the entrance of the United States into the present war, and even prior to that, Uncle Sam has been making feverish preparations for a possible contingency. The one supreme business now seems to be war. All the resources of the country are being mobilized so as to bear directly or indirectly upon the prosecution of the war. The steel mills and factories are giving the right of way to government orders. Ship builders are speeding up on government work and legislation is being enacted giving the government almost unlimited power in this time of war. It is proposed that the government take control of all the railroads and telegraph lines for the duration of the war; that the food supplies be taken under government control to prevent speculation and provide for an equal distribution of the same. Manufacturers, jobbers, middlemen, merchants, etc., are called upon to show their patriotism by refusing to take excessive profits. It is proposed that an army of several million be enlisted to work on the farms this summer to help put out large crops, care for and harvest them. Congress is considering a bill authorizing a loan of $7,000,000,000, part of it to be used to extend a loan to the Allies, and part for making necessary preparations at home. On every hand are signs of preparations on a vast scale for the actual participation of Uncle Sam in the war. Some of the leading statesmen and military leaders of the Allies are coming to the United States to work out plans and come to a thoro understanding as to the part the United States is to take in the conflict. It is tentatively understood that Uncle Sam is to patrol the Atlantic sea coast thus releasing British vessels for duty in European waters. As the days go by more and more of the actual conditions of warfare are noticeable.

All Postmasters Under Civil Service.—The Senate passed an amendment to the Postoffice appropriation bill requiring that all postmasters must pass an examination before appointment to office, thus taking the appointment out of politics. The lower house voted it down by a large majority because these postoffice "plums" are dispensed by members of the lower House, thus defeating the amendment. Soon thereafter the Postmaster General announced that the President intended to take the matter in hand anyway and do what Congress had failed to do. If this plan is put into effect a man will hold his office because of merit and not because of political pull.

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The Declaration of War.—About three o'clock in the morning of April 6 the House of Representatives passed by a vote of 373 to 50 the declaration of war against Germany, which had been passed by the Senate on April 4, by a vote of 82 to 6. On the afternoon of April 6 President Wilson signed the declaration of war. The resolution reads as follows:

"Whereas the imperial German government has committed repeated acts of war against the government and the people of the United States of America: Therefore be it resolved by the senate and house of representatives of the United States of America in congress assembled, that the state of war between the United States and the imperial German government which has thus been thrust upon the United States is hereby formally declared; and that the president be, and he is hereby authorized and directed to employ the entire naval and military forces of the United States and the resources of the government to carry on war against the imperial German government; and to bring the conflict to a successful termination all of the resources of the country are hereby pledged by the congress of the United States."

This makes the sixth great war in which this nation has engaged, namely, the Revolutionary, the War of 1812, the Mexican war, the Civil war, the Spanish war, and this one. In all of these the United States entered the war in the month of April, which seems to be our "war month."

Ireland.—A special correspondent to the London Daily Mail who writes from Ireland reports that the sentiment against British rule is on the increase. The Sinn Fein party, which a year ago led an unsuccessful revolt against the British Government resulting in the execution of a number of their leaders, is said to be on the increase. The Sinn Feiners form two of the seven degrees of Nationalists who are seeking Home Rule. In all of these the Sinn Fein element is on the increase. Politicians in Ireland who are in close touch with the situation admit that if there would be a general election in Ireland now the Sinn Fein element would win. Nearly all the public schools are inoculated with Sinn Fein teaching, the women are spreading the sentiment in various ways, and on the streets at night the rallying song of the party is sung with enthusiasm.

Heredity in Cancer.—"A statistical study recently published by the American Society for the Control of Cancer shows that persons one or both of whose parents have died of cancer need have no more fear of contracting the disease than persons in whose family there has been no trace of the disease. The cancer rate of those in close attendance among sufferers from the disease was found to be only normal as was the case among persons whose parents or grandparents have died from its effects."

Bees in Modern Warfare.—It seems that every agency that the ingenuity of man can devise is employed in this warfare. The report now comes that the Germans in East Africa mobilized the bees against the enemy. A Paris periodical gives the account of how early in the war when the English troops went from Mombasa towards the German port of Tanga they were required to traverse by narrow paths a country covered with thick forests. "In the trees near the latter the Germans had placed swarms of bees which had been stupefied by smoke and then placed in leather bottles. The bottles were closed by covers or stoppers connected with cords and wires which were laid across the paths, but carefully concealed in sand or underbrush." When the English soldiers came along their feet caught in the cords and the covers were pulled off the bottles. The enraged bees were released and at once rushed to the attack of the nearby soldiers. The soldiers were routed, some men receiving as many as a hundred stings.

A Large Railroad Bridge.—Recently a connecting link between the Pennsylvania and New York, New Haven and Hartford railroad systems was completed at New York city. This new line is ten miles long and now makes it possible to have thru passenger and freight service between New England and the South. The Hell Gate channel is spanned by a bridge three and a half miles in length, built at a cost of about $27,000,000, half of which was paid by each of the railroads. Its span of 1000 feet is the longest in the world and it is the only long bridge built to carry four tracks. In its construction 90,000 tons of steel and 460,000 cubic yards of concrete were used. The towers of the bridge are 240 feet high and rest on foundations 110 feet below mean low water. The tracks are 135 feet above mean high water. This connecting line removes the necessity of floating freight from the New Haven terminus to the New Jersey shore, a distance of 14 miles, thus saving considerable time and expense on freight shipments.

New Belligerents.—The conflagration raging in Europe is spreading rapidly over the entire world. The United States, hitherto the greatest neutral power, entered the conflict, and her example has no doubt inspired other neutral countries to take a belligerent attitude. Brazil severed diplomatic relations with Germany because one of her vessels was sunk by a submarine. Bolivia handed the passport to the German minister. Argentina and Chile are considering a break with Germany. Little Cuba is also defiant. China has severed diplomatic relations and is debating the question of casting her lot with the enemies of Germany. Whether all these will become actual participants time alone will tell. It is not improbable that ere this conflagration ceases virtually all the nations of the globe will be involved. If the war does end with a decisive victory for one side or the other, can all these belligerents be satisfied so as to insure a permanent peace? Or will it simply result in a new alignment of the nations for another world-wide conflict in the future?

Immigrants to Read Bible.—Since Congress passed the immigration bill which provides for a literacy test, it has been decided that simple portions from the Bible are to be used for the reading test. "Only the simpler parts will be taken, the department of labor has announced, and these will be printed on cards in every language known. No passages will be given which treat on anything of a doctrinal nature or anything which anyone could possible object to, whatever his religious beliefs; the main reason for choosing the Bible was that its literature is universally known, it is explained."

Manufacturing Milk.—The high cost of living and the growing scarcity of some articles of food is responsible for the introduction of substitutes. Recently a patent was applied for in England for the process of manufacturing synthetic milk. The principal sources from which this product is derived are soy beans, peanuts, sugar, water and the mineral salts of milk. Chemists claim that by properly combining elements from each of these products a compound is obtained possessing all the qualities of the genuine article.

Food Shortage in Holland.—War has so seriously interfered with the importation of food that Holland now has grave apprehensions that there will soon be an acute shortage. The Queen recently ordered that all available ground in the royal domain at Het Loo and elsewhere and in the Hague palace gardens be used for the growing of cereals. The Minister of Agriculture has directed local authorities to utilize the embankments along the public roads thruout the country for the production of food.

INTERESTING FACTS AND NEWS ITEMS

During 1916 no less than 2,780 ships passed thru the Panama Canal.

The Danish West Indies, recently purchased by the United States, cost us nearly $300 an acre. Alaska cost less than two cents an acre; California, Colorado, Nevada and Utah less than three cents an acre; Florida less than 14 cents an acre and the Philippine Islands about 27 cents. For the Panama Canal Zone about $35 an acre was paid.

Census Bureau figures show that last year America spent $185,000,000 for factory-made candy, or an average of about $1.85 for every man, woman and child. Sixty-five years ago the annual per capita consumption was about 13 cents.

Documents written on paper made with asbestos fibre, with specially prepared ink, have withstood a red heat for two hours without any damage. Only by considerable increase in the heat and its application for ten hours was any damage inflicted. Further study will likely result in the production of paper and ink practically indestructible by fire.

The Congressional Record, in which are recorded the proceedings of Congress, for the 68 days of the recent session of Congress contains a total of 37,000,000 words. About 2,500 bills were passed, most of which were private pension bills. Only 120 measures in which the public had interest were enacted.

Automobiles to the value of $138,290,000 were exported from the United States last year.

According to the Official Catholic Directory, the net increase in Catholic communicants in the United States for last year was about 459,000. The total number in the country is placed at 17,023,000.

One of the New York hotels announced that a charge of $2 a day will be made against every dog which guests are keeping about the place.

The United States cotton crop for 1916 was slightly larger than the production of the previous year. Over 11,400,000 bales were ginned, compared with 11,100,000 the previous year. (A bale weighs about 500 pounds.)

Members of the big copper producing firms of America have offered to furnish 45,000,000 pounds of copper to the government at about one-half the present market price. Copper is needed in the manufacture of munitions.

During 1916 over 143,605,000,000 pounds of rice were harvested thruout the world.

The commerce of the world for last year totaled $45,000,000,000, which is about $5,000,000,000 over the total of the year before.

The Chinese Parliament by a vote of 264 to 155 refused to make Confucianism the state religion of China.

The sale of cigarettes to anyone under eighteen years of age is now strictly forbidden in New Jersey.

The capitol of Canada, at Ottawa, which was destroyed by fire some time ago is now being rebuilt on the site of the destroyed building. The building is to be ready for occupancy by the end of 1918. Over 1000 men are at work on it and is to cost $5,000,000.

The average salary of all the school teachers in the United States is $525 per annum.

In 1916 the Fisheries Bureau distributed more than 3,500,000,000 baby fish and 500,000,000 eggs in the inland waters of the United States.

Since 1900 the number of men teachers in the United States has increased but slightly, while the number of women teachers has almost doubled.

The city of Rio de Janeiro is negotiating with the United States for a loan of $7,500,000 to be used for new school buildings.

Surveyors estimate that there are 4,000,000,000 tons of coal in sight on the island of Spitzbergen. A Swedish corporation has been formed to mine it and send it to Sweden, or perhaps to Germany.

The average annual loss by fire in the United States exceeds 3000 lives and $250,000,000.

The navy department has ordered 16 dirigible airships to be used mainly for patrol work along the harbors and coasts. The airships will be 160 feet long and about 50 feet high. The total cost is estimated at $650,000.

According to a statement issued by the United States treasury, the assets of American national banks now aggregate more than $16,000,000,000.

Despite the large amount of literature published it is said that only about one per cent. of the manuscripts submitted to the publishers find their way into print. The other 99 per cent. is never published.

Ohio has passed a bill requiring that all male applicants for marriage licenses undergo a physical examination. The bill also prohibits divorced persons from marrying again within six months.

Government statistics show that about ten per cent. of all the babies born in the United States die before they are a year old.

Statistics compiled by the Department of Labor show there were 3,108 labor strikes of all kinds in the United States during 1916. Demands for higher wages and shorter hours caused two-thirds of the strikes. In more than 700 of the strikes the strikers won, and employers were victorious in nearly 500. The others were compromised.

United States figures show that a workman who made $3 a day in 1907, working 10 hours a day, in 1916 worked nine hours and thirty-six minutes a day and drew $3.48 for it; but it cost him $4.17 to buy the same quantity of food his $3.00 would buy in 1907. In other words, increase in wages have not kept pace with the increase in the cost of living.

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AN UNTRUE BRICK

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than on the other. His companion advised him to throw it out. "It will make your wall untrue, Ben," he said.

"Pooh!" answered Ben: "what difference will such a trifle as that make? You are too particular."

"My mother," replied he, "taught me that truth is truth, and even so little an untruth is a lie, and a lie is no trifle."

"Oh!" said Ben, "that's all very well; but I am not lying, and have no intention of lying."

"Very true; but you make your wall tell a lie, and I have read that a lie in one's work is like a lie in one's character—it will show itself sooner or later, and will bring harm if not ruin."

"I'll risk it in this case," answered Ben, as he worked away, laying more bricks, and carrying the wall up higher till the close of the day, when they quitted work and went home.

The next morning they went to resume their work, when, behold! the lie had wrought out the result of all lies. The wall, getting a little slant from the untrue brick, had got more and more untrue as the wall got higher, and at last, in the night, had toppled over. Just so with ever so little an untruth in your character; it grows more and more untrue, if you permit it to remain, till it brings sorrow and ruin.—S. S. Evangelist.

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MISCELLANEOUS

VOLCANIC HEAT HARNESSED IN ITALY

Volcanic heat is now being utilized successfully in the development of 15,000 horsepower near Larderello, a village in Tuscany, Italy, the Engineering Record reports. The first of the turbo-electric engines to be driven by steam issuing from the interior of the earth there was installed about a year ago. The power is transmitted electrically to Florence, Leghorn and other cities and towns in Tuscany, supplying industries that have been seriously crippled since the war began by the scarcity and high price of coal.

Near Volterra, in central Tuscany, there are numerous cracks in the ground from which powerful jets of super-heated steam spout high in the air with great violence and constancy, bringing up boric acid and other substances. For many years these jets have been utilized in the production of boric acid and borax and to some extent for heating houses in the near-by village of Larderello. Until recently, however, most of the steam has been lost.

The steam was first utilized for generating power in 1903 when a strong jet was applied to a small rotary motor. Later the steam was turned into a small reciprocating steam engine connected to a dynamo which produced enough electricity to light part of the borax works.

In order to make available a larger supply of steam, holes were bored in the ground to the source of the volcanic steam which lies under a hard stratum of rock from 300 to 500 feet below the surface. The holes which vary from 12 to 20 inches in diameter are lined with iron pipes which carry the steam at a pressure of from two to three and sometimes as much as five atmospheres. The temperature varies from about 300 to 370 degrees, F. There has been no diminution in the activity of the jets and new borings do not interfere with older ones, provided they are not nearer than 50 feet.

The results in utilizing this volcanic steam have been so satisfactory so far that in view of the scarcity and prohibitive cost of coal, probably it will be utilized soon for the development of hundreds of thousands of horsepower which will provide power for manufacturing purposes as well as great quantities of light and heat. —Sel.

During the summer months take time for the review and drill in Bible verses learned during the year.—Sel.

Do it NOW—Renew your subscription.

THE LIBERTY BELL IS SICK AND THAT IS WHY IT CRACKED

Metals have diseases and lose their vitality. They become tired or fatigued, just like human beings, and are weakened as a consequence. That is what ails the old Liberty Bell, resting in Independence Hall, Philadelphia, Pa.

To understand this, a little of the bell's history is necessary. Cast in London, England, by Thomas A. Lester, it arrived in Philadelphia in 1752 and was tested in August of the same year. It was cracked at once by the clapper's stroke. Instead of returning the bell to England, it was remelted and cast again, but ten per. cent. extra copper was added to it. This seemed to spoil its sound. It was remelted and cast a third time. Tin was added to restore the sound.

The actual quantity of the various metals used is not known, but it is certain that to melt and handle the two thousand pounds necessary at least two dozen of the largest eighteenth century crucibles or melting pots were required. Evidently the bell could not have been uniform thruout. It did not cool evenly, and so, what are known as shrinkage strains were set up. It is just as if enormously powerful hands were constantly trying to tear the metal like so much paper. As a result, the first large crack which is so prominent today appeared.

One disease of metals is due to too much remelting. It seems that their life is destroyed, their real value burned out of them. Tests made in remelting copper several times under the best conditions have shown that with each melting the metal loses largely in tensile strength and springiness. Bending tests show a loss of over fifty per cent. from three meltings. The Liberty Bell was recast three times. Tin is also known to be often afflicted with the "tin pest." Particularly in a cold climate does it seem to finally turn gray and crumble. Organ pipes in a church in Lietz, Prussian Saxony, Germany, decayed in 1851. They were afflicted with the tin pest. There is tin in the Liberty Bell, too.

Our sacred national relic has probably had more trips over the country to various fairs and exhibitions than any other in this or any other country. Had it been allowed to remain at rest after the disease had shown itself in the great crack extending about two-thirds of the distance from the lip to the top, being stopped by the somewhat thicker metal of the word "Philadelphia," the new and more dangerous crack running diagonally around the Bell from the letter "P" in Philadelphia to beyond the letter "Y" in "Liberty" would probably not have occurred. It was not observed until after the bell had made a number of journeys over the country.

It is not at all astonishing, therefore, that our venerable Liberty Bell, having passed thru the melting pot three times, and having been doctored by amateurs in metals, should still have symptoms of its old disease.

Steel, too, becomes fatigued after long usage and loses its strength. This is particularly true of steel parts that are subject to frequent vibrations and shocks. In time the metal changes, its crystalline form alters and it becomes diseased or rotten, and breaks. This is especially true of poorly made steel, but it is also true of some of the best.

Modern metallurgy has discovered certain elements similar to a tonic which can be added to steel, which offset the tendency to fatigue. One of these is vanadium. When only 1-20 of one per cent. is put into steel, the metal becomes so benefited that it is called anti-fatigue steel.—Popular Science Monthly.

THE STARS WE SEE

We often suppose when looking up into the sky at night that we see thousands upon thousands of stars. As a matter of fact, however, no more than about 3,000 stars at the outside can ever be seen by the unaided eye at any one time or place. Many people think, too, that the stars in the sky disappear in the daytime. This is not the case, for they are there all the time, but because their light is overcome by the superior light of the sun, we cannot see them.

Looking up into the heavens, we call all the twinkling objects we see "stars," and almost any evening we may observe at least two or three which we say are larger and brighter than the others. In astronomy these are called "planets," and the smaller bodies which twinkle "fixed stars." We notice that all the objects which we call stars move in a body over the face of the sky from hour to hour, but these brighter ones, or planets, have also an individual motion of their own, and change their relative position with respect to the fixed stars around them, from day to day, or in other cases from week to week.—Selected.

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MOTHER

(Continued from page 130)

deserves? Will you hand her the white carnation of a loving deed, a word of praise, a smile of encouragement and compel her to wear the sweetest smile she ever wore in her life. And then note the sunshine in the home. It will be so much brighter than ever before.

By the time this is in print many a boy will have left, and many a one will be leaving his mother's side for the last time, yes, I say, the **last** time. And, oh! the heart throbs in her troubled breast, when she asks the questions, "Why must all this be? Why must I give my son to be slaughtered in war? For what purpose is all this suffering?" And I also ask the question, "For what?" but you may answer it.

Hearken then, my boy, if you **must** leave mother let her know that she is the best friend you have in this world, but, unless you **must**, stay with her, protect her, cherish her, and love her to the end by fighting the battles of life with her and striving for the peace that surpasseth understanding.

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Whose heart is true as steel,
  The man who can not lie.

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No matter what betide,
  He never knows defeat.

A man who speaks a cheering word
  To him who is oppressed
By wolves who go about
  In white sheep's clothing dressed.

A man who's not astride the fence
  Where some folks always are;
A man who has good common sense,
  Whose word is above par.

—Willis S. Wood.

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—Jno. 1:4.

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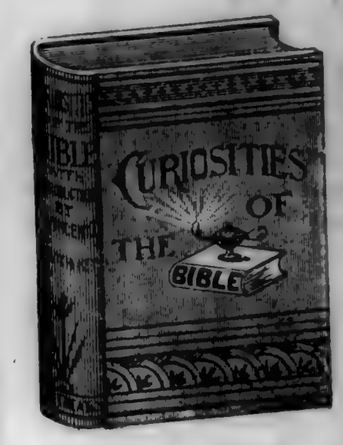

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CHRISTIAN MONITOR

JUNE, 1917

THE BETTER WAY

I ask not wealth, but power to take
  And use the things I have aright;
Not years, but wisdom that shall make
  My life a profit and delight.
I ask not for me the plan
  Of good and ill be set aside;
But that the common lot of man
  Be nobly borne, and glorified.
I know I may not always keep
  My steps in places green and sweet,
Nor find the pathway of the deep
  A place of safety for my feet;
But pray, that when the tempter's breath
  Shall fiercely sweep my way about,
I make not shipwreck of my faith
  In the unbottomed sea of doubt;
And that, tho it be mine to know
  How hard the stoniest pillow seems,
Good angels still may come and go
  About the place of my dreams.
I do not ask for love below,
  That friends shall never be estranged;
But for the power of loving, so
  My heart may keep its youth unchanged.

—Phoebe Cary.

SELECT READING

ECHOES OF LIFE

Only a Man

Clayton F. Yake

Sometime ago while working in one of our fields adjoining the road, I noticed a pedestrian coming up the way. As chance seemed to have it, I reached the fence just as he was passing by and greeted him with a smile and some expression of good will that seemed to have sufficient interest to draw him to the place where I was, and I knew I had won the day. A conversation followed concerning things in general, during which time I studied the personality of my haphazard acquaintance carefully and was so amazed by his cheerful countenance that I ventured to ask a few personal questions.

"Don't you find it difficult to get around from one place to another" (for he was minus a leg and had a crippled arm)? "Don't you find life just a bit weary and tiresome once in a while? Don't you become discouraged?"

"Oh, well," he said, "once in a while I feel just somewhat inclined to be discouraged but I never am. Whenever that dismal moment appears to come, I just think of the many people that have it lots worse than I have and go on rejoicing in my lot and thank God that He has blessed me with what I have."

I looked at him and said, "But it does not appear that you have very much to be thankful for, materially or otherwise. What keeps you going; what makes you happy; what **have** you to be thankful for?"

And with a calm, steadfast, unwavering look in his eyes (for he spoke from the heart) he answered, "Faith, faith keeps me going; faith makes me happy. I thank God that He has given me faith in Him."

And I said, "God bless you. May that faith guide you on thru life to life more abundant."

And he went on—where to, God only knows—but I stood at that fence almost riveted to the spot and watched him limp up the road and over the knoll and then disappear in the distance.

It was a long while before I started to work, but when I did it was with renewed zeal and a greater grasp on the **real** realities of life—the things that go to make life happy and worth while, even tho everything material in the world be taken away.

I was made to think of the little creed I had long before adopted and tried to live into my life, and which was becoming realistic to me, especially now, for here was a man who seemed to be the fulfillment of it verbatim:

"I like the man who faces what he must
With step triumphant and a heart of cheer,
Who fights the daily battles without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow true and just
His plans work out for mortals; not a tear
Is shed, when fortune which the world holds dear,
Falls from his grasp; better with love a crust
Than living in dishonor; envies not
Nor loses faith in man; but with a smile and words of cheer
Gives zest to every toiler; he alone is great
Who by a life heroic conquers fate."

Yes, he was a living embodiment of this little creed. Yet from all outward appearances this man was only a poor ragged beggar, bereft and friendless, with nothing he could call his own materially; with no place where to lay his head, and with a crippled body to nurture besides.

And yet he was happy! Marvelous, indeed, when you think of the thousands upon thousands of persons whose circumstances are just the opposite from this man's and yet are not happy. The reason evidently lies in the fact that they have not faith and know not that true riches come not by great material possessions but by appreciation of God's blessings bestowed upon mankind in general. Thrice blessed is the man who has great possessions without owning anything in real estate, mining syndicates or bank stock. He is ever happy, for his possessions are genuine—truly realistic in the highest sense of the word and no man is able to take them from him.

I should very much like to develop this little theme along the line of "Faith" or "Great Possessions," because both these enter into this story so largely, but I shall try to deal with them separately some time as they are great themes in themselves—wonderful subjects that go to make life truly worth while. But if you, kind friend, will follow I shall try to lead you out along the Stream of Life and gather a few little lessons from this ever interesting humanity.

Here then, was a man, who but for the little incident that gave me an inner view of him, a person would have very naturally passed by as **only** a man. But he was more however—he was a happy man and he was what I call a truly successful man, for he was a living model of my little creed. He had faith in God when he had all the reasons in the world to believe that God had forsaken him and almost left him destitute.

This man turned mountains into molehills and dismal clouds into banks of golden sunshine; he turned sorrow into peaceful joy and suffering into thankfulness; he saw sunlight where there was nothing but lurid darkness; he had hope when all was misfortune; he had faith that God **was** God and that somehow true and just His plans **do** work out for mortals. He loved poverty rather than wealth gained dishonorably; he envied not nor lost faith in man but instead gave smiles and words of cheer to those he met. He carried a blessing wherever he went for he left me one that I shall always remember and thru that living faith in God he conquered fate by a truly heroic life. Nothing can be nobler than that!

"Only a man," a passerby would say, but I say, "A **MAN.**" Yes a **man** in the truest sense of the word.

You know, my friend, that we know so very, very few people real well. Even our nearest neighbors and our daily acquaintances or our family associates, oftentimes are just persons to us. We know them by name, or because they are our kindred, or because of some position they hold in our respective communities, but we seldom **know** them. I find this so general that I venture to make the deduction that usually our nearest neighbors and everyday acquaintances we know the least. I mean **really know** them—know them as we know the few best friends we have.

We are around them day by day, we talk and associate with them and we fail to recognize that oftentimes the most insignificant of them has a heart message for us if we would only be able to see and appreciate. We just take them as persons—not as particular individuals who have particular personalities, with peculiar characteristics and individual minds and souls that think and act individually also. We fail to see beneath the surface of everyday conventionalities and we miss, O, we miss so much of the great, the noble, the good, the true in others' lives that would ennoble our own.

We think in the every-day vernacular something like this: "Over there is **a man** plowing." "There goes a **man** across the field." "Did you see that **man** pass in the machine?" etc. But we never think that the man plowing may be composing a poem at the same time; that the man

(Concluded on page 190)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. IX SCOTTDALE, PA., JUNE, 1917 No. 6

SOME LESSONS FROM MOTHER NATURE

Nature's forces are at work these spring days. The buds are pushing aside the wrappings that protected them thru the long winter's sleep. The sap, that has been bottled in the roots since the leaves fell last autumn, is surging upward thru the sturdy trunk to these growing buds. The frost king is quietly preparing to leave us, as the sun melts his castles on the mountain tops, loosens his icy grip on earth's bosom, and shatters his fortresses on the river's edge. The robin and jay have come back to the old haunt, and warble and chatter joyously from the highest limb or hollow trunk. The flare and crash of the thunderstorm will soon be followed by the delicate, sprightly forget-me-not, the courageous windflower that lifts its delicate head on the sunkissed hillside, and the fragrant arbutus that nestles so snugly in its moist bed beneath the dried leaves of the mountain top.

And what does Dame Nature, our true and tried teacher, teach us as she so calmly, so quietly, so sweetly transforms the gay, dead earth into a bright, life-giving landscape?

Power works easily. The force that lifted yon great boulder from its resting place was unheard, unseen, unmeasured, and yet, when the force of gravity meets the forces that lifted it from its soft bed, it will crash, tons and tons of it, into the river below. Had human mechanism lifted the boulder from its resting place, there on the mountain side, the sound of chisel, the creak of the crane, or the crash of dynamite would have been heard for long hours before the boulder would have changed its position.

When I hear Smith swearing at his horses, as he plows the hillside fields; when I hear the schoolboy praising his own prowess; when I hear the crash and clatter in the kitchen, as Susan begins the weekly wash; when I read of the hot discussions that took place in the council chamber, I think of the old boulder, lifted quietly, while every other work of nature went on uninterruptedly about it. From its moist bed on the hillside we learn the first lesson from old Dame Nature as she proceeds to do her spring work these bright days.

Power works easily. If you are tempted to brag, or to loose the rein on your temper, if you have a difficult mental task to do, think of the boulder and the force that lifted it, and refrain. Power works easily, quietly.

The pine and hemlock, obeying their law, are clothed in green and will soon start their summer's growth in more delicately-colored needles; the gnarled oaks, the stately elms, the spreading chestnut and maple trees, the delicate water willows, respectively. Not one will clash with the other, because each is obeying its own law.

The sandy beach will soon be dotted with yellow dandelion, purple violets, blue forget-me-nots. The hillside will be gay with the honey-suckle, the laurel, the mountain pink. Each will come in its own season, and later the wind will scatter their crop of seeds, far and wide, for another year's crop. Their is no confusion as to season or place, for each is obeying its own law.

And so the next lesson is made quite plain. God's plant life obeys His laws without question; then why should he, who was created in God's own image, question this obedience? "Thou shalt not lie," "Thou shalt not steal," "Thou shalt not covet," "Honor thy father and mother," "Remember the Sabbath Day to keep it holy," and that other commandment, that you love one another, are the old, old laws, as old as the laws of Nature, but are we obeying them as quietly this spring day as the plants and trees on the hillside yonder? Obedience to law is the second lesson that Dame Nature teaches, as she prepares to clothe her hills and vales in their summer robes.

She combines utility and beauty with all her work. The blossom for the chestnut tree will dot the hillside with a touch of delicate green, fill the air with a delicate perfume, and supply food for the myriad of hungry bees that will be buzzing among the branches. The picturesque old grapevine, that clambers over the butternut tree, near the water's edge, will feel flocks of pheasants when the frosts have painted its crop a dusky purple. Children will gather the butternuts for winter frolics, and the sprightly chipmonk will hide its winter's store beneath the twining roots.

Nothing on the hillside lives for itself alone. No force acts without aiding another force. The frost force lifted the boulder from its soft bed. The force of gravity will drag it to the water's edge. The trees protect and support the animal life, and the animal life animates and perpetuates the plant life. The forces of Nature work quietly, noiselessly. Each obeys its own particular law, yet each aids the other in perpetuating the usefulness and beauty of all.

One more lesson, the most important of all, remains to be learned from Dame Nature these spring days. Her forces, her plants, would lose much of their power and productiveness should they fail to cooperate with her other great law, that nothing exists for itself alone. If you are growing in selfishness, as the days go by, take to your heart this last lesson of our trustworthy old teacher, Dame Nature.—Our Young People.

"IF THE WAR WOULD ONLY END"

Mrs. Cochran, a missionary, writes from Urumia:

"Yesterday I visited a mosque full of Moslem and Kurdish refugees, most of them sick and lying about on the floor, suffering from exposure and 'cold feet,' meaning that they had walked two days barefoot in the snow. Suffering too, they were, from starvation and fear. We are feeding 1,300 over there every day with one piece of bread each. Today I have learned there is ten dollars to my credit with the treasurer. I am very grateful indeed, and shall endeavor to use it to the best advantage for homeless starving orphans, for widows, cripples, helplessly old or hopelessly young or any other class that particularly appeals. I shall have to use most of the money to clothe the poor, whose clothes are now, after a year of this sort of life, just about falling off them.

"We have the poor of every variety, and are called upon to do every kind of service for them that man may profitably do for his neighbor. We can't tell when it may be our turn to be homeless refugees with nothing of our earthly possessions on this side of the globe, as the Van missionaries were. But, while we have our possessions still left us, we will use our opportunities to do what we can for those in that plight.

"We have some encouragements on this side of the world this year over last year, but, oh, if only the war would end!"—Sel.

EDITORIALS

"CLEAR TALKING:"—Happy, indeed, is the Christian who has the gift of being able to express clearly his ideas, and who has the courage of his convictions to say what he believes in the spirit of love and meekness so characteristic of the Master. At this time when there are so many conflicting opinions and a general unrest regards things religious there is a special need for "clear talking." The Christian should always aim to be lucid and clear in his statements so that he will not only be correctly understood, but that he cannot be misunderstood. But so much spoken and written now-a-days is so vague, hazy and indefinite that it is virtually impossible to determine the beliefs and convictions of those making the statements. This is true among all classes of men. It sometimes seems as tho statements are purposely studied and so worded that different constructions may be placed upon them in order to hide the personal views and convictions of the one making them.

This indefiniteness is very evident in the writings of literary men of prominence. Ask half a dozen students of literature to state clearly and concisely the religious beliefs and convictions of Carlyle, and you will likely get six different and distinct answers. R. H. Hutton, a distinguished and impartial literary critic, speaks of Carlyle's "ambiguous religious jargon, the meaning of which it was impossible to define." No one knows for a certainty what Emerson had in mind when he speaks of the "Over-soul," the "World-soul," or the "Universal-soul." Likewise Tennyson, Browning, and other poets, are masters in the art of framing beautiful phrases which conceal their religious beliefs and convictions. This is equally true of more modern writers, and is too painfully true of many men who occupy pulpits today. The one great need of the day is men in the Church who speak forth the truth in clear and concise language, who "speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

In order that our statements and convictions may be effective they must be spoken with love and sympathy towards those who may have different convictions. The man who is sure that he is absolutely right in his position, and equally sure that the one who differs with him, on points where there is room for difference of opinion, is absolutely wrong, does not elicit the sympathy and respect necessary to make his message effective. On such points a man can talk plainly and with conviction in the spirit of love and respect towards those whose convictions may differ without branding them as heretics nor holding them up to ridicule, and prejudicing his hearers against them. The man, and especially the Christian man, who indulges in any personalities weakens his position and influence for good by thus showing contempt for those differing with him. Such an one cannot expect much sympathy and respect for his own convictions from those towards whom he refuses to manifest the same spirit. Without this sympathy and confidence his message is of little effect for good, regardless of how plainly he may talk and even tho he may have the truth. In giving expression to our convictions we should endeavor to do it in a manner that will tend to win instead of repel those who have a different view point.

Sometimes a man may be reluctant to give expression to his convictions because of the fact that there are those present whom he knows disagree with him, and who, because of their lack of sympathy and respect for those who hold conflicting opinions, will unintentionally misinterpret and misconstrue his statements and thus misrepresent him to others. Such conditions are unfortunate and have resulted in great harm to the cause of Christ. However, under such conditions a man should not hesitate to endeavor to clearly state his convictions, and if others then persist in placing a construction on his statements that are not in accord with the convictions he tried to express, it is their responsibility.

"HOW CAN I MAKE A FRIEND?"—The incident is related of a Chinese student in Hongkong, the child of Christian parents, who was sent to a Confucian school and became a rigid Confucianist. All his parents and Christian friends would say to him regards Christianity apparently fell upon deaf ears. He believed in the central Confucian teaching of the superior man—that is, that a man may work out his own salvation by education and will power, becoming gradually perfect. He exemplified the result of this teaching in a remarkable degree. While in attendance at a series of evangelistic meetings he began to seriously question his philosophy and beliefs. When interviewed by a Christian worker regards the claim of Christ upon his life and the power of Confucianism to satisfy the longings of the soul, he asked this pathetic question, "How can I make a friend?" This question lays bare the "result of the characteristic Confucian teaching. It is cold and entirely selfish. A man becomes a superior man to save himself, not to help his friends or nation." Later this young man found the answer to his query when he accepted Christ as his personal Savior.

A self-centered man has few if any friends. Friends are not made by thinking primarily of self. A religion that encourages selfishness robs its adherents of the power to make friends. Here is one great contrast between Christianity and all other religions. Christianity is the only religion in which we find God seeking after man; in all others we find man in a vain and pitiable effort seeking after God, if perchance he may find Him. This blindly seeking after God is primarily out of a selfish motive without any personal interest in the welfare of fellow men.

Such seeking as a natural consequence robs one of the spirit and personality that attracts others and makes friends of them. One of the foundation stones of true friendship is unselfishness. The failure of heathen religions to foster this spirit of "esteeming others better" explains the utter lack of humanitarian enterprises in non-Christian lands. Such institutions as orphanages, hospitals, etc., accompany Christianity only. For this reason it is the believer in the Lord that can form the highest type of friendships with his fellowmen.

Jesus while engaged in His earthly ministry was a friend to all. His personality, loving disposition, His vital interest in others attracted people wherever He went. He was friendly to the multitudes wherever they found Him. The secret of His marvelous power to make friends is to be found in the motives that actuated Him to come into this sin-cursed world. He gave Himself. Only the individual who has a vital interest in the welfare of others, who has a helpful message for them—a message that is dearer than life itself—can in the highest sense be friendly and make friends as he passes thru life.

A test whereby we can ascertain the character of our religious faith is whether it constrains us to make it known to our fellowmen. Will our faith compel us to bring it to the masses so that they may be benefitted thereby? Are we willing to give all we have, our life if need be, that they may receive the message? Does it make us a friend of the common people? If it does not, there is a lack in our lives which Christ alone can supply. This is the acid test for some of the modern cultured and refined, but adulterated, religions taught today under the guise of Christianity. True Christianity enables us to make friends; constrains us to go to the multitude with the message of deliverance and hope; takes us outside of self to seek the good of others; while that which is false appeals more or less to self and thus places a gap between us and humanity.

DOING THINGS:—We are living in a strenuous age in which things are being done, or at least there are many attempts at doing things. Nearly everybody is busy doing something. Most of us are so crowded with daily tasks and cares that the thing we most frequently talk about is our many duties. The one note emphasized more frequently perhaps than any other in Christian service is that of doing. In our congregational and Conference work and in every other organized activity of the Church we talk much about organization and method for accomplishing the work before. So we rush from one task to another day after day, week after week. The result is we are tired and weary, and sooner or later become conscious that despite our strenuous efforts we do not reap the results we rightfully expect. We have been busy for months and perhaps years with very little results to show for our labors. We possibly console ourselves with the thought that we have at least been extremely busy all the time and have made an honest effort, keep on hoping for greater results, and speed up our efforts and go on doing things.

But somehow despite all our doing and working, rushing and hustling from morn to night, in our moments of sober reflection we do not feel altogether at ease and satisfied. We are made conscious when we read the Word in our spare moments that somehow the promises of God are not verified in our lives in the way the Word gives us to understand that they should be. In our search for this condition we discover that in our strenuous duties and labors we have perhaps not availed ourselves of the privileges of prayer as we should have done. We did not take time to pray. We forgot that the only effectual way of securing results in the Lord's work was via of the throne. We forgot that real prayer is the power that moves God to move upon the hearts of men. We had been laboring in our own energy instead of taking time to wait upon God so that He might energize us for His work. One of the deceptions of Satan is to induce us to get so busy doing good as to neglect our communion with God so that we may really become what He wants us to be in order that He may be enabled to do good thru us.

If we were not quite so busy doing things and give more time to definite and regular seasons of prayer, which alone will help us into a condition where we can pray without ceasing, our lives would be more fruitful, the power of God made more manifest, and we would get more things done. He who realizes in a measure the power of prayer, and the definite things that may be accomplished thereby, and the detailed guidance of the Father that may be had in our daily duties and cares, will use this medium more frequently and effectively for doing things. Perhaps it is because the usual way of doing things appears to be easier than the unusual way—thru definite intercessory prayer—that there are so few intercessors. The blessings of intercessory prayer are to be had only at great sacrifice. It costs to be an intercessor. Even tho the cost may be great it is the only way that has the divine guarantee of the highest blessing of God on our labors which insures permanent results in the work for the Master. How are you doing things?

LIQUOR AND WAR:—A nation at war seriously impairs its efficiency and lessens the chances of victory by tolerating the liquor evil. Liquor is the greatest enemy of any nation whether in times of war or peace. For this reason the leading nations engaged in the present conflict have either instituted absolute prohibition or placed stringent restrictions on the manufacture and use of intoxicants. In the United States the sentiment in favor of prohibition for the duration of the war is rapidly on the increase, and it is predicted that we will soon have a saloonless nation. Within the last few weeks America has begun to realize that the war is not so nearly won as she had thought. The nation has been brought face to face with the fact that Germany and her allies are not as near defeat as their enemies led the world to believe. Consequently it is argued that in order to meet the emergency and make victory more sure the liquor traffic should be speedily eliminated. Prohibition would release several million men for productive employment and prevent the wastage of millions of bushels of grain to be used for feeding humanity. We trust that this evil will soon be eradicated root and branch and that the benefits therefrom will convince all that this evil should never be tolerated again.

CHRISTIAN LIFE

POWER OF PRAYER

Marion Charlton

Prayer is the key that opens the door to God's resources, the unsearchable riches of God's mercy, both for the Christian who utters the prayer and the one who is touched as an answer to the prayer. God answers all prayers presented by those who are His children. But man must be in close communion with God. Sin cuts off all communications. Every sin must be acknowledged to God in his confession; to God who is just and faithful to forgive sins. Of course man may pray and pray many wonderful prayers, in the best language of polished rhetoric, but if sin is in that life those prayers never reach heaven for God cannot endure sin. If the wires between you and your main line are cut you can not make your central hear tho you call ever so loudly, and sin cuts the wires between us and God. We keep our connections in good order by frequent and regular prayer.

Christ said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly." Shut the door and there on bended knees before God and His holy Word talk with God and listen to His voice. This time should not be hurried, but long enough to forget the world and things about us, so that we secure victory in our prayer. No victory can be won by our work or influence that is not first won in secret prayer. The power in our lives is just in proportion to the time we spend in secret prayer.

Often times we miss much in our lives because we do not thank God for what He has already done for us and is continually doing. We should praise God more. The Psalmist always praised God even when in the most dangerous position, so did Paul and Silas.

In the second place we need to bring ourselves before God. We need to pray, "Search me O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me and lead me in the way everlasting." "Acknowledge him in all thy ways and he shall direct thy paths." If our prayer is really from a sincere heart He will reveal unto us the plan a loving Father has made for each life, that is, provided we are willing to allow Him to purge the dross and refine the gold in any way that He desires. We must wait upon the Lord as did the saints of old. We must wait and faint not. This applies both to young Christians and those who are older in the service, because each have a day to live at a time and that shall be as our strength, nor can we have strength unless we "take up our cross daily and follow." So our prayer should be in the early morning, when we are fresh and rested, before we take up the cares of the day. Christ often arose while it was not yet day and went off alone to pray. The Christian who thus prays must be a Spirit-filled Christian, for the Word tells us "to be getting filled," for we are constantly needing it in our daily life. His life must count for Christ, his light will shine. The poet has truly said,

"My soul has oft escaped the tempter's snare
By thy return, sweet hour of prayer."

During the day when temptations come thru the temper, thoughts, in a question about whether we should go to a certain place or do a certain thing, or anything else that may arise, we can instantly secure victory if we just breathe a prayer to Jesus for help, but our wires must be in good condition. The smallest detail of our work should not be too small to consult Christ about. He will make the lesson easier, the burden lighter, take the clouds away and make things go smoother, give us grace, help us in every detail of our daily life, whether it is in the school room, or kitchen, farm or shop.

Prayer of intercession is the highest prayer that we can offer. This may reach around the world, into the farthest corners of heathendom or it may help the one who is in the same room with us. We have assurance of these answers.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it", (Jno. 14:13, 14).

"That whatsoever ye shall ask in my name I will give it you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:16).

The above are the words of Christ Himself. In I Jno. 5:14 we read these words, "And this is the confidence that we have in him that if we ask anything according to his will he heareth us." What more wonderful promises could we ask? Some may say that Jesus does not mean me. He means you, you who abide in Christ, you who have the Word of Christ abiding in you, you may ask what you will and it will be done unto you. Jesus allows us to use His name. God honors anything that is prayed in His name. We must ask according to God's will that we may glorify God and bear much fruit.

Each one can in prayer go to the foreign countries and there aid the laboring missionaries, those who are almost persuaded to accept Christ, the weak Christians, those who are struggling with a new language, encourage some discouraged brother or in any way that the work needs to be supported. Of course we are not there in person but God hears the prayers and if we accept them in faith He will answer them. Heaven will reveal the results of these prayers. Again you may see a needy field where you help carry the gospel, pray for the Lord to send forth laborers, for some one to supply the money, then we may pray for the many institutions of our Church. Pray that they will be supported, that they will remain loyal, pray that the work will not be hindered. Pray that those around you who are not saved will be convicted by the Holy Spirit and saved. Pray for the work of the Sunday school, for the minister as he prepares his next sermon, for his influence, remember the teachers of the Sunday school, the superintendent. If we do not know how to pray the Holy Spirit will help us. He will tell what we shall pray for, and how we shall pray. God cannot answer prayers of unbelief. Lay hold of the promises and accept them. If we are praying for one who is in sin, ask God to unloose the bands of sin that detain him there, that sin may look so hateful that he can no longer rest in peace. The Holy Spirit will convict it—some one prays, but the last is essential. If we do not pray some one may be, and will be lost because we did not pray for them.

Many people testify that in the hour of temptation they were kept because they felt the prayers of their parents in their life, they remember the prayers that they heard uttered in their behalf, or saw them on bended knees pleading for their children. Parents you may not know how many of your children have uttered these statements but do not become discouraged if you do not see immediate results.

Prayer will raise the sick. If we pray and accept the power of God many of us would not have to depend so much upon the power of man. This should always be asked according to the will of God. He knows best. If the answer is delayed we must not lose hope for maybe we are not ready to receive the answer. God does answer all prayers of His children. "For

prayer is the Christian's vital breath, the Christian's native air."

The Place

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight.
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night.
There is a place where thou canst reach the store
Of hoarded gold, and free it for thy Lord.
There is a place—upon some distant shore
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea.
There is a silent, yielded, trustful hour
Where God Himself descends and fights for thee.

Where is that blessed place—dost thou ask "Where?"
O soul, it is the secret place of prayer!

Hesston, Kans.

SERVING WITH WHAT WE HAVE

Rufus Buzzard

The word serve, or serving, has various meanings and has been used to convey different phases of the acts of life and mutual helpfulness. The meaning most common to all, is the act of bestowing the labor of body and mind in the employment of another. To be sufficient for a purpose, to obey and worship are other phases of its meaning, but it is the first one given that in our mind more beautifully typifies a relationship of service in our Christian relationship rather than in a general way. I like to think of this employment of another to be to the One, who understands and knows, whose omnipotence and all seeing eye can fathom each motive, and thus give due recognition and fill our life with fuller, richer blessings, as an emolument for service; to the One who even served with gladness his servants—for Christ said He was among them as he that serveth.

When on one occasion one of His disciples in his enthusiasm undoubtedly asked the Savior, "And what shall this man do?" he received an answer quite different from what he expected— "And what is that to thee? follow thou me." This answer, in my mind, wanted to impress the thought of individual responsibility and accountabiiity to God for service. While His disciples were to learn the lessons of faithfulness and mutual helpfulness, and serve with what they had, whether it was training acquired, influence, deep spiritual conviction or an endowment with an impulsive, impetuous temper, they were to utilize it. And the little band with different talents and characteristics supplied to each other helpful things which in the course of time brought the little school in Christ to greater and more settled views and convictions.

If the disciples in the beginning of their relationship with Christ would not have had occasion to forget themselves (uncultured, inexperienced as they were), they would have excused themselves because of their unfitness and would have felt themselves unworthy to serve Him, but Christ with His omniscient eye detected in their lives deeper things than the experience of fishing on the sea and declared to them that He would make them fishers of men. Indeed the very traits He could see in their lives He, in blessing, could turn into deeper channels, and their former experiences became the stepping stone of their career in the school of Christ and their experiences later.

Patience was one of the things they needed in their new calling, which, it always seemed to me, would have been developed in their previous experiences. And with all this the schooling they received from the Lord often brought to light that He needed the greatest share of it. How often did He see in their lives that they had failed to understand the real message of His lesson! But in His matchless patience He could teach, admonish with persistency and serve them with what He had until after Pentecost they were the chosen vessels thru which the Gospel in its fulness was to be proclaimed; and the once fearful, irresolute, wavering disciples became the true, stable martyrs of the faith. In the words of another as an appeal for that virtue of patience, "Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait, why cannot we since we have Him to fall back upon? Let Patience have her perfect way and bring forth her celestial fruit."

Paul tells the Hebrews, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." And again he says, "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Patience is truly a blessing. To be enabled to use it and serve it to others in a way that it might have its perfect work, that it might be perfect and entire, wanting nothing; this is and ought to be one of the goals along the race of life set before us, and a means to an end for the Christian's secret of a happy life.

The courage of conviction is another means of grace and token of love essential to the Christian life in helping men to become stronger in holding to the promises of God and becoming real living witnesses of what God is able to accomplish. Abraham in leaving his father's land and in offering his son; Gideon on destroying the altars of Baal; the three Hebrew children in refusing to bow to the image set up by the king; Daniel in persisting in prayer regardless of the edict against praying—these and other incidents in Bible history have stood out as real living examples of true courage of conviction and serving with what they had, and God wonderfully manifested his approbative power.

When McAuley, the founder of the largest rescue mission in New York, with a tender heart open to conviction, gathered together a number of boys—ragged, neglected, dirty street waifs—there must have been that conviction that he was his brother's keeper, chosen to serve with what he had to serve in God's great plan. That Mission today stands as a memorial to a life hid with Christ in God; an institution whose founder trusted God for supplies, and is said never to have asked man for any means, but with true intercessory and prevailing prayer received it from the people whose hearts God had touched.

The Pacific Garden Mission in Chicago stands as another witness of the great efficacy of the Gospel of Christ in bringing to wretched sinful humanity the joys of sins forgiven; the founders of which could extol the goodness and mercy of God. Thus God has thru all time living witnesses who in humble obedience served with what they had. And their eyes could see, and redeemed lives could feel, that the mercies of God are from everlasting to everlasting upon them that fear Him and His righteousness unto children's children.

Since this is and always will be a token of God's eternal, unfailing promises, may the striving for its conditional fulfillment be our highest aim, that He with gladness may say at last to His faithful, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

La Junta, Colo.

CHRIST IN THE EVENING

We always need Christ with us; but when evening draws on, we need His presence in a special way. It is growing dark, and in the shadows we need His protection. Night makes for us a sense of loneliness, and we need His companionship. Night has its dangers, and Christ's presence gives us a feeling of safety. Life is full of evenings in which this prayer is fitting. There are evenings when the skies grow dark; and if we do not have Christ to come in and abide with us, we shall be uncomforted, while His presence fills our hearts with light. To all of us will come at last the evening of death. It will be very still about the house. The breathing will become shorter and quicker; the end will be near. Then we shall need Christ. If He does not come in to abide with us, it will be unutterably dark for us. We shall need Him to light us thru the valley of shadows. Our prayer should be: 'Abide with us, for it is toward evening." Then His coming will bring light and joy.—J. R. Miller.

WORTH-WHILE THINGS

Janet stifled a yawn. "Oh, dear," she said, "what a dull, long evening this is going to be! My favorite magazine isn't out, my books are all old, and there's nothing new under the sun. I do wish I had something good to read."

Aunt Mary drew a long envelope from the depth of her work-basket. "How would this do?" she asked, with a smile.

Janet glanced at the formidable-looking envelope without much interest. "What is it?" she asked.

"Letters from missionaries," replied Aunt Mary. "Our secretary, Mrs. Reynolds, forwarded them to me to be read in our circle; but, if you like, you shall have first peep at them. There are seven of them in all, from missionaries stationed at Burmah, India, Assam, the Philippine Islands and Africa. Perhaps it might interest you to look them over."

Janet took them without any especial enthusiasm.

"I suppose it would be as well to read them as do nothing," she said, listlessly. "Nevertheless, I doubtless shall not find them very exciting." But she took the long envelope from Aunt Mary's hand. The first letter she selected was from Miss Constance Mason, Ongale, South India.

Aunt Mary, after a moment of silence, glanced over at the slender little figure in the big chair. But, after the first line or two, the young face lost its listless expression and was lighted up in a very wonderful way. When that letter went back into the envelope, Aunt Mary looked up again. Janet's eyes were shining.

"Aunt Mary," she cried, "what a perfectly splendid letter! I did not know missionaries could be so interesting. I'd like to meet her, and, figuratively speaking, take off my hat to her. She must be fine all thru. Now for the next."

That proved to be from Miss Beulah Bedford, Swatow, China. And again Janet was completely absorbed.

"I'm sure I'd love her," she said, emphatically, as she put that letter with the other. "It's just as sweet as it can be.

"Aunt Mary," added Janet, reflectively, "I can't help but feel that, after all, our missionaries really receive very little consideration from us. Why—we don't give them a thought in a year. At least, I don't. I'm afraid it's all wrong. Now for the next.

"This one," she announced, "is from the Philippine Islands, and is written by Miss Annie Purcell. Let me see what she has to say."

Once more silence fell, and Aunt Mary gave a satisfied nod as she glanced at the down-bent head, covered with little brown curls.

"This one is perfectly fine," said Janet, beaming. "Let me read you, Aunt Mary, how she closes her letter. 'I am glad, glad, glad I am a missionary.' She is sure to have good results when she feels like that, isn't she?"

Aunt Mary nodded. "Yes, we must love our work to excel in it," she replied, quietly.

"The next is from Florence Rowe in Assam," went on Janet, happily. "Oh, Aunt Mary, I am so glad there are so many letters. Somehow the writers of them seem just girls like myself. I've always imagined missionaries were different."

Silence again. Then Janet lifted her head. "She must be lovely," she said, solemnly. "I have enjoyed every word of her letter. She writes so easily and clearly one can almost see her in her little mission among her children. The next is from Miss Caroline West, and she is stationed at Rangoon, Burmah. Now, I'll see what she has to say."

Again Aunt Mary watched the down-bent head and the absorbed expression.

"Aunt Mary," said Janet, finally, "I'm not sure but this is the best letter of any. She tells all about the rainy season, and the sickness and the fever, and how she is studying so hard to learn the language. What a fine young woman she must be to go so far to labor 'in His name!' Here is one from Portia Manning, from another district in Assam." Silence again.

All at once Janet spoke. "Aunt Mary," she said, "this is the best letter of them all. She tells of the dearest little child in the world, named 'Kanti,' a little Hindu girl, who amuses them all by her quaint sayings. Listen to this, Aunt Mary (she is asking the missionary who is writing a letter):

"'Is your Honor writing to your Honor's mother?' Then, when the missionary tells her 'No,' that she is writing to the people who love the children, she says to her: 'Tell them our salaams.' These little heathen children are just children, after all, and well worth all the trouble our missionaries take with them. Here is some more from the same letter:

"'One morning the missionary asks a woman why she is bringing the children so early to school. She replies: "What could I do? For weeks they have troubled us, saying, 'Take us back to our missionaries. It is well at the school; it is **not** well here.'"'"

Janet folded up the letter slowly. There was a new interest in her girlish face.

"I'm ashamed of my grumbling spirit," she said, "when—in this great world there are such busy, helpful people. Aunt Mary, I'm afraid God can't be very well pleased with me. I've fretted and dawdled and wasted time, when across the sea are young women like these making their lives count, and happy—in Him. I'm going to study up on missions. Only think of it, this very evening I was complaining because my favorite magazine hadn't come. I'm ashamed."

Aunt Mary nodded. And then she smiled as she quoted:

"'The world is so full of a number of things
I'm sure we should all be as happy as kings.'"

—Selected.

SELFISHNESS

S. P. Yoder.

Why does it cost so much to live?
  Why is the price so very high
On all things we daily need—
  Things every one's compelled to buy?
A reason there must be—some cause
  That can results like these obtain;
Who will prescribe a remedy
  That normal times may come again?

The cause is easy quite to find;
  It has no strange or foreign name:
Selfish propensities of man
  I charge as worthy of the blame.
You may point out some other cause,
  Or think my claim too much implies,
Trace but the matter to its source,
  You'll find **Self** at the bottom lies.

Methinks I hear you say, "The war
  In other lands, where millions fight—
Do not produce the food they need,
  This puts food prices 'out of sight.'
Not only is production stopped,
  Enormous waste of all supplies
By warring nations, does the work—
  War at the very bottom lies."

Well, what is war but **Selfishness**
  Revealed in its most frightful mien?
Now stripped of every false disguise,
  Its character is clearly seen.
Existing for itself alone,
  With no regard for other's rights,
(War's but a vague and general term)
  Self-interest is the brute that fights!

Where selfish greed and waste abound,
  High cost and want and woe betide,
But where the Golden Rule prevails,
  There Peace and Plenty sweetly bide.
Conditions in most distant lands
  We here at home may not ignore,
Since all mankind's together bound
  By ties that reach the wide world o'er.

In all the daily walks of life,
  Where men by law would right maintain,
Our evil genius, **Selfishness,**
  Must wear a bridle, bit and rein.
Altho restrained by rigid laws,
  Its power's only overthrown
As far as Love become supreme—
  That Love which "seeketh not her own."

Denbigh, Va.

WATCH YOUR THOUGHTS

Would you have true beauty, dear?
  Watch your thoughts.
If old age you'd never fear,
  Watch your thoughts.
For the face but shows the growing
Of the seeds the mind is sowing.
  Watch your thoughts.

Would you have true frienships, dear?
  Watch your thoughts.
Keep them ever pure, sincere.
  Watch your thoughts.
For the whole world seeks with longing
For the mind with good thoughts thronging,
  Watch your thoughts.

Would you know true joy in living?
  Watch your thoughts.
There's an art that rare boon giving.
  Watch your thoughts.
For a noble mind's a sun, dear,
Which will make life bright till done.
  Watch your thoughts.

—Thomas Curtis Clark.

MISSIONS

NOTES AND COMMENTS

Buddhist Sunday Schools.—Different Buddhist sects in Japan are conducting Sunday schools. One sect has a general Sunday school board that seeks to promote this work thruout the whole empire. Rewards and prizes are given for special merit. The child having the best record in each Sunday school is given the privilege of visiting a very famous group of temples containing great treasures. The fact that these Buddhists are moved to organize Sunday schools because of the influence of Christian Sunday schools is a weighty testimony to the success of the Sunday school as an evangelizing agency. The Sunday school, perhaps more than any other agency, is used by the missionaries as an entering wedge for opening the way to the preaching of the Gospel. Eliminate the Sunday school from the foreign mission work and you cut off the right arm of the missionary movement

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The Sunday School and Missions.—At a Sunday School Convention in Japan conducted by native Christians one worker made the statement that less time and effort are required to win twenty children for Christ than one adult. The Sunday school is the most effective evangelizing agency at the disposal of the Church. We as a Church have not yet realized nor developed the possibilities of the Sunday school as a means for winning our boys and girls for Christ. The Sunday school which receives about one-tenth of the time and money of the Church produces about nine-tenths of the results. Not only is the Sunday school a vital factor in winning our boys and girls, but also in creating and developing a strong missionary spirit that makes its influence felt in the uttermost parts of the earth. If we want a strong missionary-spirited Church in the next generation we must implant the mission spirit in the boys and girls in our Sunday schools of today.

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1 to 1,600.—For every million people in America there are sixteen hundred physicians; for every million people in China there is but one physician. "Ninety out of every hundred of the inhabitants of non-Christian lands, especially outside of the largest cities, have no access to medical treatment." Does this seem fair? Is it a square deal? While America has one doctor for every 625 persons and China but one for every 1,000,000 is it strange that thousands in the latter country are swept away by an epidemic? What an opportunity for young men and women to take up the medical profession for the express purpose of going to these non-Christian lands to employ the healing art to reach the soul. The medical missionary has opportunities for taking the message to places not open to another. Let the Church do the right thing by encouraging her young people to consider these needs and urging them to give their lives for the lost in heathen lands. What will our answer be when we are judged for the deeds done in the body if we have failed to do all we could to make Christ known to the lost?

The Gospel in Spain and Portugal.—As a result of changes in the administration of the laws, the Protestants in Spain and Portugal are now permitted to preach and work freely in previously forbidden districts. "In both lands, the decay of superstition has led to a reaction of extreme unbelief, and unfortunately the Roman Church is more rooted than ever in its proclamation of superstitious practices that appear incredible to Protestant Christians." The Catholic priests openly preach that the Virgin Mary is a joint Redeemer with Christ, and more honor is paid to her than to the Savior. More images of Mary are to be seen than of Christ. For one to take a stand for Christ and forsake Catholicism means sacrifice and virtual isolation from his friends. The influence of consecrated and devoted lives has been one of the greatest helps to the Protestant cause. Such lives break down opposition and win respect from those who formerly despised them. There is nothing like a true life to testify to the saving power of Christ. This is not only true in a heathen land, but equally true in America which is blessed with churches and preachers. Reproach has been brought upon the Lord's work by crooked lives.

The Cost.—Occasionally you find an individual who finds fault with the mission enterprise because of its cost. It takes too much money and it is a pity to thus waste it. We recall that Jesus at one time rebuked one of His disciples who took a similar attitude toward the service of love rendered the Master by Mary. Love never complains of sacrifice; love considers sacrifice a blessed privilege. The foreign mission work costs $30,000,000 a year, the present war costs about $35,500,000,000 a year, or a thousand times as much as the mission work. In one day the warring nations spend more than three times as much as it costs to conduct the foreign mission work for a whole year. What a contrast! What a stupenduous sacrifice the world is making for a mere bubble—temporal gain and honor! What a price the Master paid for our salvation! How does our sacrifice for Him as individual believers and as a Church compare with the sacrifice made by the nations for selfishness? He becomes precious to the degree that we cheerfully sacrifice and suffer for Him. Are you complaining because your religion costs you too much, or are you rejoicing for the privilege of sacrifice?

Five Reasons for Going to Africa.—At a religious meeting recently a young man gave the following reasons for going to Africa as a missionary: "1. Because I believe that the Lord Himself has commanded the whole Christian Church to carry His Gospel to the uttermost parts of the earth. 2. Because I know God has called me as an individual to carry the precious seed and plant it in new soil. 3. Because of the dark fact that at least 100,000,000 people in Africa in this twentieth century have never heard that sweetest of all names—Jesus. 4. Because I believe that so far as preaching the gospel is concerned, I am not needed here, and therefore I do not feel under any obligations to remain at home. 5. Because I firmly believe 'the night is far spent, and the day is at hand,' and 'the coming of the Lord draweth nigh.'" Every believer should have the question of the world's spiritual needs so presented that they can intelligently determine where the Lord desires them to labor. Too many Christians choose their life work without even considering the claims of the heathen lands. We believe that there are many in the church today who, if they had considered the appalling needs of heathen lands, would now be missionaries and their lives a power in His hands. The command is "go." Hence it seems that the one who does not go should not be satisfied unless he has reasons for staying that bear the search-light of God's Word and Spirit. What scriptural reasons have you for engaging in your present work? Have you the assurance from God that you are not wanted in a more needy field? This question can only be settled right between you and your God.

"Long to be somebody and to do something in the world, no matter how slim your chance may seem to be."

SOME MEDICAL EXPERIENCES

Snakebite

A few months ago, as I was going along the main street of our little village, in front of the goldsmith's house there was a crowd. Asking why, they told me the young wife had been bitten by a snake. A Mohammedan was extracting the poison by placing the anus of a living young chicken to the bitten part. They opened a way for me to see the woman. I saw at once that her heart was about overpowered by the poison, and as I had no proper remedies I did not do anything for her In a few minutes she was dead, an hour and one-half after being bitten. It was eight in the morning. I soon went home. About five in the afternoon they were ready for the inquest. They called me. After being a witness, I became one of the jury of five. (How does that suit you?) They wanted "gentlemen" on the jury. One of the officials wanted to have the corpse carried twenty miles to the government dispensary and have a post-mortem. No one but he suspected foul play, but had I not been present no one would have spoken his mind. My presence gave them courage and the family was saved a lot of trouble and suffering. The Hindu can not partake of food while there is a corpse undisposed of. There was a case of that kind later. A woman drowned herself in the village well. The officials took the case in hand. One man, an enemy of the husband, accused him of pushing her in the well. They took the corpse to the government dispensary. The doctor was gone and it was four days before the post-mortem. You may know the body was BAD!

Certificates

Men fight, and the beaten man wants a certificate, telling how badly he has been hurt so that he may take the law on the other fellow. And they want their injuries made out a good deal worse than they are. They usually do not come back for a second certificate. A man takes leave from his work for a day and on account of some feast stays away a week. A sick certificate is needed. What I give him does not excuse him. One has to say "No" firmly and kindly many a time.

Plague

About a year ago Dahanu Taluka had its first real epidemic of plague. Rats began dying in Dahanu town, and the better class of people at once left the place. Some having houses in the jungle, went there; some built shacks in the country; some went to adjoining villages; and some went to other districts. Souta, a village near us, became the temporary home of about one hundred of the better-class families. They brought the plague with them, too. They asked me to treat the first case, a boy about twelve years old. I knew little about the plague. The case seemed to me to be a severe case of pneumonia. It was, but proved to be of the plague form. My ignorance proved the undoing of the people and the spread of the disease. They had proper doctors, too, real graduates of an Indian medical school, but the case was left in the house, and the rats did the rest. I was sorry for my ignorance, but it was too late.

A friendly Mohammedan moved his family out to his farm, but daily returned to look after his store. Finding a dead rat one morning, just as he opened the door, he took it in his bare hand and threw it out for the crows. He went home and in twelve hours was dead. Across the street was a Hindu merchant, our friend. I entreated him; I begged of him; I almost forced him to move out. Daily he removed dead rats with the fire tongs. He moved out too late. While moving he took fever and died in less than two days, tho in that time he spent about a hundred dollars for treatment. Then two more merchants, several wives of merchants, and children. One lovely girl, about eleven years old, reading the fourth reader, lingered several days and died. A woman was sick for a month and a half; she seemed to be getting well, but died.

I treated several cases with tincture of iodine, internally and externally. Most of these got well. Several were very bad. One Varley woman had high fever when they called me. A large, painful bubo was evident in the right groin. I went nearly every day for about three weeks and treated the bubo carefully and finally opened it. The fever left her and shortly she was able to begin work. Today she seems to be well as any one.

A blacksmith girl, twelve years old, took it. Her little sister had just died of the plague. When they called me she had high fever and was so weak that the parents feared to take her off the bed. Heroically I went to work and daily treated her with care, as unto the Lord. It took a long time to get her up on her feet, but she is well and happy today.

A young woman seventeen years old got very sick; buboes large, high fever, nervous excitement. I went to see her several times that night. I prayerfully and carefully treated her and by morning had the fever down, the buboes reduced and the other symptoms under control. I gave the glory to God.

Several others had buboes and some had slight fever, but by prompt action we had no death among our little Christian community. We had the Christians all move here from the infected village. I had buboes in both groins that were painful for about two months. The one in the right groin is still there and sometimes gets sore and enlarged. The native people say glandular and skin diseases get worse during the full moon. I am not superstitious enough to investigate and find out how much there is in it. I had no fever and no lung trouble nor other complications; never stopped work, tho the pain was rather severe and annoying at times.

Monsters

The belief in demons and witches is very general in India. An ill-formed baby is a monster, of course. But here it is also a demon, a devil. I have been present at the birth of two such monsters, improperly nourished and deformed children. The wife of our Hindu cartman gave birth to twins a little over eighteen months ago. They were premature and both dead. One was completely dried up, and was the most ghostlike child I ever saw—the most ghostly being, for that matter. Just a few weeks ago I was called to assist a Hindu mother. The child had no nose and was also dried up, a ghastly sight. Such monsters are not buried. Nor are they burned. They are thrown out in a desolate place where the jackals find them and devour them, lest some worse thing come upon the family. Since they are not human beings they should not be treated as such!

General

Space fails me to tell of the skin diseases. One child had the scalp rotted off, with the white bone at least twenty square inches bare. In another case eyes, ears, and nose were rotting away with syphilis; tuberculosis (scrofula) eating away the throat. An old opium merchant had an ulcer on his spine as big as my hand, and still growing, when he called me. I treated it and told him to call for medicine. I fixed the medicine and put his name on it, but some quinine comp. ointment for seat worms, with another party's name on it, was by mistake given to the old gentleman. I did not know it for a good while. When he next saw me he was very profuse in praising the medicine that Madam Sahib had given him. The sore healed rapidly.

There are many cases of hysterical women. If I can get to them when a spell is on, I usually bring them to their senses with a little carbonate of ammonia held to the nose.

Beads, buttons, grains of rice, peas, get into the ears and noses. I usually give relief by forcibly throwing water in with a syringe.

Not done, but I stop!—Adam Ebey in "The Missionary Visitor."

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1 to 5.—In the last two years there are said to have been 10,000,000 casualities in the European war. During this same period 50,000,000 heathen died without the knowledge of Christ. Christian (?) America stands aghast at the terrible slaughter of men in Europe, but for years has been but little moved by the fact that millions every year go to a Christless grave in heathen lands. The Christian who is unmoved by the consciousness of the fact that thousands who never heard of Christ die daily needs to have his religious sensibilities quickened.

OBEDIENCE AND FAITH

Or, Inheriting the Promises in China

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." —II Pet. 1:3, 4.

"For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8:14.

When the Apostle Peter wrote the third and fourth verses of the first chapter of his second Epistle, he caught the same vision as the Apostle Paul did in Rom. 8:14. The meaning of the promises, these exceeding great and precious promises, whereby we are made partakers of "the divine nature!" What power and testimony have been lost to the Church and to individual Christians because of their misapprehension of the "promises" and their relation to these as the inheritance of the saints.

In my work amongst the churches of Shantung Province, N. China, how many times we inherited the promises because we obeyed "My words," as the Master speaks of His commandments. As I write, there comes to me a vision of a low-roofed, mud cabin and a group of Christian men and women, some of the members of a country church. The church was divided into two sections because of a difference of opinion, or, shall I state it in broader terms, "a church quarrel"—a sentence I do not feel happy in writing as I recall John 15:12, yet nevertheless true. I had been invited by Pastor Swen to hold these services expressly for the purpose of bringing these same Chinese brothers and sisters in the faith to a deeper knowledge of their responsibilities, to love one another and the heathen around them.

It was the first meeting! The Lord gave the message, and the Holy Spirit gave the power. Sitting before me was an old woman, the elder's wife, weeping. She continued to sob during the entire service. At the close, taking me by the hand, she said: "Oh, if what you said today is true, I can never get to heaven, and I have been a church member for 25 years! I have been persecuted for Jesus' name." Gently I asked her what was wrong in her life. Sobbingly she answered: "It's not me. It's my daughter-in-law. She has such an awful disposition I can't live with her!" If I should write at length her description of her daughter-in-law's disposition, I would weary my readers. It is enough to say I never heard of any worse! She was truly unendurable.

At the close of her recital of her daughter-in-law's demerits, I again in gentle tones said: "But I am here to help you. Tell me what is the trouble with yourself, so I may be able to help you." With scorn in every look and gesture, she asked me: "What do you see wrong in me? Have I not told you again and again that it is my daughter-in-law? What do you see wrong in me?"

"Ah, my dear sister," I said, "I see much that is not in accord with my Master's commandments in your life. He told you to love your enemies, to do good to them which hate you, and bless them that curse you, and pray for them which despitefully use you; and your daughter-in-law, a member of your own family, your son's wife, even her you failed to love!"

She fairly flew up in the air. "Love her! Love her! What do you mean? I'd like to know who could love a woman like that!"

"But that is just what the Lord Jesus told you and me to do. 'A new commandment I give unto you, that ye love one another as I have loved you' (Jno. 13:34)."

Then, as the Holy Spirit enlightened her heart and she realized what was said was true, with tears in her eyes she sobbed, "What shall I do? What shall I do?"

"First confess your Christian sins of lack of love to God, ask for forgiveness and cleansing in the precious blood. Then you must go to your daughter-in-law and beg her pardon. Ask her also to forgive you."

Again Satan, with his vile and awful power, stirred up her pride in rebellion against her Savior. With flashing eyes and scornful voice she turned round and said: "Have you lived in China over eight years and are you still in such ignorance of Chinese etiquette as this? Don't you know it isn't Chinese custom for a mother-in-law to beg her daughter-in-law's pardon?"

"Yes, I understand the rules of Chinese etiquette," I said, "but I thought you said you were a Christian woman. Is it so? If you are, and if you ever hope to spend eternity in heaven with the Lord, then you must decide to learn the etiquette of the kingdom of heaven and to practice it here and now. The etiquette of China is not known there, and never will be practiced there. Which do you decide to do?"

A struggle followed—a soul in conflict with the enemy—a deadly fight. As I watched, I prayed; and as I prayed I waited, for my Lord had promised me: "If ye shall ask anything in my name I will do it." I had asked for my sister, and my Lord gave the victory. "I'll go, I'll go, if you pray."

In less than half an hour she returned, a new song on her lips, a new light in her eyes, a new love in her heart, even the love of God. "Thank the Lord a thousand times He sent you here to deliver me from my burden. I have lost a weight from my heart which was heavy as a thousand tons. Praise the Lord you came," she said.

In the evening meeting her daughter-in-law was present, and before long she interrupted the service by saying, "Stop, stop your talking! I must speak. I am in agony." Rushing across the little room, she knelt at her mother-in-law's feet, sobbing out her confession. Then to her father-in-law and husband, the pastor and other church members, she went. Then other members of the church prayed confessing sins to God, and later all acknowledged their lack of love to each other. The quarrel was finished. Why? Because the door of one woman's heart was opened to let the Lord come in and teach her to obey Him.

"Behold, I stand at the door and knock." His love, His power, His grace are just the same in this country as in China. But the doors are all tightly closed. The church doors are closed. The hearts of His people have the doors closed. Why is it?

He says, "If any man open, I will come in." "I will come in." Let him in.—Evangelical Christian.

ARE UNEVANGELIZED HEATHEN LOST?

In general it is just to say that the early Christians knew of no salvation except salvation in Christ, and that the only access to this salvation of which they knew was through the knowledge of Christ, so that all who were out of Christ and ignorant of Christ were lost; but to do justice to their position two things have to be added. In the first place, they believed men were to be saved not primarily from a future destiny, but from a present character. Being "lost" was a term which described not a coming disaster but a present condition.

In the second place, the early church set no limits to the gracious power of God.

With all their insistence on the indispensableness of Christ for salvation, the apostles still believed in the availability of Christ for men, if there might be such who had not heard as yet of Christ, but who had a true faith in God.

If we turn from these early ages to the first years of the modern enterprise, we shall find men holding the same views. We find in the early missionary writings a preponderant appeal to the present moral need of the world. It needs a spiritual regeneration now. It needs the establishment of Christian institutions now. The charge of a narrow eschatological appeal never did hold against the missionary movement.

What is it to be lost? It is a present disaster. And it is the disaster in which all men are. Men are in this plight, not because they are unevangelized, but because they are men. Sin is the destroyer

of the soul, and the destruction of the knowledge of God which is life. And it is not the failure to have heard the gospel which makes men sinners. The gospel would save them if they heard it and accepted it, but it is not the ignorance or rejection of the gospel which destroys them; it is the knowledge of sin. Those who withhold the gospel from the world may be lost because the heathen are unevangelized, but the heathen are lost not because they are unevangelized, but because they are sinners.

After all, the question is not one of theological theory, but of moral fact. Is the heathen world alive in God, is it seeking the truth, is it battling with evil and unrighteousness, is it striving in ceaseless discontent to escape from old bondage into the eternal life and truth, is it loving service and human good, and working the works of God, is it humbly seeking the fellowship of the Father and faithfully fulfilling His will? No, it is not. Does it know its way? No, it does not. It is clearly and undeniably lost. Southern Buddhism is so far lost in the dark that it even denies that God is at all. And the moral darkness of the heathen lands is worse than its intellectual night.

But it may be said the nominally Christian world is not saved. That is true, and it illustrates the danger of talking of humanity in blocks. The true and Scriptural view is that, while there is a collective and social application of Christianity, while the Church is a body and humanity itself, in a real sense an organism, nevertheless the central issue for each man is his own personal relation to God in Christ.

All our light and life are in Him. We know of none other. As we look over the world we see no other. The only redemption we behold, the only fountain of righteousness and strength for nations and for men is in Christ.

All the life in the world, whether of nations or men, which we know as saved life, has been saved by conscious contact with the historic Christ. How great, therefore, is our obligation to make Christ known to all men, and to all the world!—Robert E. Speer in Men and Missions.

GREETING THE DAWN

There is no race or nation, unless it be the Belgians, whose sufferings have so touched the heart of the world as have those of the Armenians during the last two years. They have always held a tender place of affection and sympathy with the English and American people. Since the ruthless attack of the Turkish administration upon the nation soon after the outbreak of the present war, the attention of the world has been turned to them with unusual emphasis. The first reports of the disaster were disheartening in the extreme, but later reports show that the Armenian nation has not been destroyed, altho it has suffered intensely.

More than a quarter of a million have escaped into Russia, where they have found true friends. Reports that are now just coming in show that others are still escaping over the line into Russia, while many who were supposed to have perished, are coming to light, their lives having been preserved in ways that cannot now be explained. Then, too, we are learning that not a few of those who have been banished from their homes toward the deserts of Arabia, are now gradually returning again to the north.

The history of the Armenian nation is the history of much suffering, but of great recuperative and reorganizing power. The industry, courage, and faith of the Armenians as a people have enabled them quickly to recover from the effect of terrible disaster. We have every confidence that this power of recuperation will be doubly manifest when the horrors of the present period have passed and the Armenians are, perhaps for the first time in a thousand years, free to exercise their abilities along lines of self-development. It is not a time to be discouraged, but a time when all the moral and intellectual and financial forces of the Armenian people of the world should be rallied and united for the period of reconstruction as sure to follow as the day is bound to follow the night.

I confidently believe that when the new treaties are written, fixing the future government of the areas in which the Armenians have been so cruelly treated, ample provision will be made with adequate guarantees for the future liberty of that country. I cannot believe that the hand of the cruel taskmaster will again be able to bring death and destruction to an innocent and helpless people. No one at the present time can forsee just how this end will be attained, but the sentiment of the world is rising in the direction that I have indicated and I believe in the next few months it will be more and more clearly expressed.

The glorious history of the Armenian race has not reached its conclusion. The life of this historic people is not to end in the records of disaster. The present terrible experiences will prove to be but the furnace thru which the dross is separated from the pure metal and out of which will come a newly tested and thrice purified people, united as never before and moved by the highest moral and religious impulses under the guidance of the God of their fathers. Every loyal and true Armenian I am sure, will be ready to labor and to sacrifice that the new day for the race may brightly dawn and that its noonday be supremely glorious.—James L. Barton.

Selected by Norah M. Lambert.

"We should do our best at all times, for we never know when our measure is being taken for a higher place."

A CHINESE GOOD SAMARITAN

A Christian farmer in Hwatien, Manchuria, named Tung, was attacked in his home by a band of Hung-hu-tze in the dead of night. They bound him, set fire to his home, and robbed him of all his possessions. This happened about two years ago. Although this Christian man had suffered intensely at the hands of these robbers, he bore it in a meek and Christian spirit, and made no complaint to the officials.

Last year while in town, he met a sick man, whom he recognized as one of the leaders of the band that had robbed him. The recognition was mutual, and the robber quickly covered his face with his clothes, hoping to avoid recognition.

"Don't do that," said Mr. Tung, "I am not your enemy."

Hearing this the robber fell on his knees, and earnestly besought him to spare his life.

Tung replied: "What has brought you to this pass? I have told you I am not your enemy. Please tell me all about yourself."

The robber replied: "Last winter our robber band was driven out by the government troops into the wilds of Manchuria. We lost the road. It was bitterly cold; we traveled all night, and my feet were frozen when we got to the inn, and I have been here for two months. My bills have accumulated and I am without clothes, and almost ready to die."

Tung then took out his purse and handed him 5,000 cash and said, "Go pay your bills and get something to eat. Tomorrow I will come and take you to the hospital and see what they can do for you."

The robber instantly thought this was a scheme to entrap him and turn him over to the officials. He went back to the inn and spent a sleepless night thinking over the whole matter. Then he concluded to run away, but alas, his feet were swollen and he could not escape!

The next day Tung came according to promise with a cart and persuaded the erstwhile bandit to go to the hospital, paying all the expenses himself. In his heart he thought, "this robber will hear the gospel there, and may be converted."

The poor fellow was much moved and burst into tears. "I never saw such humane treatment; one will never find it outside the religion of Jesus Christ. Such feelings of compassion have never been shown in China before. I will not die. I will trust Jesus."

And the repentant fellow did not die. He went out of the hospital last August a well man in body and soul. Tung spent over $20 to meet his expenses, but there is one more true servant of God in Manchuria today, because of the kindness he showed to the Hung-hu-tze bandit.—Chinese Christian Intelligencer.

"Oh, magnify the Lord with me, and let us exalt his name together."

THE MISSIONARY GOLDEN RULE

"As ye would the heathen should do to you, if you were where the heathen are, and the heathen were where you are, so do ye unto the heathen."—J. M. Taylor.

If you were where the heathen are,
And they were where you stand;
If you lived there, in dark despair,
And they dwelt in your land;

If you knew not that Jesus came,
To seek and save the lost;
And they the story had to tell,
But counted much the cost;

If they lived but for pleasure,
In selfish ease and gain;
And you, their fallen brother,
In misery and pain

Were asking for the Gospel,
And begging them to come
And tell you of their Savior,
And of their Heavenly home;

And if you still stood calling
Across the boundless wave,
And looked to see them coming
With the message that could save;

If all in vain, you waited,
And for long years should cry,
And they, still steeped in pleasure,
Should leave you there to die;

Without the Gospel story,
Without one ray of light;
And thus, the pangs of conscience,
They sought to stifle quite.

"They're best without the Gospel,
We'll leave them in their night;
They've always been in darkness,
Why should they have the Light?"

As you'd turn back in sorrow,
In hopelessness and night,
How would you feel toward "brothers"
Who withheld from you, the Light?

As you would they should do to you,
If you were where they stand,
So do ye to the heathen,
Give them a helping hand;

And hasten with the story
Of Jesus' love so true,
As you'd wish they would hasten
To give the Light to you.

—Nellie Ruth Roffe.

NOTES

Reports from Armenia

The American Board missionaries who remained at Erzroom two months after the Russians had taken possession, have come to America by way of Petrograd, but plan to return without their children to Erzroom for the winter. They report friendly relations with the Russian officials. Dr. Macallum and Mr. Gracey, who are engaged in relief work in the Caucasus, reached Van and report that all but five or six of the mission buildings there have been destroyed. Mr. Gracey is using relief money to furnish cattle, seed and implements for the returning refugees in Van, and is employing many in cleaning up the grounds, making roads, etc. The missionaries in Trebizond are reported safe and well after the Russian occupancy. Five hundred Armenians have appeared, after hiding for months in the caves in the mountains.

The missionaries who had been in the Caucasus and in contact with the Russian officials have met kindness and sympathetic co-operation. The church at Van is used in the morning as the military church and, in the afternoon, by the mission for public worship. The Harpoot party at Beirut report themselves as most comfortably located, but with no immediate prospect of being able to leave the country.

About the end of August, word reached London, mainly from German and Turkish sources, of a massacre of Armenians which took place by the great Bobanti tunnel thru the Taurus Mountains. Some 12,000 Armenian workers, including women and children, had collected in that vicinity where they thought they were comparatively safe from molestation. Toward the end of June some forty of the more active and intelligent of the men were massacred with the utmost brutality. Then the women were separated from the men and driven in one direction, and the surviving men taken in another, after which they were killed.—Sel.

Cannon on Mt. Calvary

The transformation of Palestine in war times has already been mentioned in the "Review." A Russian, writing in the "Sviet," describes further how the native land of the Prince of Peace has been turned into a scene of war and bloodshed. He writes: "Jerusalem is at present simply overrun by Turks and arrogant German officers. The heights of Calvary have been transformed into a battery. The marble and jade columns and statuary, which have for centuries ornamented the place where our Savior suffered, have been removed to give way to two Krupp cannon, which are being used for target practice, the targets having been mounted on the slopes of Mount Olivet. The place where Christ taught His disciples the Lord's Prayer has been fenced in with a wattle and barbed wire fence. Mount Olivet, whence our Lord ascended, is the favorite center of maneuvers. Shouts, shots, bugle calls, abuse, hatred, and blood —that is the atmosphere now surrounding the locality which for two thousand years has been the greatest sanctuary of the world."—Sel.

Changes in the South Seas

Rev. John Gunn, who has been for thirty-three years a missionary of the Free Church of Scotland on the Island of Futuna, in the New Hebrides, writes in a review of his work:

"Some persons who think the natives should be left alone to live their simple happy lives, free from care, should live among them. Quite happy, are they? In daily fear of malignant spirits; dreading to omit the smallest detail in their ceremonies, lest they should be smitten with disease, or their gardens be blighted; in terror to move at night from their huts lest they should fall under the unseen bullet of the hidden enemy—their lives were miserable, and it is the greatest mockery to say they were happy. All these things and more we saw during those early years in Futuna.

"Christianity has manifested its power among the natives by transforming their lives and eradicating superstitions, of which many of the younger generation are now quite ignorant. The people have become honest, trustworthy and diligent, living better and purer lives. Their material welfare is keeping pace with their Christianity. The paths, formerly dangerous tracks, and their huts, have been greatly improved. The number of fine, intelligent children is increasing, and doing so **in proportion to the Christianity of the people.** The mission history of Futuna affords another proof that the Gospel is able to uplift the people and bring light and healing to those who were in heathen darkness.—Sel.

The Opportunity in Alaska

Some of the leaders in the Methodist home missioary work are giving especial attention to the great opportunity now presented in Alaska, where there is a white population of about 40,000, increasing at the rate of 3,000 annually. The Federal Government has begun to take Alaska seriously and is shaping legislation looking to the conservation and development of the resources of that wonderful country. The most important is the power given the President to build and operate railroads in the Territory of Alaska. Congress put at the disposal of the President for this purpose $35,000,000. This work has been begun. The public school system has been organized. The health conditions among the white population are excellent, but the poor natives are being swept by tuberculosis. It must be admitted that so far legislation has been against the homesteaders in Alaska. The expense of surveying and the restrictions on the lands have prevented anything like the immigration into Alaska which the natural conditions warrant. The Government estimates that there are at least 50,000,000 acres of fine agricultural land in Alaska.—Sel.

Tithing in Siam

One of the elders in the Tap Teang church, Siam, is a firm believer in tithing. During the recent floods in his section of the country, his rice field, as well as his unbelieving neighbor's, was almost covered by the water. It seemed a complete loss to the Christian, altho there was some hope that the neighbor's could be saved. But the elder believed it was his duty to keep on tithing in spite of the loss, and he now feels he has reaped the reward of his sacrifice, for when the harvest time came, he found the crop the largest he had ever had. The neighbor's field was a complete failure. Now the elder says that God opened the windows of heaven, according to His promise, as a reward for his trust in giving his tithe.—Sel.

BIBLE STUDY

JOEL'S CALL TO THE NATIONS

The calamity of the great European conflict spreads like a plague into one nation after another. Nations, in turn, announce from the seats of government that their countries are affected by the conditions which have brought about this great strife and take measures to defend themselves from the results of political dangers. Government is more than a set of rules to be followed by a select class of men. It is an organization which is intended to accommodate a nation to conditions existing in the world—conditions existing on account of the varied opinions and adverse purposes of some men, which work to the detriment of others. Government fosters the opinions of men and adjusts conditions which are unfavorable, and protects its own people from the evils which may result from known or unknown causes amongst men.

The present conflict in the world has no doubt arisen from causes which are within the world, in the realm of men. No one would think of placing the responsibility of this world conflict upon the peculiar influence of some astronomical disturbance or upon some mystic influence of spirits of the air. There are always two reasons why such conditions have existed. One is, man's disobedience to God, and the other, man's inhumanity to man. Disobedience to God is often expressed in inhumanity to man. The rejection of Jesus Christ was both; the people rejected God and crucified Jesus.

The prophet Joel tells of a world conflict in which all of the Gentile nations shall have a part. The time of this conflict is one when the Jews have no national life. Judah and Jerusalem are in a state of captivity. Israel is scattered among the nations and the land is parted among the nations. Joel 3:1-3. The people of Israel have been sold into a condition that is equal to that of the captivity in the days of Babylon. While they may not at the present time be bought and sold, they have, in many cases, been deprived of the rights of citizenship and the privilege of holding property and have been social outcasts. No one can describe the terrible plight of the Jewish nation except those who have suffered the ignominy of this peculiar race hatred. The Jews alone can tell of the terrible treatment which their nation has had among the people of the whole world. There are exceptions among the nations and exceptions in individual cases of the Jews. But their history from the days of the Roman devastation to the present has been one of oppression and their reputation has been unenviable whether merited or not. The centuries of oppression have made them dumb, and they bear their tortures as did the black slaves of recent bondage, without complaint, but down in their hearts they pray for the "Day of Jubilee" to come.

The world conflict mentioned by the prophet, in one in which all of the Gentile nations will be brought together in conflict in order that the Lord may set free His people from their long bondage and heap upon the oppressing nations the retribution of their ungodliness.—Joel 3:4-8. When one looks for this element in the present conflict it is mysteriously absent; yet men are inclined to believe that this special time and the present conditions are the time of which Joel prophesied. It may be that God has so withholden His designs that they are not seen, and that the actual cause of this catastrophe of nations is the judgment of God upon the nations that have bartered and sold and abused those who bear the same name and the same flesh as that of our Lord. It may be of no profit to look for some such cause underlying the outbreak of the present hostilities; yet it is of some interest to know that the conflict had its beginning in the districts and countries of the largest Jewish populations—in the valley of the Danube and the plains of Russia, and in the Balkans—all the frontiers of the Turkish Empire which holds the home-land of the Jews and forbids their entrance. Only in recent years was it possible for the Jews to enter into the land of Palestine, and then only with very restricted privileges. What has been the condition of the Jews in these lands? Some have been prosperous and have been granted some privileges, but among the poorest of the poor and the most oppressed have been the Jews. But this war has not been a war against the Hebrews. All the nations concerned have made use of the Jews in the ranks of their armies, and brother has lifted up his sword against his brother in every army. It might be said that the Jews have been obliged to carry on a war of extermination among themselves. But such are the exigencies of their national obligation. They cannot choose for themselves and are obliged for the sake of their privileges as pilgrims and strangers in strange lands to be loyal to the respective governments that have tolerated their abode amongst them. Will there be no retribution of God upon the nations of the world that bring about such conditions, when brethren are obliged, on account of citizenship, for which they are not wholly responsible, to kill their own brethren?

The nations that have been most strongly under the influence of the church of Rome have been the most cruel to the Jew. The Russian Church, which is a state church and of the Greek Catholic faith, has been one of the chief offenders against the Jews. Within the last decade there have been organized efforts of extermination against those people and those efforts have been silently countenanced by the government. Men might say that there should be a retribution for these national crimes. But what should be the nature of such a judgment? Have all the nations of Europe thus sinned against the Jews? Have the North American nations been abusive and cruel, so that God holds a controversy with them equal to that of the Old World nations?

When we look into the history of Israel, we note that when God dealt with severity with the Jews, the judgments included many transgressions. The prophecy of Amos told of the sins of the Gentile nations and also the sins of Israel and Judah. All of the nations were judged for their sins, altho they differed in nature. A world war could, then, easily be interpreted a world wide judgment for sins long in existence, and for which the punishment has long been delayed. The Jews also would be included in this world judgment for they also have long refused to accept the Savior whom they long ago rejected and have continued to reject.

When one would look for sin as the cause of a world-wide war, it is not hard to find. When one looks for specific causes they are difficult to detect. There certainly was an immediate cause for the present war, and there is a specific condition which has called for the united effort of all the powers of the world to remedy. A hidden purpose of God may underly all of the movements and the one end of the whole upheaval of the world powers may result in the liberation of the Jewish nation from the nations and their organization into a kingdom and world-power among the other great nations. This is certainly the opinion of many who have been carefully studying the present movement and have kept in mind the Word of prophecy.

It is necessary, however, to give specific statements of prophecy their proper interpretation. We may be inclined to be too literal in our interpretations, but, by failing in the literal, we may fail altogether in applying the Word as God intended it. In the case of Jesus, the King,

we find Him humble in character, but riding upon a literal colt, the foal of an ass. The prophecy of Joel calls for one special object for the consideration of the nations of the world. The nations claim today they are contending for the liberation of two nations from the thralldom of military domination. These are great nations, among the greatest in Europe. While these struggles have gone on, another great nation has asserted its strength and thrown off what it considered a shackle to its freedom and prosperity. Small nations have been trampled under foot by the great powers of the country and are crying for life and justice and their appeal has thrilled the people of the world with aspirations to give them their national life and freedom from further oppression. These are the prime motives of the present conflict. But who is interested in that "Scattered Nation" that lost its home and national existence for nearly two thousand years? Some are remembering Israel, but their interests are not at present under consideration. They have made no appeal for consideration. Were they to do so, what would the world powers say to them? At present they could offer them nothing, while they have not been able to decide the matters which at present concern them most.

God has not forgotten those to whom He made the promise to their father Abraham. If one nation is worthy of the consideration of the world, and worth the price of the blood of millions of men; if the rights of small peoples and weak nations is worth defending against the oppressive powers of earth's kings, why has not God the right to call upon all nations to consider the rights of the Jews? Joel's plea is for one nation. He sees in the far distance the time and the nations who shall take part in the conflict. Nation shall be arrayed against nation. The world will not be a unit on the question of settling the Jews in their own land. They will go there but will be disturbed. Their rights will be disputed. Their cause will be championed by some. The conflict will enter into the bitterest stages of warfare, and all the world will be gathered together on the old battle-fields of political and religious freedom. There God will call the nations together and make a final decision of the question of national privileges and international righteousness. There is no doubt but that the nations of the world are now awaking to some of the problems of government and international rights as they have not previously recognized them. The slogan of the people in New York City which was used to appeal to the patriotism of the city, "Wake-Up-American," is anticipated by the prophet who cries, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. . . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." The great question is, "What right has a nation to its existence, government, religion and international privileges?" When will men learn that God is the God of the individual? that men are responsible to Him more than to any man? that every man must worship God according to His Word and Spirit? and that the highest interests of the world lie in that relationship of the individual to God and to his fellowmen? God's plea for the Jew will be His plea for the blessing of the whole world in Jesus Christ who is the King of Kings and Lord of Lords. In that day the kingdom of Israel will have been established in the fulness of the blessing promised them.—Joel 3:18-21.

The outcome of the present conflict will, undoubtedly, be a new standard of national and international government. It may lead on to future improvements, and progress may be made in the betterment of the conditions of the world. But the conditions spoken of in Joel and the particular nature of the events mentioned by him are such, that, instead of being an incident of a world conflict with other ends in view, will be a conflict with but one motive and that of such importance that the prophet sees it and describes it as a single revelation from God.

GENERAL ITEMS

The Secret of the Lord

The secret of the Lord is with them that fear Him.—Psa. 25:14.

In the secret of his tabernacle shall he hide me.—Psa. 27:5.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.—Psa. 91:1.

It is imparted and denied.—"Shall I hide from Abraham that thing which I do?"

It is understood and confessed.—"Mary kept all these things and pondered them in her heart."

It is all for me, and not transferable.—"Who hath sealed us, and given the earnest of the Spirit in our hearts."

It is singular in unity of life.—"He gave Himself for us."

It is available for all emergencies.—"The gates shall not be shut."

It is a secret joy in the midst of suffering.

It is joy before sorrow, in sorrow, after sorrow; the light of life; the oil of gladness.—H. T. Miller.

Man

"What is man, that thou art mindful of him?"—Psa. 8:4.

To man himself, he is an inconceivable as God, tho not invisible as He.

In his natural character he is more the living exposition of the ways of Satan while he bears in his body the same pattern as that of the Son of God.

He is what all men are inclined to distrust.—Cursed is the man that maketh the arm of flesh his strength."

In sin or in righteousness he is the object of the wrath of Satan.

In sin, he is the object of God's love and compassion; under salvation, he is the beloved of the Father and the Son.

He bears the image of the Creator, and is fitted to be a stone in the temple of God; his body is suitable for a habitation of the Holy Spirit, and should thus be kept, consecrated and purified.

He is the choicest of all of God's creation; for him God gave the price of His own Son.

Joy.—Psalm 5:11

"But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."

Happiness depends on what happens, and is therefore variable; but joy, being a condition of the soul, should be independent of our surroundings.

Happiness is like waves; joy, like the ocean bed.

Happiness depends on what we have; joy, upon what we are.

The deepening of joy should be the growth of praise—the deeper and more established the joy, the more constant and increasing the praise.

The degree of our joy should be the measure of our praise; the praise should be an adequate expression of the joy.

The nature of joy is a call to praise.

Joy does not depend upon feeling. Happiness and feeling more frequently promenade together in the sunshine, while joy may abide alone in the shadow.

Joy is a source of strength.

We cannot test our holiness, but we may test our joy.

Let God be real to us and our joy will increase. —Notes from a Bible.

Knowing God

Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?—Job 26:14.

"They are the **lower** parts—the endings, as it were, of the different processes—the last and lowest footsteps, which are all that science can investigate.

"How few the known footsteps which are beneath the vail to the unknown steps and workings which are above it. And so the inward and secret movements of His power who can understand?

—Dr. Chalmers.

Saved to Serve

Eph. 2:8-10.

"I would not work my soul to save,
For that my Lord hath done:
But I would walk like any slave
From love to God's dear Son."

Colossians Three

Some one has aptly said, "The third of Colossians begins in heaven and ends in the kitchen." It is strikingly true, for the life of the believer which begins by a resurrection with Christ and is seated with Him in the heavenlies must be lived here in the world, and in every place and vocation in life. Christianity is a life for the world and an ornament for heaven.

When Christ comes again the saints shall put on their glory.

The heavenly character of the Christian life is manifested in the effort to live in a heavenly atmosphere in the world, by putting away all the defilements of flesh and its dead works. The stench of sin is abominable to God and unsavory to the Christian's resurrected senses.

The fellowship of heaven has its counterpart in the world in the Christian fellowship that brings all nations into one body in Christ.

The test of heavenly life is its power to love.

The character of the heavenly life is manifested in its desire for the Word and the nature of its testimony.

The sphere of operation for the Christian life is first in the home.

The servant in the kitchen is as true an exponent of the heavenly life as is the host whom she serves. The heavenliness that adorns the kitchen is a grace that is suited to all men.

The Workers' Column

A LONG DAY—A BLESSED SERVICE
Acts 2:7-12. (Junior Topic.)

June 10

I. A Long Sunday.
1. A special meeting.
   a. Paul and his company were returning from Macedonia.—v. 1.
   b. They had been persecuted and were endeavoring to escape from the Jews.—v. 3.
   c. Part of the company had been there for some time waiting for Paul and Luke.—vv. 4, 5.
   d. Paul and his company after spending some time at Troas were about to leave for Jerusalem.—v. 7.
2. A communion service.
   a. On a Sunday—the first day of the week.—v. 7.
   b. Many people were come together.
      (1) They had a desire to be present.
      (2) The event was of great importance to them in observing the memorial given them by the Lord.—Luke 22:19, 20; I Cor. 11:23-26.
      (3) They desired to hear the message of the apostle.—v. 7.
3. An all day meeting.
   a. It began during the day.
   b. It continued unto the night.

II. A Tiresome Day.
1. Paul preached a long time.—v. 9.
2. The many people had brought many lamps, which were smoky, oil burners.
3. They took lunch again at midnight. —v. 11.
4. The preaching continued until the break of day.—v. 11.
5. Eutychus, a young man, fell asleep.

III. A Wonderful Meeting—One which Should Have Kept People Awake.
1. The wonderful experiences of Paul and his fellow-workers.—v. 7.
2. Hearing a message that saves the world.
3. Listening to what might be a minister's last sermon.
4. Noting the deep interest in those who had learned to love Christ and were saved from sin and were saved for heaven.
5. Seeing one who was thought to be dead restored to soundness of body.
6. Partaking of the joy and fellowship of such a company.

IV. Spending a Long Day in what Could Be Called a Day of Service for Christ.

THE WIDOW'S TWO STICKS
I Kings 17

June 17

I. They were the last hope of the widow and her son—intended to bake the last meal and oil into a cake for themselves before they died.
Gathering sticks introduced her to the prophet.

II. The First Benefits.
1. Comforted the servant of the Lord, Elijah.—I Kings 17:13.
2. Saved three lives.—v. 13.
3. Led to the increase of her oil and meal.—14-16.
4. Saved the lives of the three persons for many days.

III. The Continued Benefits.
1. The life of the widow's son was restored by the prophet who had been fed.—vv. 17-24.
2. God revealed to the heathen—the widow of Zidon.—v. 24; cf. v. 9.
3. The great warning and witness to Ahab and the nation of Israel.—I Kings 18:1-19:17.
4. The saving of a life unto a glorious rapture.—II Kings 2.

IV. The Future Blessings.
1. A typical forerunner of Christ, and showing the power and grace of His kingdom.—Matt. 17:10-13.
2. An example of the grace of God to the needy Gentile world.—Luke 4: 25.

The two sticks of one's last efforts may become a means of great blessings when consecrated to the service of Christ and His people.

POWER IN LIFTED HANDS.—I Tim. 2:1-8

June 24

I. The Occasion—Prayer.—v. 1, cf. v. 8.
1. Making supplications to God in prayer.
2. Prayer.
3. Interceding.
4. Giving of thanks.

II. The Need—the Salvation of All Men. v. 2, cf. v. 4.
1. For kings.
2. All that are in authority
3. The lifted up hands. Hold up the hands of the rulers that they may prevail in giving the believers the quiet and peaceable life in all godliness and honesty.

III. A Privilege.
1. Co-operation with God in things that are good and acceptable with Him.—v. 3.
2. Bringing all men, including kings and those in authority, to salvation and knowledge of the truth.—v. 4.

IV. The Power in Prayer.
1. One God, to whom to pray.—v. 5.
2. Christ, the one Mediator between God and man.—v. 5.
3. Christ's willingness to give; He gave Himself a ransom for all, for a testimony, having come in due time. —v. 6.
4. The authority of those who were commissioned by Him to preach the gospel of salvation to all men.—v. 7.
5. The injunction of those who are commissioned to teach men the will of God and of Christ.—v. 8.

V. Condition of Power in Prayer.
1. Holy hands.—v. 8.
2. Without wrath.—v. 8.
3. Without doubting.—v. 8.
4. Women, without worldly affections, manifested in modest apparel.—vv. 9, 10.

A PILGRIM ON THE EARTH.—Heb. 11

July 1

I. Abraham, a Man Called of God.—v. 8.
1. He lived in faith.
2. He was called to a certain purpose of God.
3. He attached himself to nothing of his own choice and which was not especially pointed out to him as the will of God.
4. He obeyed God.
5. He knew nothing of what the end of his journey would be.

II. Abraham a Pilgrim in the World.—v. 9.
1. He entered the earthly land of promise.
2. It was in a **strange** land. As a foreign country, in which it was not his purpose to abide forever.
3. He **sojourned** in the land.
4. He made it a place of temporal habitation, "dwelling in tabernacles."
5. It was to be for his children what it was for himself—"dwelling in tents with Isaac and Jacob."
6. He did not consider the land of Canaan the land of the final promise of God. The heirs of promise, his sons to whom the promise was to be fulfilled, also dwelt in tents with Abraham.

III. Abraham's Citizenship and Home.—v. 10.
1. He did not find the city which was to him the fulfillment of the promise of God, altho he saw many cities and there were dwellers in cities in the land of Canaan.
2. His habitation, or permanent dwelling place had foundations, was permanent, was not movable and temporal as was his tabernacle.
3. He was the maker of his own tent; the Canaanites were the builders of the cities in the land; but God was the builder of the city which Abraham and Isaac and Jacob sought.
4. He was a pilgrim in the world where the city of God was not found.
5. He was a citizen of the country in which the city of God is built.

EDUCATIONAL

A SKETCH OF THE LIFE OF COUNT TOLSTOY

Elsie Byler Burkhard

Years ago, while listening for the very first time to a lecture on Count Tolstoy, I remember making a distinct effort to image the man—with this result. There flashed into mind a picture which I had long forgotten, but which I must have seen daily while poring over a book of Bible stories as a child—a picture that had not been in consciousness once for nearly twenty years. It was a picture of a man scantily clad in the skin of some wild animal. His hair was long and flowed around his shoulders and chest. In his hand was a knotted stick which probably served as a support while walking and as a means of protection in danger. Thus he stood—a lonely figure rising against a background of hills; his posture indicating indifference to surroundings, and his eye fixed intently on something far beyond the hills. It was John the Baptist of Bible times.

At that time, a moment's reflection was sufficient to show that in some respects there was a similarity between the "Prophet of the wilderness" and the "Prophet of the Russias." Second thought showed that the trick imagination had played by substituting an early impression for a desired image might be a blessing in disguise if it aided in the further study of Tolstoy. Later, more careful study of the life and works of the Count have only served to strengthen the first impression that in fundamentals the two are much alike. Time, too, has revealed many new and unsuspected likenesses.

Both Tolstoy and John the Baptist were intensely devoted to an ideal, and both felt it an imperative duty to give its message to their fellowmen, especially to the poorer classes. In both there was a devout renunciation of all of the luxuries and even of some of the comforts of life that they might the more easily bring their message to the poor. The one wore a garment of camel's hair, and ate locusts and wild honey; the other donned the peasant's garb and ate the peasant's black bread. Both were fearless in denouncing the evils of Church and State. As punishment for this, John the Baptist was imprisoned and beheaded; Tolstoy's writings were suppressed, and he was refused sacrament by the Church.

Count Tolstoy was a man who seriously and earnestly set himself the task of arriving at some true meaning of life. Laying aside whatever tradition or circumstance had brought him, he began his search with openness and candor, and with the resolution to walk in the path of right as soon as it should reveal itself. Once he found an answer to his inquiry—an answer satisfactory to himself—he, with the same seriousness and earnestness that characterized his search for truth, tried to lift his life to the level of his convictions. In brief this is the answer he found: (1) that the teachings of Christ are to be taken literally; (2) that they are practical; (3) and that man's life should as nearly as possible measure up to them. This answer meant many things. It meant a radical change in Tolstoy's life in many respects.

Tolstoy had been born to wealth, to rank, and to affluence. He had been a brilliant student. He had already won renown in war, and fame in literary circles. When we remember that he was a middle-aged man before he found what he deemed an answer to his inquiry, we can readily see what a marked change there must have been in the outer as well as in the inner life of the man. It startled Russia. It startled the world. Suppose one of the multi-millionaires of our own country should decide suddenly to give away all his wealth. Imagine such an one refurnishing his modern home in simplicity, laying aside all honors, and thereafter eating the food, wearing the clothes, and living the life of the humblest day-laborer. People would be amazed, and the press make much of it. But this is practically what Tolstoy did.

Tolstoy was a land-owner. His estate, Yasnaya Polyana, or better in our language, "Clearing in the woods," lay in what might be called the center of European Russia. It was a beautiful place. There were hundreds of acres, with long stretches of woodland. There was a large house fitted with comfort and luxury. And there were many servants. This was the home of the Tolstoy family. Here Tolstoy, had he chosen, could have lived in ease. He could have added still more brilliant books to those already written and won still greater fame. He could, had he chosen to do so, lived and died honored as a soldier, a statesman, and an author. But his new convictions forbade. He must be about his business of bringing to the ninety million peasants of Russia a revelation of duty and of God. In order that he might the better reach this class, he laid aside the official dress of his rank and instead, wore the loose, flowing garments of the peasants. Like the peasants, he went into the fields at harvest time and swung the scythe with them. And he ate the peasants fare.

Some years ago a distinguished American went to visit Tolstoy at Yasnaya Polyana. Her object in going was to see whether or not his experiment in the simple life was successful. She tells of an evening at dinner in the Tolstoy home. There was a long table set under the trees in the garden. At one end of the table sat the Countess where liveried servants waited to attend her and her visitor's wants. Their food was of the best. At the other end sat the Count and his youngest daughter (who shared his views) eating only porridge, black bread, and drinking kvas—the food of hard working peasants. There was no embarrasment on the part of anyone on account of the difference in food. All seemed satisfied.

Tolstoy's effort to live the simple life made a number of changes in his literary work, both in subject matter and form. In his time and earlier, the Russian government had oppressed the poor. Criminals were punished most cruelly. Slight offences against the government were construed into treason and meant exile. Tolstoy began to attack these evils in his writings and condemned them severely. And because of this the administration felt it must punish the Count in some way. But this was a somewhat delicate matter. To exile or even imprison a man whose greatness and literary fame were a glory to Russia and even to the world, was not to be thought of. The government finally satisfied itself by confiscating all writings supposedly dangerous to itself. Still others were suppressed, and in several instances even the stereotype plates were destroyed to prevent further production. Further than this Tolstoy was never punished, altho adherents to his beliefs were frequently exiled.

There is a story told of a Russian spy who came to Tolstoy in the guise of a schoolmaster. His real purpose was to secure a book which the government had suppressed, but copies of which he suspected were at Yasnaya Polyana. He secured the book by covert means, went away, read it, and was converted to Tolstoy's beliefs! For this he was promptly exiled.

Other evils that Tolstoy attacked were those of the Church. He felt that it had lost its spirituality, and that its ceremonies were meaningless formalities. The Church retaliated at various times in vari-

ous ways. During his life, Tolstoy was refused the sacrament. During his last illness the Church forbade prayers to be offered for his recovery. And after his death the count was not permitted a Christian burial.

It was during these later years that Tolstoy began to write with the avowed purpose of reaching even the peasants thru his writings. By far the greater part of Russia's population is made up of this class of people. They have little, if any, education and are kept in poverty and ignorance. Few can read. So that even the humblest might understand, Tolstoy began writing with greater clearness and simplicity than before. His themes are distinctly moral. They aim to teach. They were not new, but he has clothed them in such a beautifully simple style that even tho one may have heard the themes again and again, they seem new. One of the most beautiful little stories I have ever read is Tolstoy's "Where Love Is." It has for its theme the finding of Christ in the ministry of service. Readers will recognize this theme. Altho it has been used hundreds of times, every year brings out new variations. In spite of this, this little story still surpasses all in freshness, spontaniety, and charm. It is picturesque. It has the brevity of the parables of the New Testament. In this manner, for almost thirty years, by word of mouth, by pen, and by example, Tolstoy strove to make clear to the world, and especially to the peasants of Russia, what seemed to him the way of life. And then came a change—and death.

A little more than six years ago Tolstoy, now in old age, and deeply grieved by what seemed to him a failure of his own life, longed for nothing so much as to leave Yasnaya Polyana and in some lonely spot await his end in peace and quiet. Conditions at the estate had long been such that he could not live out the simple life to the letter as he wished to do. He had attempted so much, and accomplished so little. Earlier in life he had often expressed the wish that he too might be exiled so that he might have the solitude he longed for. But this wish was never granted. There was nothing left to do but seek voluntary exile.

One night, while the family was sleeping, Tolstoy, in company with his physician, left Yasnaya Polyana never to return. One brief note was left behind for the Countess. There was one farewell given to his youngest daughter. Tolstoy knew his end was near and he was going, as he supposed, to a spot in southern Russia to die in a little colony which had come into being thru his teachings. But it seems he was not even to die in the solitude he had anticipated so much. For presently the train stopped at a little flag station. Train officials bore the Count thru a motely crowd of peasants dressed in rags and sheep skins, on to a little one-roomed hut. There he passed peacefully away. For the man who had so earnestly endeavored to reach the peasants in some way, it was probably after all a most fitting end to die among them.

The Church refusing to officiate, the last services were all performed by his family and the peasants of his estate. It was the peasants who bore his body back to Yasnaya Polyana, and the peasants who dug his grave. The peasants knelt and sang during the simple funeral services. The peasants tenderly laid his body to rest in a spot where, as a boy, Tolstoy buried a stick in the confident hope that when it was unearthed some great good should triumph in the world!

Thus passed the loneliest man in all Russia. Thus passed also Russia's greatest author, prophet, and democrat. For his mystical nature, his grandly creative imagination, his deeply religious and liberty loving nature—the world will not see his equal again for a long time. Perhaps his childish prophecy was no mere fantasy. Perhaps the new Russia so recently born is the beginning of the fulfillment of that childish hope. Let all lovers of truth and right earnestly hope that it is, and help to speed the day when it can be verified.

Newton, Kans.

THE STORY OF A SHOE

II In the Factory

Orie O. Miller

The aim in this paper is to make as clear as possible the story of the shoe from the time the leather, from which it is made, leaves the stock room, and the shoe starts taking form in the hands of the first person working upon it, until the case of shoes is nailed and marked ready to leave the factory on its journey to the ultimate consumer.

Any one of a dozen factories, all making different kinds of shoes, might be visited and one would find the general principles of shoemaking illustrated in each one. The machinery used and the arrangement of it is largely the same in them all. Of course, in the minor details they differ. Shoes in general have the same shape and style and are used for the same purpose, still there is much dissimilarity between what a miner must expect from his shoes and what the man in the office expects from his, and likewise between the child just learning to walk and the schoolboy of twelve. For the purpose, then, of being better able to give definite, concrete ideas, the principles of shoemaking as they are being worked out in a factory making only children's, misses' and young ladies' shoes will be observed.

Cutting Room

This department is located at one end of the upper floor of a three story factory. At one end of this room is the leather stock room. Here is kept a liberal supply of every kind of leather needed in making the line. The amount kept on hand is largely determined by market conditions. Leather enough to keep the factory busy for a month at a time should be kept on hand under normal conditions. A large amount of capital can easily be tied up in these supplies, and it is to the manufacturer's interest to keep them as low as he consistently can.

Each morning the foreman of the department receives his orders for the day from the office. These come in the form of checks, or tags, on each one of which is detailed the complete description and sizes for seventy-two pair of shoes. For the vamps of the shoes usually a Patent, or Gun metal, side leather is called for, and for the quarters a lighter cabretta leather, or some colored cloth, is wanted. The foreman gives a check to each cutter with approximately enough material to cut the lot. The cutter gets the patterns called for, and cuts up the leather into vamps, boxings, quarters, button flies, etc., ties all of these in bundles, paints the sizes on the lot, and takes the check with whatever leather he did not need back to the foreman and has this marked to his credit. A memorandum containing the amount of leather used in each particular lot is then sent to the office and the check placed with the lot of shoes. If the lot happens to be on one of the staple styles steel dies take the place of patterns and the cutting is done by machine.

While the outsides of the shoes are being cut by one man, another from a corresponding check or slip cuts the linings, the topfacings, backstays and all the extra trimmings. These are then also placed with the outsides and the original check. Now the case (72 pairs) is ready to be sent to the Fitting Room.

Probably the most important point to be watched in this department is that each cutter learns how to most economically use the skins given him. In many factories a premium is paid on any excess number of shoes cut from any given number of feet of leather. Any cutter can easily waste more than his wages amount to by improperly laying his patterns. The waste leather that necessarily collects is gathered at the end of each day, baled and sold to firms engaged in buying such offal.

The Fitting Room

On entering this department the visitor is first impressed with the large number of sewing machines used, machines resembling our home sewing machines. The most important differences are noted in the size and style of needle and the tremendous speed at which some of the former are operated. There are, however, a number of other machines in the room, such as folding, beading, cementing, but-

tonholing and buttonsewing machines. Their uses we will note later.

The case of shoes arrives in this department as we left it in the Cutting Room. Here it is divided into three parts linings, quarters and vamps. The linings are first marked with the case number, the size and the width. This is followed by the felling operation which consists in sewing the seam that comes in the back of the shoe. The linings are also sewed together along the toe. The quarters are first passed thru the sciving machine. This scives down all the edges to a uniform thinness. The quarters are then closed along the back and the buttonflies sewed on. The sewing of the linings to the quarters is called topclosing and is done with the quarter turned wrong side out. This is then turned and folded on the beading machine and another seam sewed around the top of the shoe. This is called top-stitching. The button holes are next made. They are cut and sewed by machine at the rate of about 20 a minute. This is followed by sewing on the buttons, also done by machine. The vamps and foxings after being scived are sewed together, and the seams strengthened by inserting an extra staying material. At another machine the tips are scived and perforated and then sewed to the vamps. Vamping follows and is in many respects the most important operation in the room. On the nicety with which the vamps and quarters are joined depends the fit of the shoe. The uppers are now again packed in cases of 72 pair each, and with the check sent downstairs to the lasters.

The work in this room is of rather a fine and a delicate nature, and space will not permit describing or even mentioning many of the minor operations. In this department girls and women make the best operators, and consequently make up the bulk of the help in all Fitting Rooms.

A Corner of the Leather Room

Sole Leather Room

While the uppers are being cut and fitted upstairs, there is another group of men in the basement of the building engaged in cutting and preparing the soles for these same shoes. At the same time that the office sends a tag to the cutting room detailing any special case of shoes, a duplicate order is sent to the sole leather room describing the bottom stock wanted. The work in this department consists in cutting out of a heavy leather, outsoles and insoles. Wooden patterns of the proper shape and size are used for both these. The soles after being cut are rolled to make them of uniform thickness, and a channel cut into the outsole in which to lay the stitch that sews the outsole to the upper. This channel is later turned back again covering the stitch and making it invisible on the bottom of the shoe. The soles are next packed in bundles of 72 pair each and sent to the lasting room.

The sole of the shoe largely determines the life of the shoe. The good judgment of the foreman of this department in the selection and procuring of good sole leather counts for a great deal.

Lasting and Making Rooms

In the lasting room, as before stated, the uppers and soles come together. The first operator takes the upper, slips in the last, places the counter, sticks the boxtoe, and fastens the insole to all these parts by inserting one tack in the heelseat of the shoe. The last is the wooden form, or foot, put into the shoe while lasting to determine the shape and style the shoe is to have. Whenever style changes are made new lasts must be purchased. The last bills alone for many factories amount to thousands of dollars annually. The counter is the stiff leather or fiber piece put into the heel for support to the heel of the foot. The box toe is a substance put into the shoe which hardens and forms the stiff box in front of the toes. The second operator by machine draws the tip of the upper down over the last. The laster next, by the aid of a machine with a finger like attachment, draws the upper down tightly over the lasts, and fastens it to the bottom of the last with tacks. The bottoms are then pounded and smoothed, and the outsole tacked on, just securely enough so that it remains in place while being stitched on. The outsole is now securely stitched to the insole thru the upper with a double lock stitch, the stitch lying in the channel cut into the outsole. The channel is again turned back and cemented. The shoe is now placed in the leveling machine, and the bottom shaped to conform to the shape of the foot. The next machine places the proper sized heel on each shoe and then spanks a toplift on top of this. For these three last operations the wooden lasts had to be removed,

Ready for the Final Inspection

but after the heel is on, second lasts are again put in and the shoe passes on to the Fininshing and Packing rooms.

To finish the shoe the rough edges on the heel and sole must be cut and shaved down. An expert operator then trims the edges, making them of uniform extension from the body of the shoe. Now follow a number of burnishing, brushing, buffing and sandpapering operations. All of the work done from here on is done to beautify the shoe, and very little of it adds to the wearing qualities. In factories making fine highpriced shoes these operations are more important than most others.

After the edges are inked, and the bottoms stained, or painted, the case is pushed into the packing room. Here the covers are taken off of the white shoes and all of the shoes given a final thoro cleaning. The firm's trade mark is stamped on the sole. The case is now ready for the final inspection. The shoes are next carefully inspected and if any are damaged they are taken out, then they are mated and packed, in cartons. These are placed in cases containing 72 pair each. The case is then properly closed, and marked ready for shipment. The tag which accompanied the case all thru the factory is now sent to the office, and from this the charge made to the customer.

The Office

What brains are to a man, so the office of any factory should be to the factory. Here the orders for shoes are received and from these the tags made out for cutting and sole leather departments. In the office, records are kept showing at all times the exact location and progress of every pair of shoes in the works. Here records of all supplies on hand are kept and from this data purchasing is done. Here the problems of financing the business are solved, and the data collected for determining the exact cost of each shoe made. The responsibility for the conduct of the whole business in all its details centers here.

The final paper of the series will take up the story of the shoe from the factory to the ultimate consumer.

Akron, Pa.

THE WORK OF THE RED CROSS IN THE EUROPEAN WAR

Mrs. Elvina Ebersole

One of the most remarkable results of the Great War is the quickening in thousands of women of qualities so long dormant that they were practically unsuspected.

Every disaster causes some people to become dependent, who previously were able to maintain themselves. The condition of the many helpless men, women, and children following great calamities has always called forth large-hearted men and women who were ready to supply the need of experts in relief methods, to aid and direct communities suffering from the results of famine, explosions, floods, fires and wars.

In order to adequately provide for the sufferers there came into existence the organization known everywhere today as The Red Cross; whose purpose it is to give quick relief to such as may have fallen victims to any disaster, and, if possible, to give to those who need it a new start. This movement has grown so rapidly that it has won the respect of the world at large.

As intimated, its aid is not only directed to nursing those who are wounded and dying, but its members are ready whenever called upon by our Government to do relief work. For instance, in a flood waters may not subside for days and the problem then is to provide food and shelter for those who are homeless. In a mine disaster it may not be a question of ruined houses, but the problem to be solved here is how to care for the widows and children of the men who were killed. Again, in case of a cyclone or fire, destruction is sudden so that men, women and children become helpless, and someone must see to it that clearing and rebuilding begin immediately.

War conditions are such that there is no limit to suffering and no other relief organization is so well organized, so well adapted for such a time as is The Red Cross.

I can only consider briefly the Red Cross movement, which is neither a society nor an organization carried on by individuals for benevolent purposes, but is the great volunteer aid department of our country which administers the generosity of the people in time of national or international need. In this discussion I am thinking primarily of our own Red Cross which, during the present European war, is in co-operative service with similar organizations of other countries.

The American Red Cross was organized in 1881 and was reorganized in 1905. The President of the United States is also president of the Red Cross. E. P. Bicknell, the National Director of the Red Cross, is in direct communication with its three Boards; namely, War Relief, National Relief, and International Relief boards.

The chairman and vice chairman of the War Relief Board are the surgeon generals of the army and navy. The International Relief Board members are representatives of the State department. The sub-committees under these boards are such as the medical bureaus, first aid department (which under the auxiliary department is being taught in practically all of our cities today), nursing service, town and country nursing, and the Christmas seal.

The Mr. Bicknell referred to as national director, works with the four divisions; namely, Atlantic, Central, Mountain and Pacific. The American Nurses Association is also affiliated with the Red Cross movement. The Young Men's Christian Association, too, has extended active co-operation with the Red Cross in all first aid work and has organized and carried on instructions among large numbers of men.

Five days after the present war was declared in Europe the International War Relief Board of the American Red Cross decided to offer every country the aid of our trained personnel and the contribution of hospital supplies. The offer was accepted with the exception of Belgium which wanted only supplies until 1915. Immediately funds were solicited thru the Red Cross Chapters. President Wilson added his appeal to that of the board of funds. Day and night factories worked to supply sufficient absorbent cotton, bandages and anaesthetics. Soon funds were sufficient so that the progress of the work was not hindered.

Since our shipping became uncertain at the opening of the war and because of the complications due to changing of open ports, the Red Cross found it advisable to send its own ship. The Hamburg-American line offered one free of charge. Congress passed a law permitting this ship to register from New York to fly the American flag, and to assume the name "Red Cross." Soon the ship was loaded with supplies to dress the wounds of the sufferers. The Red Cross surgeons were dressed in forest green uniforms. The nurses in gray gowns and dark blue caps. Only American born doctors and nurses were sent.

Our hospital units were to carry supplies to all the war countries. Each unit is composed of three surgeons, one director and two assistants, and twelve nurses, one nurse acting as nurse supervisor.

While on board every one was busy. The surgical chief demonstrated the use of the field army equipment and drilled his men in the work that would be demanded of them on the field. The nurses daily reviewed their lessons of bandaging, treatment of wounds, etc. The adoption of the European custom of dropping the formal use of the last name and taking the gentler one of "sister" was appropriate since the meaning of sister meant comforter and the devoted nurses are often called upon to be all that the name "comforter" implies. When the passengers of the "Red Cross" reached their destination they immediately adapted themselves to the new situation.

The Austrians and Germans were suspicious of the Red Cross at first because of the English speech, but their passports turned their glances of suspicion into those of kindly, grateful welcome. While in America they had lived in peace; they now were amidst the horrors of war, their mission service; their creed "Neutrality-Humanity." Their work began in different countries in various ways. Since

everything was thoroly organized the work progressed systematically.

Their work is not at the front as many imagine. The registered military surgeons alone are permitted to care for the wounded along the line of battle. The Red Cross stations itself at the rear and dresses the wounds of those brought to it. The work of the nurses is to care for the sick and wounded at large hospitals, located conveniently at a safe distance from the field of military operations. They superintend the management of the hospital; they help to transport the sick and wounded from the field hospital to the base hospital or to their homes; they serve refreshments at convenient places where the soldiers pass by; they organize and manage hospital ships, hospital trains and ambulance columns; they prepare, collect and distribute hospital supplies; they conduct information bureaus, whose agents by visiting hospitals and headquarters keep them in touch with the front, thus this serves as a link of communication between army and navy and the people back home. In this way anxious home friends may learn whether their sons, husbands or brothers are living, or are wounded and in hosptals or dead. They keep a record of those killed and of the wounded at hospitals; they carry on educational work with the sister hospitals who need assistance along this line.

Feeling the urgent need of more help to care for the thousands who were in their charge, they sent for more American units and supplies. A brief account of supplies sent to Europe may help you to appreciate the work they are continuing there. "In less than one year nearly two million bandages, over a million surgical dressings, more than a million yards of gauze, and nearly one million pounds of absorbent cotton were sent over." American Red Cross women made one-half million articles of clothing on which was placed the Red Cross which met with special favor with the men who felt the kind sympathy from across the water. Little comfort articles were inclosed, consisting of handkerchiefs, pencils, picture postcards, combs, etc., which served as happy surprises to the men. Forty thousand pounds of anaesthetics to relieve suffering during operations, barrels of iodine as a safety against infection, thousands of doses of antitoxin for prevention of typhoid, diphtheria and meningitis, one hundred boxes of drugs, over fifteen hundred surgical instruments, as well as hot water bottles, ice bags, rubber gloves and sheets were sent. Students of Harvard and Yale universities sent a score of ambulances and other supplies.

(To be concluded.)

Goshen, Ind.

away the guilt of sin. All of God's dealings in mercy with any man since the fall, is on the ground of the shed blood of Jesus Christ.

The Power of the Holy Spirit. Power belongeth to God. It is the work of the Holy Spirit to impart this power to the individual believer. Paul says, the sword of the Spirit is the Word of God. This then is the instrument thru which the Holy Spirit does His work. The more familiar we are with the Word the better He can use us in the service of the Master.

The Power of Prayer. That which belongs to God we can have for the asking. "Ask and ye shall receive." Why do many make such poor progress in the Christian life? It is neglect of prayer. "Ye have not because ye ask not." The first Christians had tremendous power. The apostles explain the secret of this resistless power when they say, "We will give ourselves continually to prayer and the ministry of his word." Many are too busy to pray, too busy to have power.

The Power of a Surrendered Life. There is one more condition required to have this fulness of power bestowed upon us, and that is an absolute surrender to God. We are His property to be used at His will. Absolute surrender to His will is the secret of blessedness and power. Self-will binds our spiritual vision. "Whatsoever we ask we receive of him because we keep his commandments and do the things which are pleasing in his sight."

C. Z. Yoder,
Wooster, O.

BOOK REVIEWS

A Helpful Book I Have Read Within the Last Twelve Months

Quiet Talks on Home Ideals, by S. D. Gordon.—This book has helped me to get a clearer vision of **the home.** When I say home, I don't mean a stopping place. I mean, the **ideal home** where God fits perfectly into human life, just as it goes on in every day affairs. The oneness of father, mother and children is the natural result of allowing the Lord Jesus to abide with them as a welcome guest. The writer says, "Home is where love lives, not where it boards, nor pays occasional visits, ... but where it owns the front door key." Our minds are drawn to that home in Bethany where Jesus loved to go. We feel safe to say that this was an ideal home. I remember a number of visits to homes where love abounds. But oh! how many are just the opposite! A visit into a brother minister's home helped me to get a great deal more out of his preaching afterwards because of the unity between parents and children. If all parents could realize that they have the privilege of giving to their children the "first things" of life, not losing their confidence, the children could look back to God thru them. Father's and mother's lips ought to be God's lips in order that the lessons of life may be learned correctly. God speaks to us thru the children in a distinct way. He places them into our midst in order that we may learn the true spirit of life. May we learn the lessons and meet the approval of the Master.

Levi Sauder,
Millersville, Pa.

How to Obtain Fullness of Power, by R. A. Torrey.—Every Christian realizes the need of power in his every-day life to have victory over temptation, for service, and to bring souls to Christ. How to obtain wisdom from above, to know the assurance of eternal life, to have unspeakable joy in the heart, how faith is produced and scores of other questions that the believer needs to know are treated as subtopics by the author in a plain and practical manner under five different heads. This little volume has been very helpful to me in my Christian life and duties and I can recommend it to every believer as being Scriptural in teaching.

The Power of the Word of God. The great reservoir of God's power is in His own Word, the blessed Bible. Many are longing and praying for more power and are neglecting the Bible. If we want to obtain fulness of power we must feed upon the living Word of God.

The Power of the Blood of Christ. Sin separates us from our God. Before we can know the power of God in our lives and service, sin must be put away. Nothing but the blood of Christ will take

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Counsels by the Way, by Henry Van Dyke.—This book consists of a series of five essays. "Ships and Havens" is a story of a ship, her size, shape, manner of traveling, her purpose and haven. It is a beautiful and suggestive parable of the way in which we look out, in our thoughtful moods, upon the ocean of human life. Each one is a voyager with a course to run and a port to seek. There are different ends for which men and women can work in this world. The one which is really worth working for is usefulness, and this is a choice which is possible for all of us and surely a good haven toward which to sail.

In "Poetry of the Psalms" we have one of the ways in which this portion of the Bible may be studied. We may see in them a noble and impassioned interpretation of nature and life, uttered in language of beauty and sublimity.

Under the subject of "Joy and Power" is discussed the religion of Christ in its relation to happiness. In the wish for happiness all men are alike, but in their explanation of it and in their ways of seeking it they are singularly different.

The writer says under "The Battle of Life" that there is a golden line along which all desire to live. It is the life that has strength and simplicity, courage and calm, power and peace.

(Concluded on page 191)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

As the season advances we should keep awake to the needs that creep upon us. It seems to us that the topics are specially appropriate this month to stir up any lagging energies that may manifest themselves.

Notice how diligently Jesus spent the time of His earthly ministry. It is an encouragement to overcrowded workers. It should inspire young and old to more diligent service. Then in the little things that come in the pathway of duty and privilege, we can stir up our young people to a noble vision of what they can do to help on to a great work for God. Prayer always is in order, but must always be of a kind that really gets hold of the power of God. We as workers should always be clear as to the place of the Christian in relation to the political issues of the day. Celebrations of such events which involve the spirit of war should be met with earnest, clear testimony that we may not encourage worldliness nor a feeling of contempt for the powers that be.

We shall be glad to receive messages from our various workers as to how you have treated some of these topics. God bless you all.

A DAY'S WORK IN THE LIFE OF JESUS (Junior).—Mark 1:21-34

Topic for June 10

MOTTO

"Doing good."

THE STUDY HOUR

I. **Jesus in the Synagogue.**—One Sabbath day at Capernaum Jesus went into the synagogue to worship. He always went to the place of worship on the Sabbath day. He often was given the roll of scripture to read and teach the people. While He was teaching there this day the people were much surprised at His teaching because He taught as one who knew what He was talking about. He did not teach as one who had no power to make His words good like the scribes. A man in the synagogue began to cry out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? I know thee who thou art, the Holy One of God." This man had an unclean spirit in him and did not like to have Jesus near him. This spirit made him cry out and confess that He was the Holy One of God. People with unclean lives never feel happy in the presence of some one who is holy. Jesus rebuked the unclean spirit and told him to come out of the man. But the unclean spirit stayed as long as he could. He tore the man and then made him cry out with a loud voice before he came out. The people were more surprised than ever at Jesus and His power after they saw that He had power over unclean spirits to cast them out. They carried the news of His wonderful power all around over the country.

II. **After Church was Over.**—Jesus and the disciples went into Peter's home from the synagogue. Peter's wife's mother was sick with a fever. They told Jesus about her. Jesus then went and took her by the hand and helped her up. The fever left right away and she got up and waited on her visitors. Many people found out that Jesus was there and came to see Him. The Jews always counted that the Sabbath day was over at sundown. Many came after sundown and brought sick people with all kinds of diseases to be healed. Jesus healed them. There were also many with devils that were set free from the devils. He would not let these devils speak a word because they knew that He was the Son of God. Jesus would rather have people who have the devil cast out speak for Him than to have them speak while the devil had possession of them. It always counts for more.

III. **Outline Study.**

1. Points in the way Jesus spent the day.
   a. How He often began His day.—Mark 1:35.
   b. How people kept Him busy.—Mark 3:20.
   c. How Jesus felt toward people.—Matt. 9:36.
   d. What He did for people.—Matt. 9:35; Luke 9:11.
   e. He never wasted time.
      (1) His rest had a lesson in it.—Mark 4:38-41.
      (2) His time of eating was spent in good talks.—Luke 14:15-24.
      (3) He talked by the way.—Mark 10:32-34.
      (4) He sought souls while resting.—Jno. 4:6-10.
      (5) He talked to souls in the night.—Jno. 3:1-5.
      (6) He counted that He must be about the Father's work.—Jno. 9:4-7; Luke 2:49.

PERSONAL THOUGHT

Let us spend our days in the service of our Heavenly Father as Jesus did.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text Word, **Work.**
2. How Jesus Spent the Sabbath Day.

For Young People—

1. Give attention to the junior feature of the lesson by assigning some phase developed in the Study Hour.

LITTLE CHANCES TO HELP
Ex. 17:8-13

Topic for June 17

MOTTO

"Fellowhelpers to the truth."

THE STUDY HOUR

I. **Our Topic.**—Often do we find that people are unable to recognize the importance of their service because it seems so small. If the minister or leader of the work seems to have the most important service, people are inclined to leave it all to him and not offer their assistance in the little things that lighten the burden. The topic today is to be taken from the example of Aaron and Hur in a time of Israel's danger. Their leader and intercessor before God was able to hold on to God for the victory as long as his hands did not grow weary in being lifted up in prayer. But there was a limit to this strength. The only means by which this weakness could be overcome was by the assistance of the two men at the side of Moses who held his hands up till the enemy was overcome. Just why God made this difference may be a little hard to discover at first sight. But it is true that while the minister is preaching oftentimes that the bowed heads of his people will keep up his courage and enable God to work thru him to the breaking down of the forces of the enemy in the lives of the unsaved in the congregation. It may be that the sight of Moses' uplifted hands helped the faith of the warriors in the battle against Amalek and gave God an opportunity to work in them to the victory.

There are many little chances to help in the work of furthering the Gospel if we are willing to be used. Often the very fact that the congregation thought that they were too busy to keep on attending a meeting in which the evangelist felt that there would be victory if only the people of God would hold on a little longer and give their time and prayers to the effort caused the good work to cease. Your presence is only a little, but it may count like the stay of Moses' hands in the work of the Lord in your community. Would you wish to withhold the victory for those who are in battle or who labor in prayer by the fact that your's is such a little task? The staying of a hand may be the speaking of a word of encouragement. It may be standing faithfully by some small regulation of conference thereby showing our loyalty and unity in the work with our leaders. It may be to speak a word to encourage others to be loyal to the Church and her efforts to keep the membership in harmony with the spirit of the Gospel. It is evident that our Church would have greater power today if there were more Aarons and Hurs to enable the work to go on without hindrance in the prayers of the Church, because there is rebellion in the camp of God's Israel.

II. **Outline Study.—**

1. Helping by prayer.—Rom. 15:30; II Cor. 1:11; Phil. 1:19.
2. Helping by substance.—Rom. 16:2; Phil. 2:25.
3. Helping by example.—I Thes. 1:7, 8.
4. Helping by loyalty.—I Thes. 5:12, 13; Heb. 13:7, 17.
5. Helping by kindness to others.—I Thes. 5:14, 15.
6. A chance for everybody.—I Cor. 12:14-28.

PERSONAL THOUGHT

We should consider every chance to help in the work of the Lord as a special privilege from the Lord to be seized with earnest zeal.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Help.**
2. How Little Things Help.

For Young People—
1. Things to Encourage My Minister.
2. Things to Encourage Faithfulness in Associates.
3. Importance of Using the Little Chances.

For Older People—
1. The Harmony of God's Plan for Every Life.
2. Our Need of Each Other.

PRAYER, POWER OF.—Acts 4:23-31

Topic for June 24

MOTTO

"Let us therefore come boldly unto the throne of grace."

THE STUDY HOUR

I. Our Topic.—We were considering in the April number the way to pray. Now it is very fitting that we learn something of what may be accomplished by prayer. The results of prayer are as measureless as the power of God. We cannot bound God's power but simply say that He is omnipotent, or all-powerful. Our power is as nothing compared with Him, yet it has pleased God to entrust us with the means of prayer to draw upon His measureless resources. The extent of our use of the key to unlock this storehouse of God's power is limited by our own lack of faith and knowledge of what God is pleased to have us claim in prayer. The key of prayer must fit the lock of God. It is impossible to apply a key that has not the point of Jesus' name upon it. Before that point can really be on our key we must have the blood applied to our own heart and have the attitude of abhorrence for all that is sinful in His sight. God will not grant us that which will help us on in sinful lusts. If we are trying to use the key of prayer for some selfish end, God does not allow the door of power to open to us. Nothing that will not glorify the Father in heaven will be desired by one who holds the true key of prayer that prevails with God. Note the great and unlimited promises of God, on conditions that are reasonable, "If ye abide in me, and my words abide in you ye shall ask what ye will and it shall be done unto you." The **"what ye will"** is always linked to the good pleasure of God in a way that we understand that it is **what He will.** We may ask in the way of our own individuality, if we let His laws of action lead in our asking. We may seek His will by the "fleece" of Gideon, if we allow God to sift out the forces that we have of our own till we shall be sure not to claim the honor for ourselves.—Judges 6:36-7:7.

II. The Text, Acts 4:23-31.—Threats had been made to God's servants. They were forbidden to speak or teach in the name of Jesus. But being let go they joined with the brotherhood in prayer They recognize God's command that the Gospel should be taught. They recognize that it will require boldness to face the wrath of the rulers. They recognize that this boldness must come from God if it will effect anything. While they prayed the place was shaken as evidence that God was pleased to answer their prayer. They went ahead and preached the Word of God with boldness because of the power of the Spirit which had come upon them for this service.

III. Outline Study.—
1. God is the source of power.—Deut. 3:24; I Chron. 29:11, 12; Matt. 19:26.
2. He hears the prayers of His children and shows Himself strong in their behalf.—Eph. 1:18, 19; 3:20, 21; Psa. 145:14, 19, 20; 34:4-6; Isa. 40:29-31.
3. He hears the intercession in behalf of others.—Jas. 5:17, 18; Acts 12:5-17; Jno. 17:9-26; Deut. 9:18-29.
4. He does wonders for those that look to Him.—Psa. 18:30, 31; 33:18-22; 111:2, 4, 6.
5. Conditions of power with God.
   a. Thru Christ.—Heb. 10:19-22; Jno. 14:13, 14.
   b. Obedience.—I Jno. 3:22.
   c. Right relation with others.—Matt. 5:23, 24; Mark 11:24-26.
   d. Harmony with His will.—I Jno. 5:14, 15.
   e. Humility.—Jas. 4:6.
   f. Hate evil and love the good.—Amos 5:14; Heb. 1:9.
   g. Unselfishness.—Jas. 4:3; Psa. 66:18.

PERSONAL THOUGHT

God would have all of us in a condition to receive of His grace and be the instrument of His power.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Power.**
2. God is Able to Help Those Who Pray.

For Young People—
1. All Things are Possible with God.
2. Examples of God's Power Toward His Praying Children.
3. What Have We a Right to Expect of God?

For Older People—
1. Hindrances to Power with God.
2. Modern Objects for Prayer.

CHRISTIAN CITIZENSHIP.—Phil. 3:20, 21; Rom. 13:1-7

Topic for July 1

MOTTO

"With well doing ye may put to silence the ignorance of foolish men."

THE STUDY HOUR

I. Our Topic.—With the mind of the world upon national affairs at the season when the people of the United States celebrate the event that marked the step leading to independence from other nations, it behooves the Christian to take a look at his relations to his own country, to the world and to God. Can we as God's children enter into the celebration of a day that marks earthly divisions and consequent strife and bloodshed? Can we enter into the common spirit that is usually named patriotism when it implies the spirit of war and self defense with carnal weapons?

With a knowledge of our Master's teaching, that because His kingdom is not of this world therefore his servants do not fight (Jno. 18:36), it behooves us to inquire how we shall truly bless the country in which we live without being partaker in her strife and bloodshed in times of national danger. We are citizens of this nation because we live here with those who enjoy the privileges that the government affords. The government recognizes us as citizens and offers us the rights of citizens wherever we go. We have access to the public institutions and enjoy the blessings that this brings with it. Truly every one of the children of God are ready to show respect to the laws of the government as far as it is possible for them to do so and not disobey God. They are submissive to the powers that be in heeding the commands of the rulers and in not resisting their authority. But we are first of all citizens of a heavenly country and owe first allegiance there. As such, we are pilgrims and strangers in the earth. Like our Master we have a mission of love to fulfil to the lost of earth regardless of nationality. In the real sense we are citizens of the world with our first allegiance in heaven, and particular duties to the country in which we live on the earth of doing well and showing our respect to the rulers as long as they do not ask of us anything that would militate against our mission from our King, the Lord Jesus Christ.

II. The Text.—Phil. 3:20, 21.—In contrast to those who mind earthly things the children of God have their conversation (citizenship or politics) in heaven. If we belong to the country of heaven, we are sure to be loyal to the place and its government in all things. The things of earth will have no attraction to the loyal citizen of heaven, save only as they will advance the progress of the heavenly kingdom. We are looking for our King to appear to bring in the great change that will complete our bliss in the atmosphere of heaven.

Rom. 13:1-7.—These verses show the attitude of the Christian toward the earthly powers and their rulers. It is one of submission. Never of resistance. It is possible to be submissive to a power in the sense of not resisting even when we cannot do the thing that the power demands of us. We can submit to suffer persecution and to endure unjust laws. We can refuse to obey men when God orders contrary to them and still not be rebellious and spiteful about it. Every Christian is glad to be a law abiding citizen of the country in which he lives. The laws that are made to keep the evil doer in check should not be a hindrance to any righteous man in his service to God. When the laws of the government begin to interfere with our relation to God, it is evident that the governmnt has lost its sense of right and has stepped into a place where it fights the Kingdom of Heaven.

III. Outline Study.
1. Heaven is our country.
   a. Our king is there.—Eph. 1:17-23.
   b. Our treasures are there.—Matt. 6:19-21.
   c. Our home city is there.—Heb. 13:14.
   d. We have a mansion there.—Jno. 14:2, 3.
   e. Our fellowship is there.—Heb. 12:22-24.
   f. Our love is there.—I Jno. 2:15-17.
2. We are ambassadors for Christ here.
   a. Bearing the message of reconciliation.—II Cor. 5:18-20.
   b. We are like foreigners.—Heb. 11:13; I Pet. 2:11.
   c. We are like our Master.—I Jno. 3:1; Jno. 15:18-21; 17:15-19.
   d. We are a separate people.—II Cor. 6:14-18; Rom. 12:2.

(Concluded on page 191)

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

I Early History

Vernon J. Smucker

Before undertaking an intelligent discussion on the early history of the Sunday school it is important to know just what we mean by the word "Sunday school," as that term is to be used in this discussion. Let us define it briefly as an agency of the Church by which the Word of God is taught to children and other learners, gathered in groups or classes under separate teachers, all these groups or classes being associated under a common head. According to this definition the source of authority of the Sunday school is God's Church, its subject matter is the Bible, its method is **teaching** rather than preaching, its membership includes children as well as adults and it is arranged into groups clustering about individual teachers but forming component parts of a unified whole. With any of these features lacking it fails of being a real Sunday school, and with all of them present it must be recognized as essentially a Sunday school even tho it may at times have gone under different names. With this in mind let us go on with our discussion.

When was the first Sunday school established? Who was its founder? What was its nature and purpose? As younger people most of us are so familiar with the Sunday school and take it so much as a matter of course that we have never given much thought to such questions as the above. Yet it has an extremely interesting history which cannot fail to impress us with the importance of this agency of the Church, both past and present. It will be possible to mention only a few of the most important and significant facts in this brief discussion.

Our first source of knowledge concerning the Sunday school comes from tradition. According to these traditions Methuselah was a teacher before the flood. After the Deluge, it is said, Shem and Eber had a "House of Instruction" where the Scripture was studied. Abraham was a student of the Torah when he was three years old and afterwards he was a student of Melchizedek. They tell us that Jacob as a boy went to the Bible school while Esau his brother as a bad boy did not; that Moses had a great Bible school which was attended by his father-in-law Jethro and by young Joshua. They say that the victory of Deborah and Barak reopened the schools for Bible study which had been closed by the Canaanites; that Samuel conducted Bible schools which were continued until after the days of Elisha, and that wicked king Ahaz had the Bible schools for children closed in order to exterminate the religion of Moses. Many other traditions might be mentioned but these will suffice to show their varied character and extent. True they may be mere fancy in many cases, but the fact that we have all these stories before we have any definite records shows that there must have been at least some sort of Bible schools before those first mentioned in authentic history.

The Old Testament itself gives us some hints of a definite system of religious instruction. In Gen. 14:14, with reference to the three hundred and eighteen trained servants, the original Hebrew word for "trained" is said to include in its meaning the idea of a training in religion as well as in the use of weapons. This would presuppose a system of instruction probably under the oversight of Abraham. In II Chron. 19:7-9 we are told that Jehosaphat sent out priests and Levites with the book of the law of the Lord, who "went about throughout all the cities of Judah, and taught the people." Neh. 8:1-8 tells us of a great open air Bible school. Nehemiah was the superintendent and his assistant teachers are mentioned by name. The opening services and the manner of teaching are described in detail.

Contemporaneous records shed much light on the early history of the Sunday school. According to Josephus the Jews gathered together to hear the law and "to learn it accurately" every Sabbath from the days of Moses. As an index to the thoroness of this instruction he tells us that if any of them should be questioned concerning the laws "he would more easily repeat all than his own name." So basal and far reaching were the effects of these schools that during a time when the Jews were persecuted and their existence threatened it became a current maxim among their enemies that "if you would destroy the Jews you must destroy their schools."

Philo, who antedates Josephus as a contemporary writer, affirms that the snyagogues of the Jews were really "houses of instruction" and that by these agencies with the help of their "parents, tutors, and teachers" they were instructed in the knowledge of the law "from their earliest youth" so that they "bear the image of the law in their souls." Schurer, who is a careful writer and little given to trusting tradition, says, "The main object of these Sabbath day assemblages in the synagogues was not public worship in its stricter sense; that is, not devotion, but religious instruction, and this for an Israelite was, above all, instruction in the law."

Did the Jewish children study a Uniform series of lessons? Apparently not. The Uniform system seems to be a modern innovation. Neither did they have a closely Graded system. Perhaps their system would correspond more nearly to the Departmental Graded series in use in some Sunday schools today. From five to ten years of age he studied the Mosaic traditions with their rabbinnical commentaries, as well as the Bible text. After that age he was privileged to take part in the endless discussions of the Rabbis on the details of the various teachings. In addition to these departments there were more advanced Bible schools in connection with the local synagogues, and in some cases in the houses of the Rabbis.

So important was the Bible school in the minds of the Rabbis that the saying arose, "The righteous go from the synagogue to the school," or as we would say, "The good man goes from church to Sunday school." Neither service was considered sufficient in itself without the other to complement it. The duty of bringing the children from one to the other was explicitly enjoined by the Rabbis.

We see then that the Sunday school is not the sudden creation of a new type, but the gradual unfolding and development of a type of organization designed to meet certain needs. It is the answer of the Church to the fundamental demand for religious education.

Much more might be said of the nature and character of these early Bible schools but perhaps the above will be sufficient to relieve our minds of any lurking ideas that the Sunday school is a distinctly modern institution. Doubtless our Lord Himself attended Sunday schools of the type briefly described, and we know that at different times He taught in them. His ministry was essentially a teaching rather than a preaching ministry. Of the later development of the Sunday school and of its modernization which is often wrongly considered its beginning, we shall speak later. A brief history has seemed desirable at the beginning of this series of talks so that we may more fully appreciate and respect the institution, some of whose factors and problems we are to discuss.

Smthville, O.

WORLD-WIDE SUNDAY SCHOOL NEWS

A Week of Evangelism in China

The first week of the Chinese New Year, February 4th to 11th, 1917, has been suggested by the China Continuation Committee as a special week of evangelism, in which every member of the churches of China may take part with a view to reaching all classes of people. Paid workers and teachers will be used in part, as the idea is to train lay workers to carry the entire evangelistic movement in the extension of Bible study and evangelism growing out of Bible study to unreached villages in China.

In making the above plans the aim has been to make this week the climax of a whole year's preparation and the beginning of another year's persistent follow-up. The objective is to enlist every church member in some form of direct evangelistic work without necessarily holding public meetings.

The aim of this special work of evangelism is the ENLISTMENT AND TRAINING OF EVERY CHURCH MEMBER to take some active part in evangelistic work. First it is necessary to find out the capabilities of each worker. Possible leaders of Bible classes will need training. Personal workers will have special classes for them, to help them to learn how to approach people, what to teach and how. Some may be taught to tell Bible stories and others to sing special hymns. A message for the week may be prepared which all the workers can give in their persona! conversations and in public meetings.

A similar plan was carried out in South India during the autumn of 1915. Some of the results of that week of evangelism may serve as a forecast of the possible result in China:

1. 8,288 men and women engaged in work during that week, and of this number at least 5,000 were laymen and women.

2. 3,800 villages were visited, of which 835 were absolutely new villages where no Christians resided. 8,400 meetings were held, and it is estimated that over 200,000 men and 100,000 women heard the Gospel in these meetings.

3. 6,433 persons are known to have decided for Christ, 1,600 being women.

Some striking incidents were reported. "In Madras city alone, 300 women went out to work and reached 3,400 Hindu women." "The campaign has brought a new vision to our church. For the first time, the higher classes in the church went and preached the Gospel to the poor and depressed." "Every Sunday afternoon, immediately after the service, the whole church goes out to preach the Gospel."

If such results as these were obtained in India, we may reasonably hope that the week of evangelism in China will have an equally successful outcome. The question naturally follows—if such a plan can be carried out in India and China, why not in our own United States and in other parts of the world?

A Million Soldiers Reached

The goal of the World's Sunday School Association to provide a million European soldiers with copies of Testaments or Gospels has been more than realized A large proportion of Gospels, costing less than a nickle, have been printed, and in this way many more soldiers have been reached than would have been possible had the original plan been carried out of giving each soldier a complete copy of the Testament.

Word has just been received from the International Y. M. C. A. that nearly 400,000 copies of the Scriptures have been distributed by that society with funds received from the World's Association, thru the American Bible Society. These Scriptures were printed in more than twenty languages, as follows: Bohemian, German, English, Esth, French, Dutch, Italian, Yiddish, Croat, Lett, Lithuanian, Polish, Roman, Russian, Ruthen, Servian, Slovak, Sloven, Hungarian and other languages. Now that the first million copies of the Gospel have been provided, a campaign for the second million is started.

Learning to Read in Chinese Sunday Schools

A unique feature of the Sunday school work in China is that the children are taught to read in connection with their Sunday school lesson. The China Sunday School Union issues a Lesson Primer, which is begun by a discussion of some point of conduct suggested by the picture; class discussion follows, and the whole class session brings itself to a decision regarding some "specific act" which they are urged to "will to do" during the week following. One of the simplest things a member of the class may do is to take this little Lesson Primer and teach the big characters inside to someone in his own home or elsewhere. In the lessons for a year or two, some six hundred characters are taught, making it possible to read nine-tenths of the characters in the New Testament.

TEACHERS—READ THIS MESSAGE

One of Toronto's leading Sunday school superintendents has written us the following letter which ought to deeply stir the heart of every teacher who is not measuring up to his greatest opportunity of winning souls for the Kingdom:

"About 85 per cent. of the members of our main school are professing Christians. I find that just as soon as a teacher becomes burdened with the salvation of his scholars, and works to win them, having faith in God, the scholars can then be led to a personal relationship with Jesus Christ. I have felt it my duty to charge home this responsibility to every teacher, always willing of course, to render to the teachers any necessary assistance, but preferring and urging that they do their own work. I had a primary teacher, who had a class of boys ready to be promoted from the primary to the main school. All had accepted Christ but one. She said to him, 'Willie, I cannot let you go until you have accepted Jesus Christ as your personal Savior. I cannot turn you over to the main school with my work to you only partly done.' She held him back for three weeks, and finally he came out a Christian with the others.

"I had an assistant superintendent, who was a banker and moved to a town in the suburbs of Toronto. He was asked by the superintendent of the school of the church he joined to take a class of boys. They numbered eight, ages ranging from 12 to 14. As he felt that this would likely be the only opportunity he would have of speaking to those boys, he believed that he ought to find out just where they stood, and invite them to Christ. The invitation closed, all of them made a noble confession of Jesus Christ, and within a year, six of them came forward of their own accord, and united with the church. As far as he knows, not one of them grew careless, but got busy to help others to a knowledge of the Lord Jesus.

"If we can do something to get our superintendents, teachers and officers seized with this spirit, then I am convinced we may have conversions by the hundreds of thousands."—Sel.

THE ABSENTEE

A word in behalf of the absentee. Are we treating him justly? "We do not count as members of our school any who have not been present within the past three months," said a superintendent, recently. "Do you first make an honest, earnest, prayerful effort to recover them?" "Sometimes, but not often," was the answer. "Well, do you consider that fulfilling the divine commission? Is that the spirit of Christ? Is He content to allow us to stray away? Does not the spirit follow to woo us back to God? Are we showing that spirit when we allow the absentees to go to the bad without doing our best to bring them back?"

"Perhaps not," he replied, "but they know they are welcome, and can come if they will." "But if not?" There was for answer, a confused look and silence. "But if not?" There is but one satisfactory answer—we must go after them. We dare not do less. We must apply the Irishman's conception of "The Perseverance of the Saints"—"take hold, hold on and never let go." We sincerely believe that an irreparable loss to the Kingdom is caused by not doing our best to follow up, and save these people. The same is true in the church. The kingdom is hindered and souls are lost because we do not try to save the absentees. The communities are full of them. If Christian people do not look after them his satanic majesty will. We are breaking faith with God and man when we fail to do our best to win them back.—Sel.

CURRENT EVENTS

The War.—The terrific fighting in France which began on April 9 has been in progress until the present writing (May 14). During the last four weeks little progress has been made by the enemies of Germany. On April 17, Lens, the important coal-mining center, was almost invested and its fall seemed almost certain, but at this writing is still in the hands of Germany. Germany is offering a stubborn resistance, as to permanently lose Lens and other "key" positions nearby would compel the Germans to abandon the "Hindenburg line" and put their armies in danger and compel a retreat. For this reason the Germans are hurling large masses of their reserves against the British and French in order to hold or recapture privotal positions. In these attacks and counterattacks thousands of lives are slaughtered, and some of the most bitter fighting of the war is taking place.

Comparatively little fighting is taking place on any of the other fronts. Some fighting was done on the Macedonian front and also the Rumanian, but of minor importance. Germany is reported to be massing large bodies of troops and supplies along the northern end of the Russian-German line, near Riga, for an advance upon Petrograd. Russia, for the time being, is practically eliminated as a factor in the war. Dissensions in the Provisional Government are endangering Russia and weakening the organization of the army as there is no strong, recognized government back of it. Germany is taking advantage of this situation, and is reported to have many agents thruout Russia who are influencing the people against the Provisional Government and inducing them to seek a separate peace with Germany. Without a firmly established government Russia is in a critical condition, and the cause of no little worry and alarm for her allies. If Russia makes a separate peace, and thereby releases the millions of German-Austrian forces along the Russian front for service in France, their enemies will have a difficult task to conquer them. It is becoming more and more evident that it will be a contest of endurance.

The Submarine Menace.—Recently all at once the menace of the submarine has become a topic of great concern. Until a week or ten days ago the enemies of Germany did not seem to consider the menace as serious. The facts of the case seem to be that the losses suffered were greater and more serious than the government officials made known. It is now admitted that unless some measures will soon be taken to cope with the submarine that England and France may be brought to the point of starvation. Germany calculates to starve her enemies into submission before the strength of the United States can be brought to bear heavily upon her. Reports show that since February 1, 1917, until the week ending with April 22 the submarines sunk 237 vessels of over 1,600 tons, and 117 under 1,600 tons, not including trawlers and vessels under 100 tons. The losses have been increasing, and Germany claims to have not yet put into operation the maximum number of submarines. Germany is placing her hope of victory in her submarine campaign; if she fails her defeat is certain. Several American armed merchantmen were sunk. One American armed vessel is reported to have sunk a submarine that was maneuvering for an attack. The allies are looking to American ingenuity to devise some means of successfully combating the submarine. A recent report given out by the defense council states that a means of combatting the submarine has been discovered. Experiments it is said are very promising that it will meet with success. It will require several months to construct the machines and even then it may not fulfil expectations, and by that time the losses inflicted by Germany may seriously endanger her enemies. During February and March the German submarines sunk 1,600,000 tons of shipping, and during April over 1,000,000 tons were destroyed. At the rate shipping is being destroyed (400,000 tons, the toll of one week) it is claimed that within eight weeks the submarines will have virtually won the war.

War Preparations and Suggestions.—The newspapers these days are filled with discussions of various propositions for helping the allies to win the war. Congress has some plans under consideration, but is apparently not allowing itself to be stampeded into hasty action. The seven billion war fund was authorized by Congress. A conscription bill providing for universal military training was passed by both houses, but at this writing (May 4) the bill is in conference where an effort is being made to adjust the differences of the two houses on various points. Military and naval preparations are being made on a large scale. It is suggested, and sentiment is growing in favor of it, especially since the arrival of the French Commission, that the United States at once send a force of soldiers to France and continue to send small units from time to time. It is pointed out that a force of American soldiers at the battle front would have a profound psychological effect by encouraging the French and disheartening the Germans. Ex-President Roosevelt has asked permission to lead such a force, and is said to have already over 200,000 volunteers for his army. It has not yet been decided whether he will be given a chance to go. Then it is also suggested that France and England transfer their prisoners of war to the United States in order to conserve their food supplies.

Woman Suffrage.—Those women who are working for the right to exercise the ballot have reasons for encouragement. There are now nineteen suffrage states, seven of these have entered the column during the first four months of the present year. The women inform us that the "suffrage banner now waves over more than one-half of United States territory." The suffrage states have a total of 172 presidential electoral votes. There are more than 8,000,000 women qualified to vote for President. One journal commenting on this says, "It is a little odd, when one comes to think of it, that so many states should give their women votes for President, the highest office in the land, but still deny them the right to vote for State and minor officers. It is likely that a curious chapter would be written in the history of American politics if the true reason should be given publicity." Rhode Island is the only state east of the Alleghenies in the suffrage column. Several of the highest British government officials have spoken in favor of woman suffrage in England. Since the revolution in Russia there is promise of an early enfranchisement of the women. The Canadian women of all the provinces, except Quebec, have the ballot.

The British and French Commissions.—Almost immediately after our declaration of war against Germany, England and France took steps to send a commission of representative men to the United States to work out plans for our participation in the war. The British Commission, headed by ex-Premier, now British Foreign Secretary Arthur J. Balfour, arrived in Washington on April 22nd. Accompanying Mr. Balfour are military, naval, economic and financial experts. Several days later the French Commission under the leadership of ex-Premier Viviani arrived. The most prominent person in this Committee is Marshall Joffre, who is given the credit of halting the great advance upon Paris in the fall of 1914, when he defeated the enemy in the battle of the Marne. The purpose of these commissions is to make known to our officials some of the mistakes of

the enemies of Germany early in the war which cost them dearly, in order that the United States may avoid them, and to make known in what ways we may be of greatest immediate help in the war. Plans are also being discussed as to what contributions this country is to make towards winning the war.

Evading Food Rules.—Regardless of how rigid a Government may be in its laws there are always those who find a way to evade them. In Germany the food authorities are given almost unlimited power, even to inspect the books and papers of merchants in order to closely watch food prices and to prevent persons from conserving supplies of food in order to extort higher prices. Nevertheless there are those who have become rich despite the watchful eye of the officials. One of the most successful schemes of the middlemen to evade the laws and deceive the officials responsible for their enforcement is known as the chain of trade, "Kettenhandel." Early in the war the government fixed maximum prices and declared that no profits above a certain fixed limit would be allowed by any one person handling a particular commodity. Thru the "kettenhandel" the goods were made to pass thru the hands of as many middlemen as possible before they reached the ultimate consumer. Thus each middleman had his business increased and each made a profit on the article, thereby greatly increasing the cost of the article to the consumer.

Building Wooden Ships.—In order to help overcome the submarine menace it was proposed that wooden vessels with a light draft be constructed with which to carry necessary supplies to the allies in Europe. These vessels are to have a cargo capacity of about 5,000 tons, and all being made the same way the cost of building will be reduced and their construction speeded up. Gen. Goethals, builder of the Panama Canal, has been placed in charge of the work, and contracts have been let to private shipbuilders for construction of these vessels. It is thought that in the near future a completed ship will be turned out every day or two. Submarine torpedoes are regulated to strike a vessel eight or nine feet below the surface of the water and by having these light draft vessels it is thought the submarine will have greater difficulty in sinking them.

Against Monopoly.—The United States Supreme Court recently rendered several decisions that were not to the liking of the trusts. A firm that manufactures moving picture machines brought action against a purchaser of one of their machines because he used another make of film than those specified by them. The Court held that the manufacturer had no right to thus limit the use of machines purchased from them as it would result in a monopoly of films. Another case was against the Victor Talking Machine Company, who sought an injunction against a company that was selling their machines below the fixed price. The Supreme Court rejected the plea, holding the company had no right to fix prices. And furthermore, the court ruled that manufacturers must not dictate as to the kind of needles or other accessories to be used on their machines.

A $7,000,000,000 War Fund.—One of the first guns fired by the United States since her entrance into the war was the authorization by Congress of a $7,000,000,000 war fund. This is the largest war grant ever made. It is two and a half times as much as the total of the first war grants voted by England, France and Germany at the beginning of the war. Five billions will be issued in bonds and the balance in treasury-notes. The bonds are to bear 3½ per cent. interest. Of the five billion bonds, three billion will be loaned the allies. Money is one of the sinews of war, and it is the only thing our country can supply at once to help the allies. If the war continues any length of time more money will be needed.

Interesting Figures.—That the present conflict is truly a world war is shown by the following figures: Against Germany and her allies is pitted 78.45 per cent. of the world's wealth; 75.95 per cent. of the earth area; and 80.72 per cent. of the inhabitants of the world. Germany and her allies possess 15.48 per cent. of the wealth of the world; 5.62 per cent. of the earth's area; and comprise 9.33 per cent. of the world's population. The neutral countries own 6.07 per cent. of the wealth of the world; 18.43 per cent. of the area of the earth; and comprise 9.95 per cent. of the population. If success in this war depends upon wealth and numbers the enemies of Germany should have a comparative easy victory.

A New Indian Policy.—The government has adopted a new policy under which Indians who are able to show themselves competent will be made independent citizens. "Heretofore the government has always looked out for the Indians as its special wards, handling their lands and money in a manner similar to that of a parent dealing with a child. It is believed that the new plan will accomplish much good, both to the Indians and to the government; the Indians will be made to cultivate independence, the lack of which has always held them back, and the government can save itself a lot of unnecessary work."

An Increase in Miner's Wages.—Bituminous coal miners in Pennsylvania, Ohio, Indiana and Illinois have been granted a 20 per cent. increase in wages. About a quarter of a million miners are employed in these states. This increase will add about $35,000,000 annually to their pay roll, or advance the cost of production about 20 cents per ton. The miners in the anthracite mines were granted a similar increase. They number about 175,000. This advance will add about $30,000,000 to the total wages paid them each year. Coal operators say that this increase will add about 60 cents a ton to the retail price of coal.

INTERESTING FACTS AND NEWS ITEMS

Last year 1,750,000,000 gallons of gasoline were consumed in this country. One-fifth of our gasoline product for the last two years has been sold abroad.

Germany is looking to the completion in 1925 of a canal between the Main and Danube rivers, by which large cargo vessels can pass from the North Sea to the Black Sea. The Reichstag was recently asked for $132,000,000 to carry on the work. It is a large undertaking as the canal will be 440 miles long; but its commercial and military importance to Germany can be easily understood.

The New York Department of Health asserts that $8,000,000 barrels of beer are brewed annually in New York City, representing 127,000 tons of barley, 116,000 tons of sugar and 7,300 tons of grits—nearly all wasted."

No less than 2,000,000 homes in the United States are now using natural gas.

In 1916 the Dead Letter Office handled 10,839,890 letters and parcels, which contained more than $2,250,000 in checks, money orders and cash. Most of this amount was returned to the owners. The contents of undeliverable letters amounted to $53,665.

A professor in New Jersey state agricultural college has succeeded in producing a purple carnation, said to be the first of that color ever grown.

A new waterproof cloth is made by cutting extremely thin slices of cork from the block, and by removing the resin the cork becomes pliable, and this cork is then attached to layers of cloth. The product is said to be light, porous and waterproof. It is used in France for hospital sheeting, etc., and for waterproof clothing.

The clocks in England were moved forward one hour in April and are to be kept so until the middle of September. Italy and France have also advanced their clocks an hour. By thus advancing the clock people go to work an hour earlier and retire an hour earlier which enables them to get an extra hour of daylight.

British motorists recently had their daily allowance of gasoline increased to half a gallon. Not much joy-riding with this amount. The use of gasoline in private autos is soon to be prohibited altogether, it is said.

Infants losing their sight during the first year of life are becoming fewer. In a thirty year period from 1880 to 1910, the percentage dropped from 15.3 to 11.6. The number of persons becoming blind in early or middle adult life is on the increase. The 1910 census records 57,000 persons who were blind.

The oil used to lubricate watches, chron-

ometers and other delicate instruments is obtained from the porpoise. This oil is not so plentiful, selling for $25 a gallon wholesale. This oil is affected by neither heat nor cold, does not evaporate nor become rancid.

Nevada has officially adopted the sagebrush as the emblem of the state.

A British surgeon reports that the skin of frogs is successfully used in grafting on human patients. After the graft has adhered healing takes place rapidly and contraction of the skin in healing is avoided.

The new government in Russia has removed some of the restriction under which the Jews in that country lived so long. American Jews, either native or naturalized, may now visit Russia without fear of molestation.

Dr. Ludwig Zamenhof, the inventor of Esperanto, a language designed for use by all nationalities, died recently in Warsaw, Russia. Several years ago there was considerable interest in this universal language, but it has never made much progress.

The vast estates of the deposed Czar of Russia have been seized by the new government.

It is estimated that the wheat crop in the United States will be about 50,000,000 bushels short this year, owing to severe winter weather.

One Sunday edition of a Chicago newspaper recently was nearly 700,000 copies, requiring 425 tons of paper. About 84 acres of growing timber were cleared to furnish the wood for this paper. Fifteen freight cars brought it to Chicago. This paper stock, put end to end and sheet touching sheet, would make a paper path 18 inches wide and 10,843 miles long. It would paper a space of 85,875,560 square feet.

Japan recently bought of Portugal the little island of Macao at the mouth of the Canton river, near Hongkong, China. This gives Japan a strong naval base, such as Gibraltar gives to Great Britain and Helgoland gives to Germany. It can be used to menace any European power that tries to thwart the ambitions of Japan in China.

Austin, Texas, has a plant for converting the garbage of the city into fuel. The fuel is known at "oakoal," and sells for $6.50 a ton, and is said to hold its own against our best coal.

There are 24,000,000 horses in the United States, of which number 3,000,000 are used in the cities, the remainder work on the farms.

It is estimated that there will be about 100,000 gardens in the city of Chicago this year.

As a result of severe weather in some of the northwestern states a large number of cattle and sheep died this spring.

A Danish physician has offered $270,000 to the Berlin municipal council to be used in sending about 10,000 Berlin children to Denmark. The offer has been accepted. It is planned to keep the children in Denmark while the war lasts and for six months after peace has been declared.

The livestock on our farms was worth $6,020,670,000 a year ago, and is now worth $6,685,200,000, an increase of $664,350,000.

The government has selected Charleston, W. Va., as the location for the government armor and projectile plant. More than a hundred cities tried to secure the industry. Charleston is well protected naturally, has good transportation facilities and a number of gorges nearby suitable for proving grounds. Work on construction of the plant is to begin at once. The cost is estimated at $11,000,000.

Disabled soldiers in Paris are supplied with temporary artificial paper legs, which are made and fitted on the spot in about thirty minutes. With good care these limbs last from six months to a year.

Recently a graduate of an agricultural school delivered her commencement address while wearing an apron and with a dish cloth in her hand. She gave the audience a number of valuable pointers on the art of dish-washing. The applause she received gave evidence that the audience appreciated her address.

Recent scientific investigations indicate that the Japan current has nothing to do with the mild climate of California, as heretofore generally believed. The cool summers are believed to be due to the great depth of the ocean near the coast, and the warm winters to other causes than the Japan current.

The United States is growing lumber at the rate of about 20,000,000,000 board-feet per year, and is using lumber at the rate of about 40,000,000,000 board-feet per year, or double the amount grown. It is estimated that about 2,700,000,000,000 board-feet of merchantable timber is in our forests now, which is about half of the amount that originally comprised our forests.

The Russian Church declares that the revolution in Russia was accomplished by the hand of the Lord, and that the Church will stand by the new government.

During six weeks of fighting in France recently the British used 200,000 tons of ammunition.

It is estimated that there is a shortage in the United States of 2,000,000 farm laborers.

American shoe factories are now making annually $500,000,000 worth of shoes, employ 206,000 persons who receive $138,000,000 in wages.

The Department of Labor is mobilizing 1,000,000 boys for farm work this summer.

The present farm mortgage indebtedness of the United States is about $4,000,000,000, and the average interest rate is 7.4 per cent.

About fifty-five per cent. of the Kansas wheat crop for 1917 has been abandoned according to an announcement made by the Kansas State Board of Agriculture. An increased acreage of corn, oats and potatoes is reported.

PATAGONIAN REMEDY FOR MEASLES

The savage tribes of Patagonia believe that a great, good spirit created the world but that the affairs of everyday life are in the hands of the evil spirit and his imps. A novel way of combating the influence of the latter is shown in the following story: "One day, when the snow was lying deep on the Cordillera mountains, suddenly two figures appeared upon the scene, both carried by galloping horses. One of them was a heavy-built Tehuelche, dressed in a skin loincloth and cloak and mounted on a gigantic horse. Upon the other horse, which was old and sedate, sat a young girl, looking forlorn and pitiable, Though the winds were bitter cold, she lacked almost every last shred of protection. Her face and body were blotched with the rash of well-developed measles. She stared before her, neither hope nor despair showing in her features. But the big barbarian constantly raised his rawhide whip to lash the poor animal on which the girl was riding, thus urging it into a gallop. Unearthly shrieks filled the air each time the whip descended on the emaciated trunk of the poor brute.

"These two were father and daughter. Demons had haunted his home and had found his daughter a ready victim. But demons hate cold and noise, hence this was the simplest way of compelling the hateful enemies to break camp and to return to their mountain caves."—Sel.

HOME FOR AMERICAN LEPERS

When W. M. Danner, American secretary of the Mission to Lepers, accepted his relation to this work, it was with a quite exclusive eye to raising money for the benefit of lepers in the Orient, where the mission maintains so many gracious refuges for these most pathetic of all sufferers. But interest in lepers abroad naturally bred interest in lepers at home. People in general do not even guess how many cases of leprosy have developed in late years within the bounds of continental United States. Mr. Danner soon knew, and he found out besides that only two states—Louisiana and Massachusetts—have anything like proper arrangements for the care of such victims. He determined to endeavor to get a federal institution that should be equally open to all lepers from all the states. He found from several quarters hearty aid, especially from government and missionary doctors who had had Oriental experience. At the end of January, Congress passed the bill for a national leprosarium—a place to satisfy the hearts of those who "are outcasts from society but still have human tastes and feelings," as John Early passionately wrote from the solitary confinement to which his leprosy condemns him in Washington.—Sel.

"When one has learned the alphabet, there is no limit to the amount of knowledge he may acquire."

MISCELLANEOUS

LEARNING ABOUT ICEBERGS

Following the loss of the steamer Titanic in 1912 when she collided with an iceberg, the principal marine powers of the world decided to maintain an ice-patrol in the north Atlantic from February to June each year. The work of carrying out this patrol was entrusted to the United States on behalf of the various countries represented, which contribute a pro rata amount to cover the cost of the patrol. From an article in the Review of Reviews dealing with the iceberg menace and the valuable work of the international ice-patrol we gather the following:

In ordinary times the greatest danger to the huge swift transatlantic vessels is that of colliding with an iceberg in a dense fog. Such collisions are doubtless responsible for the disappearance of various big steamers whose fate has never been positively ascertained for scarcely anything else in peace times could sink a modern liner equipped with water-tight bulkheads and a cellular bottom.

The overturning of icebergs following a collision between them and ships is probably the cause of the unexplained loss of ships in some cases. The action of the sea water on the part of the ice mass which is submerged eats it away until the whole mass may be so delicately balanced that a slight touch would be sufficient to upset it.

It frequently happens that Newfoundland fishermen cutting ice from bergs to use in packing about fish disturb the equilibrium of the mass which plunges over on them, sending them and their boats to the bottom. Obviously it would be disastrous to a ship for a huge heavy mass of ice to topple over on her or for it to strike the under part of her hull as it swings up beneath her.

The patrol service is carried on by two U. S. revenue cutters whose movements are arranged by wireless communication so as to be continuous. Daily bulletins of the ice-floes and ice-bergs seen and of the trend of the fog-infested areas are sent by wireless to the various countries contributing to the up-keep of the patrol service. Wireless warnings are also sent to all steamers plying in the sections where icebergs have been seen.

The patrol ships each season gather valuable information relative to the ice area and the results of their investigations are published in the official records. For example, it has been determined that under ordinary conditions an iceberg can be seen at a distance of from 12 to 15 miles from a ship's bridge. With the searchlight at night ice masses can be seen at a distance of about two miles if the moon is shining; when there is no moon they can be seen at a distance of three miles. It has also been ascertained that lookouts on large ships may be stationed too high to see low-lying icebergs that are not more than half a mile or a mile away.

It has been supposed that the temperature of the air near an iceberg is considerably lower than that some distance away but the patrols have established the fact that usually there is no change in the temperature of the air. It has also been supposed that the presence of an iceberg will be indicated with certainty by a drop in the temperature of the water but it has been shown that the surface water in the vicinity of an iceberg actually is warmer.

It has also been shown that, contrary to theory, the proximity of an iceberg is not disclosed by echoes, or by what is known as the "ice-blink," and that submarine "ears" on ships cannot be relied on to give warning of the nearness of ice masses; commanders of the patrol ships testify that the only safe way to navigate regions of icebergs is to stop in thick weather and to proceed slowly and cautiously on dark nights.

Thru the warnings sent out from day to day the patrol service has proved highly effective in safeguarding ships in the ice zone but the problem of providing a means whereby vessels may be warned of ice masses in their immediate vicinity has not yet been solved. It is hoped, however, that a device may finally be perfected which, by recording the temperature of water at the surface and at various depths, will serve as a reliable indicator of the presence or absence of menacing masses of ice.—Pathfinder.

OSTRICH EGGS

Ostriches are the poultry of the desert, but the taking of their eggs is not such a simple matter as it is in the case of our barnyard hens. Mr. Tristram, in his book on "The Greatest Sahara," describes how two ostriches were seen standing for some time in the same spot. On riding towards them, they rapidly scudded off, and he and his Arabs intersected their track, and retraced it.

"The track of an ostrich is by no means easy either to follow or to retrace, for his stride, when he is going at full speed, measures from twenty-two to twenty-eight feet; and the oblong impression of two toes at such wide intervals affords no very evident track to any eyes less expert than those of a Bedouin huntsman. We retraced the impressions to the spot where we had seen the birds standing together, and where the sand was well trodden down. Two Arabs, at once dismounting, began to dig with their hands, and they presently brought four fine fresh eggs from a depth of about a foot under the sand.

"Ostrich-egg omelet we always found a most welcome addition to our desert bill of fare, and a convenient and portable provision, for from the thickness of the shell the eggs keep perfectly sweet and fresh for a fortnight or three weeks."—Sel.

IF YOU WERE BUSY

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticise your neighbor long
Because he's busy being wrong.

—Rebecca B. Foresman.

DO IT NOW

When you've got a job to do,
Do it now!
If it's one you wish was through,
Do it now!
If you're sure the job's your own,
Just tackle it alone
Don't hem and haw and groan—
Do it now!

It doesn't pay to shirk—
Do it now!
Today's the time to work—
Do it now!
If you want to fill a place
And be useful to the race,
Just get up and take a brace—
Do it now!

Don't linger by the way—
Do it now!
You'll lose if you delay—
Do it now!
If the other fellows wait
Or postpone until it's late,
You hit up a faster gait—
Do it now!

——Intelligencer.

ONLY A MAN

(Continued from page 162)

walking across the field may be seeing wonders at his feet; or that the man in the machine may be a doctor who is thinking of some mother's sick child. No, they are only men—human beings. And this is even more true in the large cities. If we would get beyond the **man** and into the soul we would find treasure—treasure that would make us truly wealthy.

Why is this so? Why can not we know our neighbor, John Smith, as he really himself sees life thru the highest conceptions of his soul? Why can we not know this or that or the other man the same way? Is there any reason for it?

I have searched and sought and have come to the conclusion that usually it is wantonness—we do not make it a point to learn to know, or formality—that kind of formality that for fear of criticism, or maybe of making a breach in etiquette, does not permit openheartedness or frankness.

Oh the heart-throbs that are killed by such living; the blessings that are missed and the friends that we never made! How true "The world is dying for a little bit of love." Let us turn out of these ruts of life and live in greater friendship.

Whenever I pass or meet some one ordinary or extra-ordinary, either in greatness or apparent insignificance, in sorrow or happiness, a question mark looms up in my mind and I begin to wonder. The **why,** the **how,** the **wherefore**—all come groping in and if there is a chance thru observation, personal contact, or direct interview I try to ascertain what I can with the means at hand, and I am usually well repaid for my effort.

And yet, my friend, I have just begun this wonderful phase of greater life. Will you become interested in it and with me endeavor to see and behold what is close at hand and not go seeking only for the great somewhere afar off? Will you learn to know and really understand the people you associate with daily? Will you be magnanimous enough to see everybody in their own characteistic way by entering into their inner being, by learning to know them heart to heart and soul to soul? Consider everybody with whom you come in contact a particular person with some particular message for you and not merely as a human being—only a man. And **never** give up your search for the good and noble in them. You will live more life in one year than others will in ten. If you doubt the assertion try it and find out.

Any way if you see "only a man," see whether you are **man** enough to find the **MAN.** Will you?

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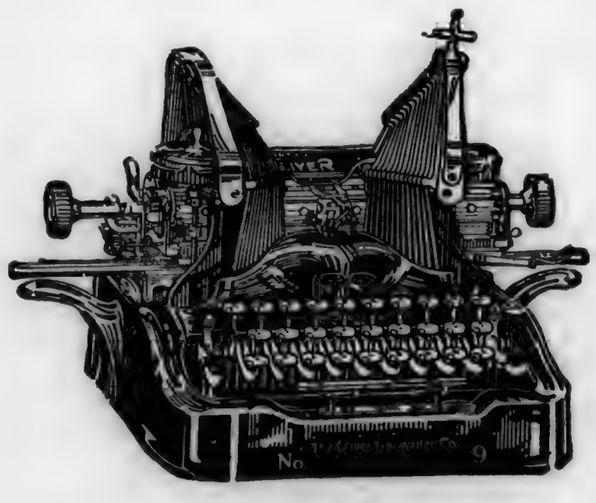

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Factory Slavery in Japan

Mr. Galen Fisher draws in the "Christian Movement in Japan" a terrible picture of the exploitation of girls in Japanese factories. There are 471,877 women and girls employed, which is 56 per cent. of the personnel of these establishments. Sixty-four per cent. are under 20 years, and, of these, 23 per cent. are under 14 years. Hours range from 12 to 16 in silk and weaving factories, and night work is common. Not infrequently the girls eat their rice while tending their machines, for to take the allotted time would incur the ill-will of the foreman. The weighing of 1,350 girls after a night shift showed an average loss of weight of one and one-half pounds, and in the succeeding day shifts this weight is not recovered. Wages run from 26 to 31 sen a day (say, 14 cents!), which is a little more than one-half what is paid to male factory workers.—Sel.

CHRISTIAN MONITOR

A monthly Magazine for the Home

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CHRISTIAN CITIZENSHIP

(Continued from page 183)

PERSONAL THOUGHT

Do I have the highest type of patriotism? Then I have a wider view of the world than national selfishness or even international selfishness. Heaven is my country. All the universe is to embrace the domain. Every effort is to be put forth to win men regardless of nationality to be loyal to the Heavenly kingdom.

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1. Loyalty to Our Heavenly King.
2. Christian Duties to Our Earthly Rulers.
3. Our Relation to All Men.

For Older People—

1. Faulty Patriotism.
2. Our King is Rejected and Despised.
3. "Let Us go Forth Unto Him Without the Camp."

BOOK REVIEWS

(Continued from page 181)

The last essay is on "The Good Old Way." "Stand ye in the ways and see; and ask for the old paths, where is the good way and walk therein and ye shall find rest for your souls." Stand in the ways; ask for the good way; walk therein —Deliberation, Guidance, Action. This is good counsel for all.

This little volume is well worth reading. It inspires one with a desire to be of greater service to others and have a more definite purpose in life. It teaches the value of simplicity, sincerity, happiness and usefulness.

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—Jno. 1:4.

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19 • And the border of nâan-ites was from Sī'dŏn comest to Gē'rär, unto ⁷ thou goest, unto Sŏd'om,

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Solomon's chief officers. I. KINGS, 4. S

6 And Ă-hī'-shär *was* over the household: and [a] Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2] tribute.

7 ¶ And Sŏl'-ŏ-mon had twelve officers over all Ĭs'-rā-ĕl, which provided victuals for the king and his household: each man his month in a year made provision.

B.C. 1014.
[a] ch. 5. 14.
[2] or, *levy.*
[3] Heb. *bread.*
[4] Heb. *cors.*

brought pr
ŏ-mon all t
22 ¶ And
for one day
fine flour,
of meal,
23 Ten fa
out of the
sheep, besi

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INTELLECTUAL DIFFICULTIES

A certain professor recently said, many of his students declare it impossible for them to believe because of scientific reasons. However being acquainted with their lives he could state positively that no scientific, but moral reasons hindered them. Even if the scientific difficulties were satisfactorily explained, they would not become Christians, because if they did, they would have to change their lives and they were unwilling to do that. The scientific hindrances to belief are brought forward to hide the real hindrances. A clergyman spoke to one of his members about the latter's religious doubts. The talk was deeply earnest and the minister did his utmost to help the man. All in vain! Finally, the pastor paused, then quietly remarked: "I fear we are on the wrong track. There must be some sin in the way, which you do not want to give up and eradicate." The man kept silent with eyes cast down. The shot went home!

May not that be the reason with our friends who cannot accept the Gospel?—Sel.

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CHRISTIAN MONITOR

JULY, 1917

BE ALWAYS GIVING

The sun gives ever, so the earth
  What it can give, so much 'tis worth.
  The ocean gives in many ways,
Gives baths, gives fishes, rivers, bays.
So too the air, it gives us breath,
When it stops giving comes in death.
  Give, give, be always giving—
  Who gives not is not living;
  The more you give the more you live.

God's love hath in us wealth unheaped;
  Only by giving is it reaped.
  The body withers and the mind
Is pent up by a selfish rind;
Give thoughts, give words, give deeds, give pelf.
Give love, give tears, and give thyself;
  Give, give, be always giving—
Who gives not is not living;
The more you give the more you live.

—Selected.

SELECT READING

ECHOES OF LIFE

A "LONE-SOME" STROLL AND JUST WILD FLOWERS

Clayton F. Yake

"If I had two loaves of bread I'd sell one and buy a bunch of hyacinths," is some nature lover's remark, and I am sure that the one loaf with the hyacinths would go as far and be more delicious than the two without them—there would be more pleasure in eating it, and both body and soul would be fed.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Word seems to have proceeded from His mouth not only by inspiration but also by concrete manifestation in His creations, to such an extent at least, that they testify of the existence of an omnipotent Ruler. If any of God's creation in nature testify of Him, I am positive that flowers have not the least part in such noble work. They surely tell a story! Psa. 19:1, 2.

We know that the flower has a purpose of existence just as human beings ought to have, and that purpose tho alike in all flowers is manifest in obedience to God's law and is threefold; viz., to beautify the world, to produce fragrance and to produce seed; the first two being a means\ employed for the third—propagation. But all these have back of them a greater purpose—that of glorifying God. "Consider the lilies (flowers) of the field, how they grow; they toil not neither do they spin, and yet I say that Solomon in all his glory was not arrayed like one of these."

I know you have experienced the satisfaction derived from the presence of an intimate friend. You recall the newness of life it produced in you, the little perplexities—how quickly they vanished! and how your heart beat quicker and your steps grew lighter from the inspiration received. I know you value those moments far above the money standard. I know you prize them beyond the value of rubies, and so they are.

But, friend, have you ever experienced the sweetness of being alone? Have you experienced the thrill of a little walk by your lone self in the twilight of the evening hour out under the canopy of the heavens? Can you recall the fascination? If you can you have a little glimpse of what I am going to try to tell you about, a "lone-some" stroll in the hills and—just wild flowers.

'Tis wonderful! A walk in God's hills with "no-one," to see and behold the glory of His creations in myriad forms generally unseen and unknown! There is a fascination there that exceeds anything comparable to it; it is awe-inspiring beyond the ability of expression; it is more richly ennobling than any sacred service, for you are face to face with God in His wonderful majesty. And in such surroundings you are not alone; you are with friends innumerable that are willing to chat with you if your language is simple, soul-absorbing appreciation.

And one group of these friends are the pretty wild flowers. Oh, the ecstasy of their ever delightful presence! The joyous thrill that grips the essence of your being! The heaven-like silence and tranquility that pervades their habitat has a restful influence upon your soul and you think of the Eternal Paradise. That is the enriching experience you have when hiking along o'er rugged paths, up and down, here and there, thru briers and underbrush searching for flowers and finding them unexpectedly.

Just like that a short time ago I chanced upon a large colony of phlox in a secluded niche in the forest and I was almost dazed. I just sat in their midst and the inspiring talk I had with them was so delightful I can not begin to tell you. I left them do really all the talking and I wondered and listened in silence as thy glorified the Creator and made me more magnanimous in soul. Were they company? I need not answer.

So rambling on thru swamp and upland, moor and fen, I made new friends in just the flowers. Deep in the tangled thorn-brambled underwood of a boggy swamp, where man, due to the difficulty of getting thru seldom goes, I found scattered here and there in golden yellow the beautiful marsh marigold. Close by, rather secluded, the stately nodding trillium and its rarer cousin, the dwarf trillium, with their single, white flower, and just to perfect the scene, patches of bluets, peeping thru the yellowish green grass, were blooming profusely which made the nook a haven of rest. Farther on in the deep shadows of a pine forest silently, softly, slowly, shimmering with silvery brightness where the sun's rays played, the meandering brooklet was cheerily winding its way seaward. Restful! Yes, restful!

And now add to that the joy of finding a new friend—a flower friend—one that is rare, as rare as your best friends, and you have the scene in its entirety. And that is what happened There in that Styx-like stream, like a sentinel on guard, stood the golden-club with his flower spike closely covered with little yellow flowerets. He was a rare find and surely enjoyed.

And so I wandered on finding many flowers that seemed new for not having seen them so long and they were to me just as the old friends one meets after a long, long absence. They were a true de-

(Concluded on page 197)

TO A FLOWER

Clayton F. Yake

Only a little flower,
  But oh, the flower can tell
The spirit of the Giver,
  Which makes the heartstrings quell!

Only a little flower
  Made by the Omnipotent hand
In wondrous, samitic texture,
  Marvelous, majestic, grand!

Symbol of purity and innocence,
  Of patience, of character sublime;
Richer in glory than Solomon;
  More faithful than sages divine.

Trusting in Nature only,
  Always obeying her law;
Thou growest true and stately,
  Perfect, without a flaw.

Then, as I often behold thee
  In richness of grandeur so true,
I wish, oh yes, often desire,
  To be in my life just as you.

But God has for all a purpose,
  And only each can fulfill
The mission expressly sent him—
  Not that of another's will.

So for me to be you is not given,
  And for you to be me would be ill;
For you should lose all of your beauty.
  And I'd be free from my guilt.

So you must stay a flower,
  And I must stay a man;
But you shall be **a perfect,**
  And I'll be what I can.

Then give to the world your fragrance,
  The sweetest and best you can,
And with it your exquisite beauty,
  And happiness shall be man's.

And when you fade and perish,
  The world will sweeter be,
Because you've wafted fragrance
  O'er life's rough, boundless sea.

And then I think that my life
  May also be worth while
If I can help God's creatures
  To always wear a smile.

Manheim, Pa.

CHRISTIAN MONITOR

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THANKSGIVING ANN

In the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise—

"Thanksgivin' an'—

"Johnny, don't play dar in de water, chile!

"Thanksgivin' an'—

"Run away now, Susie, dearie!

"Thanksgivin' an'—

"Take care o' dat bressed baby! Here's some gingerbread for him.

"Thanksgivin' an' de voice of melody."

You laugh! But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the chi'dren called her Thanksgiving Ann; her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The usual early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and taking hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible Money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just's if, 'cause a pusson's old an' colored, dey didn't owe de Lord nuffin; an' wouldn't pay it if dey did," she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Wa-ll, I came up with him—told ye I would give him the three dollars. He seemed kind o' flustered to have missed such a nugget; and he said 'twas a ginerous jonation—equal to your master's; which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just off-hand as some other folks can with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does;" and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice of melody,"

she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars out'n all her 'bundance!" she murmured to herself. "Well, mebby I oughtn't to judge; but then I don't judge, I **knows**. Course I knows when I'se here all de time, and sees de good clo'es, an' de carr'age, an' de musics, an' de fine times—folks, an' hosses, an' tables all provided for, an' de Lord of glory lef' to take what happen when de time comes, an' no prep'ration at all! Sure 'nough, He sen' Bibles to His heathen if dey don't give a cent but den dey're pinchin' an' starvin' der own dear souls. Well—'taint **my** soul! but I loves 'em, an' dey're missin' a great blessin.'"

These friends, so loved, paid little attention to the old woman's opinion upon what she called "systematics in givin.'"

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye aint give so freely an' gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption; "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what they can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, 'fore I was de Lord's free woman. Ye see, I was a young no-'count gal, not worf thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of ole shoes; an' sometimes I didn't happen to get nuffin,' and den I went bare-foot; and dat's jist the way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another person another," said the lady smilingly, as she walked from the room.

"'Pears to me it's a matter of which way de Massa likes best," observed the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little

store, she carefully laid aside one-eighth. "'Cause if dem old Israelites was tol' to give one-tenth, I'd like to frow in a little more, for good measure. Talk 'bout its bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loadened up wid prayin's an' thinkin's dat I mos' believe dey weigh double when dey does go.

"Good Lamb! de lovin' Lamb!
De Lamb of Calvary.
De Lamb dat was slain, an' lives again,
An' intercedes for me."

And now another call had come.

"Came; unfortunately, at a time when we were rather short," Mrs. Allyn said regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"'Spose I needn't fret 'bout other folks' duty—dat aint none o' my business; yes 'tis, too, 'cause de's good to me, an' I loves 'em. 'Taint like's if dey didn't call darselves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartan, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose the cry:

"O, how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I. too?"

"Help yourselves, dearies," answered the old woman, composedly never turning to see how often, or to what extent her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there, when, near the dinner-hour, Mrs. Allyn passed thru the kitchen, and, a little surprised at its coolness and quietness at that hour asked, wonderingly:

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come," said Thanksgiving Ann, cooly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought, But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meagre were its contents, so unlike any dinner that had ever been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more," she said half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn, wonderingly; "and you have no potatoes, neither—nor vegetables of any kind!"

"Laws, yes! But den a body has to think about it a good while aforehand to get a roast cooked, an' just the same with taters; an' I thought I'd give ye what I happened to have when de time come, and I didn't happen to have much of nuffin. 'Clare! I forgot de bread?" and trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin.' Might of made biscuit or muffins, if I had planned for 'em long enough; but dat kind o' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently; but still too bewildered at such an unprecedented state of affairs to be thoroly indignant.

"Cur'us how things make a body think o' Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy;' an' 'what shall I render to de Lord for all his benefits to'ard me.' Dar! I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness,'" replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! De children eat a good many, an' dey was used up one way an' 'nother. I'se sorry dar aint no more; but I hope y'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lip for a moment, and then asked quietly:

"Couldn't you have laid aside some for us, Thanksgiving?"

"Wall, dar now! s'pose I could," said the old servant, relenting at the tone; "b'lieve I will next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear's if dey fared slim, an' I spects I'll go back to de ole plan o' systematics."

"Do you see, George?" questioned the wife when they were again alone.

"Yes, I see. An object lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with a troubled face.

"She is right Fanny; it doesn't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is His direct gift; and all our hopes for the world to come are in Him. We profess to be not our own, but His; to be journeying towards His royal city; and that His service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment and ease, and apportion nothing for the interests of His kingdom, or the forwarding of His work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service," Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless or selfish to come to a decision and make any change."

There was a long talk over that dinner table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, tho the tears stood in her eyes:

"Ann, now I suppose you are satisfied?"

"I's 'mazing glad," said Thanksgiving, looking up brightly; "but **satisfied**—dat's a long, deep word; an' de Bible says it will be when we 'awake in his likeness.'"

"Wall, now, I don't perfess none o' these kind o' things," said Silas, standing on one foot, and swinging the other, "but I don't mind telling ye that I think your way's right, an' I don't believe nobody ever lost nuthin' by what they give to God; cause He's pretty certain to pay it back with compound interest to them, you see; but I don't s'pose you'd call that a right good motive; would you?"

"Not de best, Silas; not de best; but it don't make folks love de Lord any de less, 'cause He's a good pay-master, and keeps His word. People dat starts in givin' to de Lord wid dat kind o' mo-

tives soon outgrows 'em—it soon gets to be payin' rad'er dan givin.'"

"Wa-ll, ye see, folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, they don't. When ebery body feels right, an' does right, dat'll be de millennium. But I's glad de faint streak of dat day dat's come to 'dis house!" And she went in, with her old song upon her lips:

"Thanksgivin' an' de voice o' melody."

—A Tract.

WHY HE WANTED "THAT GIRL"

In the city of Boston there is a semi-private home for girls who must support themselves. There are from thirty-five to forty girls in this home all of the time, and there are always girls in need of employment. A Christian business man, who employs a large number of girls, became interested in this home and he told one of the ladies in charge of it that he would keep the home in mind and try to give a position to some girl the first time he had a vacancy. He is a man who sometimes speaks to organizations of girls, and he was asked if he would be willing to go to this home and speak to the girls at one of their fortnightly gatherings. He agreed to do this, and he gave the girls an interesting talk about a trip he had recently made to Russia. At the close of his talk, and while refreshments were being served, he said to the superintendent of the home: "That girl over there by the piano in the dark blue dress with the little red bow at her throat—has she a position?"

"No, she has not. She has just lost her place by reason of the failure of the firm employing her. Fifty or cixty girls were thrown out of employment."

"Well, you send that girl down to my office at ten o'clock tomorrow, please."

"We have several other girls who are looking for employment," said the superintendent. "If she did not happen to suit you, we might—"

"Well, you send that girl to me first," interrupted Mr. B——. "I have an idea that she is the girl I want."

"I would really like to know why you have happened to choose her," said the superintendent.

"I'll tell you why. In the first place, I noticed that she paid close attention to everything I said while I was talking. That showed that she was not only interested, but that she was polite. I observed two or three girls whispering while I was talking. That was impolite, no matter whether they were interested or not in what I was saying. Then I notice that that girl is very simply and neatly dressed. She is dressed suitably to one of her station in life. That is in her favor. She also has a lady-like bearing and a certain modesty of manner. I venture to say that that girl is never loud in manner nor in conversation. I venture to say that she is not rude in any way, and that she has habits of neatness, and that she is a girl of real Christian character. Am I right?"

"Absolutely," said the superintendent. "You are certainly a good judge of girl character."

"I am, because I have been employing girls for twenty-five years and have had hundreds of them in my employ in that time. I have made a study of girls and I think that I could go into a room in which there were a hundred girls and pick out the best girl in the lot. Please send that girl to me tomorrow morning."

"That girl" went to the man's place of business, was given a position better than she had ever had before, has been twice promoted, and has in every way justified her employer's expectations regarding her. This business man was like many others. He could "size up" a girl by her general appearance and her manners. Employers in general can do that.—The Baptist Teacher.

THE TRIFLING EXCUSE

There are times when an excuse is quite in place. Circumstances will arise occasionally which make it impossible for one to keep his promise, and he must explain why he could not fill an appointment. Ordinarily, however, there is no reason for an excuse. Some people will readily promise to perform any service required of them, and then allow the most trivial thing to keep them from fulfilling their engagement. They think it quite satisfactory to say to those who have been seriously inconvenienced by their neglect: "You must really excuse me, but I quite forgot to keep the appointment I made with you this afternoon. I am awfully sorry." But their sorrow is not even skin deep, for they repeat the offence so often that we have no confidence whatever in the promises they make, and scarcely look for their fulfillment.

A young clerk, who had just begun work in the office of a large manufacturing establishment, had charge of the mail matter, and was responsible for posting important business letters. One day the head of the firm said, "Did you post those letters I gave you last night, James?"

"I am awfully sorry," he said, "but I forgot all about them until coming down town this morning."

With a good deal of heat the employer said: "I want you to understand, James, that we do not recognize any such thing as forgetting here. Why not call it by the right name, and say it was carelessness? It's a part of your duty to remember what you have to do. Do not let such a thing occur again, if you want to keep your place."

We seldom have to excuse ourselves for forgetting a social party or the date of a wedding. Hockey matches, snowshoe parties and automobile rides are promptly attended, without any lapse of memory. How is this? Simply because the mind is charged with these things, and we make it a point not to forget. If we wish our friends to accept our excuses with a good grace, we should see to it that it's rarely necessary to make them, and when we do that we have ample justification for so doing.—Selected.

A STROLL AND WILD FLOWERS

(Continued from page 194)

light and inspiration. The moccasin flower (lady-slipper) was one of these who gave a saintly like entertainment. Growing in small colonies just rare enough to make a find rather precious she certainly is a wonderfully comforting host. She bewitches you with an ideal mood when you come in contact with her, and she alone is sufficient pay for a day's tramp.

So I could keep on, if words would be able to express, and tell you of hundreds of experiences like the ones named. But why? I have told you enough to verify the fact that if man does forget to return thanks unto the Lord there is still something that voices His wonderful love and glory day and night. And if you take pains and patience to find these secluded worshipers of Jehovah you shall not have spent your efforts in vain for your soul will be magnified and your love and reverence to God will be more bountiful.

But withal I am made to think of Gray who in completing one of the stanzas in his wonderful "Elegy," says:

"Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

and question its veracity. It is true that mankind in general does not see these innocent blossoming wild flowers but is that to say that their sweetness is wasted? Is that evidence that they have no noble purpose of blooming? Is that to say that they merely exist? It can't be so. For if man fails to benefit by their service there is still God who does. If man withholds appreciation for God's blessings the flowers do not for their sweetness is the incense from this earthly altar that glorifies God without ceasing while they exist.

No, nothing is wasted in God's realm. The wasting part is man's work. He alone wastes and destroys; God does not. And no matter how insignificant a worthy thing may be it is always rewarded by God's mindfulness. And so learn a little lesson from the wild flowers.

Whether you are in the kitchen or in the office; whether you are on the farm or in some secluded spot in the wilds of Africa or some popular lecturer circling the globe; whether you are here or whether you are there, or how insignificant you and your work may be, if the sweet smelling savor of your love and adoration for God reaches His throne you have served a noble purpose and shall not go unrewarded.

Manheim, Pa.

EDITORIALS

THE BIBLE AND MONEY:—Money represents power. The world is engaged in a mad scramble for wealth. Not a few Christian professors are afflicted with the same mania. One of the great curses of modern Christianity is the hoarding of wealth for selfish purposes. In the study of our Bible we note

First, the fact of divine ownership. All material things belong to the Lord by right of creation. "The silver is mine, and the gold is mine, saith the Lord of hosts." The cattle on a thousand hills, the earth and the fulness thereof He tells us are His. This being true we own nothing.

Second, that since the Lord is the rightful owner of all material things we are of necessity but stewards of the Lord's substance He entrusts to our care. A steward is one entrusted with the property of another. The Word teaches that it is required that a man be faithful in his stewardship. Faithfulness implies the administration of the stewardship in the sole interest of the owner. A faithful steward's first consideration always is to render the just dues to his Master. An account of our stewardship has to be rendered sometime. For every dollar entrusted to your care you will have to answer.

Third, that very explicit instructions are given us for the administration of our stewardship. If every Christian will believe the positive and definite command given in I Corinthians 16:2, and conscientiously practise it in prosperity and adversity as one of the "all things" (as it certainly is) taught in the Bible, there will be a spiritual quickening thruout the Church such as she has not experienced for centuries and Malachi 3:10 will be verified in her experience.

MILITARY SERVICE:—Since the United States has entered this awful vortex of human hatred and destruction the realities of war are beginning to dawn upon our consciousness. Since the first step (registration) in the selective conscription law has been taken, and as plans and preparations are made, young men called out for training and trained men sent to the firing line, the horrors and grim realities of war will still further penetrate our consciousness.

To non-resistant bodies of believers the question of military service is a vital one. That which was once but a mental attitude is now translated into an actual problem demanding action. It is one thing to take a mental attitude in a hypothetical case, but quite a different thing to maintain that attitude under real conditions. Here will be the test.

The vital problem engaging the mind of non-resistant people is that of non-combatant service. On this point there is a difference of opinion among these bodies, and even among members of the same body. Some of these bodies object to combatant service but not to non-combatant. The vital question is: Is non-combatant service a violation of the principle of non-resistance as taught in the Bible? This question correctly answered the question of what our attitude should be should likewise be settled regardless of what the consequences may be.

Civil law considers that individual guilty, a partner in the crime, who in any way gives aid to those who actually commit the crime if he had a knowledge of their purpose while rendering aid. Does not the same principle and logic apply in the case of non-combatant service? The purpose of the whole military organization—from the army in the trenches down thru every department, even caring for the wounded—is to defeat the enemy, to kill. Every branch of the war machinery is organized for the express purpose of contributing directly or indirectly to the destruction of the enemy. If, then, I become a part of that organization, knowing the purpose of it, am I not legally and morally guilty of being a participant in the deeds perpetrated by that organization?

THE "ADVANCED" SUNDAY SCHOOL:—A Boston newspaper recently contained an article describing a model Sunday school that has been organized by the consent of the overseers of Harvard University. This school is said to be organized and conducted along "advanced" lines. Its nucleus is a group of some thirty children of professors with a number of outsiders that brings the enrollment to about eighty. The paper reports that doctrines are not to be mentioned and "nothing is to be passed over in silence or to be blinked at." Most of the children, ranging in age from three to fourteen, have never been in Sunday school before. Prof. Holmes, one of the chief promoters, is quoted as follows: "The children will probably attend the college and grow up in its rarefied (religiously?) atmosphere, and perhaps they will never attend any church." In this Sunday school the children are expected to weigh the pros and cons of the questions that are considered and arrive at their own conclusions. "A case in point occurred recently in the older boys' class. One fourteen year old youth exclaimed to the class at large: 'Fellers, there isn't any God, any more than there's a Santa Claus. He's one of those things they tell to children. When we grow up we'll be taught the difference."

If this is the character of the "advanced Sunday school we want none of it. A school that forbids the teaching of doctrines virtually eliminates the entire Bible. Extract

the great doctrines taught in the Bible from Genesis to Revelation and you have very little if any vital truth left for man. A school based on irreligion will produce of its kind, only more degenerate. So soon as the Sunday school deviates from the use of the Bible as its text book she is headed towards the dangerous shoals of unbelief and apostasy. The most fundamental considerations in our Sunday school work are the character of the matter to be taught and the character of those who teach. If the Bible is accepted as the divinely revealed will of God and as the text book for the Sunday school, and if those who teach reverence the Word and are truly consecrated, the method of conducting the school is of secondary importance. But where the Bible is placed on the same plane as all other literature, but the work of man containing good moral instructions, and is disbelieved by those who teach the youths, the Sunday school, however "advanced" it may be considered by educators, is nevertheless a hotbed for infidelity and a curse to those coming under its influence. In these days, when the predicted falling away from the faith is evident on every hand, it is vitally essential that we hold forth the tested and tried Word of God and herald forth the divinely revealed truth it contains, which alone can satisfy the longings of the soul. The advance we desire to see in our Sunday schools and for which we are working, is a deeper spirituality and greater loyalty to Christ and His Word. To promote such an advancement we welcome any method or activity that will contribute towards that end.

AN INDEFENSIBLE WASTE:—The United States has the unenviable reputation of being a spendthrift and profligate with her resources. It has been said that we waste enough food to feed a nation like France. Possibly this statement is exaggerated, nevertheless the fact tha' we are great wasters is in evidence on every hand. The increase in the high cost of living is having some effect on the cost of high living. In some of our large cities a reduction in the amount of garbage gathered has been noticeable, indicating that at least some folks are becoming more economical in the utilization of food.

Reports conflict relative to the surplus food now in America. Some government officials apparently are seriously alarmed at the shortage and predict that unless the greatest economies are put into practice at once and the government assume control of the production and distribution of food that we will be face to face with dire necessity ere another winter has passed. Other officials state that there is an abundance of food on hand for every one and there is no occasion for alarm. Whatever the actual conditions may be it nevertheless behooves America to eliminate all possible waste, not only that she may have sufficient, but that there may be a large surplus to help feed the starving millions in war-swept lands. Pestilence and famine are stalking abroad in the earth as a consequence of the inhumanity of humanity, and America should endeavor to give all the relief possible.

It is of interest in this connection to note the attitude of our government regards the food question as it relates itself to the liquor traffic. Our Secretary of Agriculture is urging the necessity of raising large crops and the practice of economy in the consumption of food and yet, is said, to be the most ardent defender of the liquor interests in the administration. While the American housekeepers are implored not to waste any food supplies, even practise self denial in their daily diet, and the spectre of starvation is held up before them, some of these same officials put forth the claim that the grain and other foods consumed in the manufacture of liquor is a negligible quantity. Whether the amount of food thus transformed into a poison is a negligible quantity we allow our readers to judge. In the making of liquor there is consumed annually in the United States

56,000,000 bushels of barley.
45,000,000 bushels of corn.
3,000,000 bushels of rye.
55,000,000 pounds of grape sugar.
152,000,000 gallons of molasses.
3,000,000 gallons of glucose or syrup.

This amount of food is sufficient to give every man, woman and child in the United States nearly a bushel of extra grain and over a gallon of molasses and half a pound of grape sugar. Yet we are told this is a negligible quantity. Dr. Irving Fisher after an exhaustive investigation puts it in these terms: "The net food loss caused by brewing and distilling is equivalent to about 11,000,00 one-pound loaves of bread daily." Since only a small proportion of the grain yield is used for human food,a large proportion being used to feed cattle, Dr. Fisher states further: "The truth is that 11,000,000 loaves of bread daily is 5½ per cent. of the total food values consumed by human beings in the United States, more than 10 per cent. of the total consumption of bread-stuffs, 13 per cent. of the volume of wheat consumed, 25 per cent. of the amount of wheat exported in 1916."

Can the wastage of so large a quantity of food be justified under any conditions? The conversion of so much food into a destructive poison that makes for inefficiency in every department of life and blights and destroys lives by the thousands is nothing short of a criminal act. Not only in times of war, when the security of the nation is endangered and facing one of the most critical crises in her history is such a wastage criminal, but in times of peace likewise. The United States today finds her greatest jeopardy in the liquor traffic. Other nations have given us striking examples of the benefits accruing from stringent restrictions placed on the liquor traffic in times of war, but our government does not seem to profit thereby.

We do not believe that the eradication of the liquor traffic will introduce the millennium and eliminate sin, but we do believe that its removal will rid the land of a curse, free many lives from that curse and keep many a young man from becoming enslaved and thus save those dependent upon him from much suffering and woe. To prevent and relieve suffering in this life is a worthy moral object, but the highest type of service is that which seeks the happiness of man, both in this and the life to come.

CHRISTIAN LIFE

THE UNSPEAKABLE GIFT OF PROPER GIVING

Within the last decade the growth in mission receipts to the General Mission Board (Church of the Brethren) has been encouraging. The amount from the invidual congregations for the most part has enlarged and the number of congregations giving has grown. This, no doubt, is due in a large measure to proper teaching and better system in giving. An ever-increasing force of pastors is making the subject of proper giving important in their respective congregations.

Other avenues, such as Christian education, district missions, support of Old People's and Orphans' Homes and the unfortunate of the world's great disasters, have been helped in a most commendable manner.

However, there still is room for growth in proper giving, and it is this increase and how to attain thereto that is to be herein considered, for there is nothing more apparent than these facts:

First. Our giving is far from adequate for our needs, not to speak of our opportunities. The General Mission Board for several years has been curbing its appropriations seriously, simply because the funds were not available for doing what should be done. And this does not take in the fruitful fields beckoning the Board to enter.

Second. It is very evident—much as our giving has been increased within recent years—that it has not kept pace with the enhanced wealth of the membership. No doubt there are some who have added to their giving beyond the increase of their incomes, but for the most part the reverse is true. This condition is due to a lack of system along with an understanding of what is one's full part in giving.

Third. Many churches have adopted some systematic method and are doing wonders compared to former ways. This is good, but system does not necessarily assure that the gifts are up to the proper measure of the giver. It is said of one of the Wesleys that when he began preaching and received a stipend of 50 pounds he lived on 45 and gave 5 pounds to the Lord. When his people increased his salary to 75 pounds he still lived on 45 pounds and gave 30 pounds to the Lord. And tho his salary finally reached some hundreds of pounds he kept his own share down to 45 pounds and gave the balance to the Lord. This illustrates a principle of giving that is not only systematic but fully covers the ability to give. Some people give a tenth of their income to the Lord, and then do as they please with the other nine-tenths. Wrong. Ten-tenths belong to the Lord, not less than one-tenth to be returned to the Lord and the remaining tenths to be used for the Lord, also, in the owner's hands.

What then would be a good definition for "proper giving?" There is a strong cry for system in giving. That is good. However, system is but method; it does not take care of the amount. It does help to reach the proper amount, yet the man who gives ten cents per Sunday regularly is working on a system, but it is possible that that very person, in the light of his resources, should give a dollar per Sunday to reach the proper amount.

Proper giving is firmly anchored to the eternal principle of right and should be tenaciously adhered to under all circumstances. It is not a law, as such, that Christians need. Law is irksome. But for a right principle men will die. However, what is sometimes designated as rigid law is but the expression of an unalterable and fixed principle of right which existed long before the law was uttered.

It is in this light that we should look upon the principle of the tithe. So many people turn it aside by saying that we are away from the law and under the Gospel, but surely we are not away from the principle of proper giving that underlies the tithe, and that is what should be considered by each and every Christian. If, as some say, the tithe belongs to the Law and not to the Gospel, then with equal propriety may it be said that the Lord's Day should not be observed as a day of rest, for it too has its roots in the Law in a similar manner. In fact, the tithe is to proper giving just what the restful worship—the Lord's Day—is to all the week—a standard by which we are to measure the proper use of all we have, both of means and time.

The New Testament talks about "as the Lord prospers you." Very well. It will be difficult to render those words in proper terms of giving unless it means at least a tithe or more of one's income for the Lord. There are reasons for this statement that are grounded deeply in the eternal right of things.

1. The tithe was not observed by Jews alone in olden times. There is plenty of evidence to show that pagans in almost every part of the world practiced tithing. Why? Simply because it belongs to the eternal right and not to do so was wrong. And should not Christians in this better day do as well or better than pagans and Jews? Furthermore, the Jew was a poor man; he did not have a monetary basis as we have to declare his tithe Yet no matter how poor, a tenth of everything that came to him was returned to the Lord. Christians engaged in farming, and those who have not what may be termed a regular income, often say they do not know how to tithe. Their problem is not greater than was the Jews.' When once we accept the underlying principle of tithing, as did the Jews, every one of us will find the way of giving a tithe or more. Our problem is not one of method but of will.

2. The tithe stands out today as the best method to avoid deception about the amount we give. For the most part all except tithers complain that there is "so much begging;" "Can't go to meeting without being dunned," and such expressions. But if one has laid down a principle like the tithe he always has to give and gives cheerfully. I recall a brother earning less than $20 per week, who, with his wife, was paying for their home. They observed the principle of tithing because they felt that it was right. After answering every worthy call the brother wanted to know where he could give $50 to some good cause. On the other hand, the one without system recalls the few instances he gave and dotes on them, to his own hurt and refusal to give more.

3. The tithe as a principle applied to the life will keep a man from growing miserly. Except our baser sensual nature there is nothing with which a Christian has to deal that is so dangerous as money. It is at the root of much evil. I knew a member of the church worth over $75,000 past eighty years old, who stinted himself and refused charities, because he was afraid he would die in the poorhouse. He did die in the poorhouse of a shriveled soul, who forgot his God in his greed for gain. There is no record to my knowledge of a man who gave at least a tenth or more of his income to the Lord, who died a miser. The misers are found among those who refuse to observe the eternal principle of the tithe. There is but one remedy—**proper** giving.

4. The principle underlying tithing was fully recognized by Christ when He said to the Jews, "You ought to give tithes and not leave the other undone." Types and shadows were fulfilled and done away with in Christ, but the principle underlying all moral law is continued under Christ. We have just as much right to disregard the principle of the Sabbath as we do the tithe.

Last. If every member of the church would give according to the principle of

tithing, or better, according to his prosperity, it would adequately meet the needs of our foreign mission work, of our home church work, of our educational work, and care for all of our charities in a manner that would be well pleasing unto the Lord. What an expansion of Christ's kingdom would be seen if every Christian would adopt the principle of systematic and proportionate giving! Think of the onward leaps of the kingdom in non-Christian lands! Imagine the shout of joy and behold the workers in these lands praising God and doubling their efforts! What rejoicing there would be in the dark corners of our homeland, in the Sunday school army, in the educational circles.

Do not stop and reason, "Well, since all do not tithe, therefore not I." The one mighty issue with you, reader, is get down on your knees before your God and with Him agree that you are going to do your full part for the kindgom—not less than a tithe—that you will do this systematically, and that you will do this whether you meet prosperity or adversity. Great will be the results in your own life. You will do much more for the kingdom. Your life will be marked by a richer spiritual experience. The blessed results are so great and rich that no one really can afford to ignore this principle and go on living as he has done. Will you for your own sake, for the sake of the work of the kingdom, and for the sake of Christ, Who gave His all, lay hold on proper giving—an unspeakable gift in the real Christian life?—Galen B. Royer in The Missionary Visitor.

THE CHRISTIAN DOCTRINE OF PROPERTY

The pocketbook nerve is a sensitive nerve, and we all know how it feels when the dentist touches a nerve. The most sensitive questions discussed are these questions of property. Carlyle said that the Englishman's hell is to be poor. It must be the American's hell to be poor. Any but Christian men would not listen patiently to the things I am going to say on this subject, but Christians must be Christians to the limit.

However sensitive we may be about questions of property, and the pocketbook nerve, we must seek a definition of property in Christian terms if Christianity is to hold the leadership of the world. Many minds are working in this field. Some of them are non-Christian, some anti-Christian, and society is likely to become confused in a multitude of counsels unless Christ Who is the Light of the World speaks thru His people a clear word on this subject.

There is a Christian doctrine of property, for one is implied in all that our Lord said about our relation to God His Father, and to His world, and about our relation to all other men as brothers.

A Christian doctrine of property must embrace at least three items:

(1) The basis of property;
(2) The factors in production;
(3) A principle of distribution.

I. What is the basis of property? In the economic history of the world, the basis has shifted according to the stage of civilization reached. In the earliest stage there was no property in the modern sense; in the barbaric stage property was based on might; a man could hold all that he could defend. The method of avowing ownership in the Roman court was to touch a lance, which meant that property had been secured by force of arms.

In civilization we have another condition. Herbert Spencer wrote: "All titles to land rest on force, or fraud, or cunning."

The basis has been slightly modified in modern society by the principle of expediency, which means that the state comes in to protect a man in the exclusive control of his property. The idea of property is rather of exclusive control than of ownership. When I ride in an automobile I may not own it, but for the time I possess it. Proudhon said, "Private property is theft."

What is the basis of property in Christianity? In the first sentence of the first chapter of Genesis we read: "In the beginning God created the heavens and the earth." In Psalm 24: "The earth is the Lord's and the fulness thereof, and they that dwell therein." A Japanese of the sixteenth century said: "The earth is the earth's earth." That is atheism. In the first scene in the Bible we find a men temporarily in possession of a garden. A little later a man named Abraham was in possession of the land, tho he never possessed it in our sense. Later Jacob was put in possession of that land, with the tithe representing that the title was in God and not in the man. That struggle at Peniel, meant, I think, that God told Jacob that he was not qualified to enter into possession of that promised land except as he should accept it as a trust. No man is qualified to hold property, according to the Christian idea, unless he accepts this trust from God.

In the times of Moses when property accumulated in too large bulk, the year of Jubilee was appointed as a time when land should revert to the original owners.

Jesus recognized the idea of private property in the form of land, in the form of rent, even in the form of interest. He also recognized the peril of possessions when He said: "Lay not up for yourselves treasures in heaven," and "Except that a man renounce all that he hath he can not be my disciple." Ruskin hoped the time would come when Englishmen would cast all thought of possessive wealth back into the Dark Ages from whence it had come.

We say then that the basis of property in the Christian conception is the **ownership of God.** When we can say "All mine are Thine," then we can say the rest: "All Thine are mine."

II. In political economy the factors in production are said to be: "Land, labor, and capital." In Christian ethics, that definition will not stand. Where did the land come from? God created it. Then we must put God in place of land. Capital is the accumulated wealth of a community so that we must say society in place of capital, because there can be no medium of exchange except between persons. Wealth may increase without labor, but there can be no capital except in society. Labor must be done by an individual, so that we will put the individual in the place of labor.

In Christian Ethics then, we have as the three factors in production: God—Society—the Individual.

What does God contribute? All the original materials, that is, the earth, the laws of nature, yourself, and your intelligence, all the original materials.

What does society contribute? It contributes to your accumulation the character of wealth, and a tremendous increment in the value of accumulation Kant says that if a man were alone on the earth he could not possess anything, for the reason that between himself as a person and other objects as things there could be no such relation. John Jacob Astor, on the deck of the Titanic, was worth a hundred and twenty-five million dollars, but on a bit of wreckage in icy water, he has dropped out of society, and was not worth anything but what was on the inside of his skin.

The Indians sold Manhattan for twenty-eight dollars; the land now is worth three and a half billion. Society made that increase in value. Individuals did not make it except as members of society.

What does the individual contribute to wealth? Not much. The individual has contributed industry and some forethought—but God gave him his intelligence. One successful business man attempted to calculate the amount of his contribution to his own prosperity. He ran an ice plant, an electric light plant, and a dairy, but he said that he had never been able to credit himself with over 5 per cent.

Does not that knock out your man who stands up and says, "What is mine is my own, I made it myself and I am going to do what I please with it." Men must stop talking that sort of nonsense.

III. What is the principle of distribution? All production is a joint product of these three forces. How much should I have, how much should you have, how much should the other man have?

If the principle of distribution allows me to appropriate in proportion to the contribution I make, then, if my friend is right, I can not get over 5 per cent. of the joint product. If you are going to decide distribution by contribution you will get not over 5 per cent. reward for the individual. But even that is too much, for nobody can tell who contributed to the

making of the cloth in the clothes he wears. You can not tell who contributed to this final product and distribute thereby what was paid for it, what the man who planted the cotton (!) put into it. No—we are on the wrong line.

Is there another principle of distribution? How much should I have? On the principle of service I may have what is necessary to make me a servant of the Kingdom of God. If you leave it to the caprice of disposition as to how a man should distribute wealth the man's disposition may have been spoiled under the ambition to accumulate, and in that case the chances are he will not distribute it. A Supreme Court justice was asked by the Pennsylvania Railroad to accept a salary of fifty thousand a year as attorney of the road, but he said that he would rather serve the whole people in the interpretation of the law, at a living wage, than pile up a private fortune as the servant of a corporation. What is a living wage? It depends on whether you are a leader or a private. One man has a lot of energy and responsibility, and it requires a great deal of money to bring all that he has inside of him to the service of the general need. Another man requires less.

Since love is the Christian law, and service is the Christian life, a man may have all that is necessary to maintain him in full efficiency as a servant of God for the general good. That means that all the property he has must be a good for him while he has it, and at the same time good for every other member of the race. —E. M. Poteat in Missionary Review of the World.

TEN THOUGHTS ON TITHING

1. It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

2. The Christian church has fallen below even the Jewish low-water mark of a single tithe.—George Sherwood Eddy.

3. "All the tithe of the land is the Lord's," and not to pay it is robbing Him; and that is a sure way to bring down His displeasure.—Bailey.

4. To dedicate the tenth of what we have is mere duty; charity begins beyond it; freewill offerings beyond that again.—Francis Ridley Havergal.

5. We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews.—William H. Salimon.

6. In the sight of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support, and the Jews no world to evangelize.—George Sherwood Eddy:

7. The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote his kingdom, is a conscious or unconscious hypocrite.—F. E. Clark.

8. Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see his image and superscription on every dollar they possess.—T. L. Cuyler.

9. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth," and not the last tenth; the "first-fruits," and not the dregs and leavings.—A. J. Gordon.

10. Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—Francis Ridley Havergal.

"I'LL STAND BY YOU"

A little chap out in the middle of a snowy-white field, was bravely battling against half a dozen fellows all larger and stronger than himself. The snowballs were flying like shot out of a gun, and many of them brought a sting to the cheeks of the sturdy fellow, who was taking the pelting like a true soldier

Just when he seemed to be getting the worst of it, one of the older boys slipped out of the ranks of the company and said to the struggling boy: "I'll stand by you! Come on now! We won't show the white feather! We'll give them a fight, after all!"

Can you think how good that sounded to the lad who was getting tired and hot with his stout-hearted defense? With new fire in his heart, and a thrill of hope animating his whole being, he went to the battle again.

And the young man who thus went to the aid of a failing comrade did himself a better turn that day than he did the boy who was so sorely beset. For a manly deed builds something fine into the life of the one who does it. No one ever said a kindly word, no one ever put out his hand to help one that was in trouble, no one ever whispered "I'll stand by you!" that he did not come out of the testing-time more brave, more true-hearted, more fit for greater things in the days to come than he ever was before.

Really, you know that it does not take a very high-spirited young man to side in with the stronger party. Anybody can do that. And who does not like to be numbered with those who are fighting a winning battle? But to champion the cause of the one who is plainly in the minority, even tho he may be positively in the right, to get one's arm under the elbow of the tired fellow who is just ready to drop in a good cause—this is where real courage comes in.

It will not be long before you will have a chance to say to some one, "I'll stand by you." Will you do it? If you are sure that he has right on his side, if you know that it would make the world better if he were to win, if you can help him to be a better man for it, stand by him to the last! No one ever missed it by striking, and striking hard, for a good cause and for the man who is fighting a hard battle for truth and right and justice!—Sel.

"GONE OUT—BACK SOON"

She was a physician's wife. He was a man of a strong, sunny nature who carried good cheer into his patients' homes, to sustain them in weakness and discouragement, and still carried back enough to fill his own home. His frail wife needed all the sunshine and vigor of his personality to sustain her; and it did not fail. She seemed to live so much by the strength of his spirit that when he passed away suddenly, after a month of especially hard work, her friend said, "It will kill her!"

But the ties between husband and wife were strong. The religious life and the faith in God that they two had shared together did not fail her. By the doorway of the living room she fastened the card that he had sometimes left, in short absences, on his office door: "Gone out—back soon."

Those who came with consolation went away, themselves consoled. They felt behind this frail form and lips that smiled while they quivered a mysterious power, a spiritual experience that had united two souls in a marriage that death itself could not annul. More than one went out from her presence to find, in the years that followed. a strong, altho secret consolation, in the deathless companionship, thru memory, of his lost ones, and in the cheery suggestion of that brief message. The gospel of Jesus is in those four words: "Gone out—back soon."—Sel.

STEWARDSHIP

Stewardship not only embraces money, but time, talents, influences and life. Money is the easiest thing to give. The question about money is not how much of my money shall I give to the Lord, but how much of the Lord's money, temporarily in my possession, should I keep for myself? I am the custodian, not the owner. Likewise as a steward of time or talents or life, how much should I use in pleasure or recreation, or business, or self-seeking? It is all His. How shall it be employed or divided, and where? Certainly not as I may prefer, but as He shall indicate. The capability and wisdom and skill of the steward is shown in settlement of these questions, and determines the reward.—Sel.

SPRINGS IN OCEAN

According to a French writer, springs which issue at a depth of 50 feet near the shore of the Mediterranean pour out fresh water and fishermen dip up from the surface what they require for their water barrels. A submarine spring is the source of the fresh-water supply of the inhabitants of Moharek, an island of the Behrein group. In the Persian Gulf divers go down and bring the water to the surface in goat-skin bags. Springs, fed from the land, pour out fresh water at the bottom of the ocean in various parts of the world.—Sel.

MISSIONS

NOTES AND COMMENTS

A Hindoo National Missionary Society.—On Christmas day, 1905, Hindoo Christians organized a National Missionary Society for the purpose of evangelizing India with native Christians and money. After ten years of experience they report the following: "1. Missionary work in five unoccupied parts of India and arrangements perfected for entering a sixth field. 2. Thirty workers employed, fifteen of whom have had a higher education and two of whom are self-supporting. 3. Seven schools. 4. Two dispensaries treating about 25,000 patients annually. 5. Seven vernacular journals each with a circulation of about a thousand, edited and managed without pay. Also an English journal with a circulation of over 2,500. 6. More than 1200 Christian converts." This Society works with different denominations doing mission work in India.

It is an encouraging sign when native Christians become conscious of their responsibility to bring the Gospel to their own people, and not depend wholly upon the foreign missionary and the means that come from Christian lands. If the heathen lands are ever evangelized it must be done largely thru the efforts and labors of the native Church. That this may be accomplished it is necessary that the foreign missionary devote much of his time to the teaching and training of native workers to assume the responsibilities of evangelizing their native country. Much teaching is necessary to thoroly ground them in the faith, as they do not have the rich heritage of a Christian ancestry.

A Bold Testimony.—A missionary in China writes of an experience he had while visiting some of the outstations of one of the missions. He says, "One day, early in the morning, I was invited out to breakfast at a village about a mile away. Before the meal I was taken to a room that had just been built there by the Christians for week-day meetings, to conduct a short service. Then we proceeded to the house of my host, followed by a big crowd to watch him take down his gods. While the idols were burning on the ground, he testified to the people, declaring his trust in God and the Lord Jesus Christ. Next day he made a special visit to some relatives, about seven miles away, to tell them what he had done and to exhort them to trust in Jesus. In the village where he lives there are fifty or sixty people who attend the evening services in the hall the Christians have built."

Such experiences are encouraging to the missionary and an incentive to greater effort. However, there are other experiences that tend to discourage and call for much prayer. What a thrill of joy must be experienced by the missionary when he witnesses the wonderful redeeming power of Christ and sees the transformation that takes place in such lives! An experience to be coveted, we believe, is to have the joy of bringing the message of salvation to one who has never heard the wondrous story. To sit beside such an one and quietly tell the great story of redeeming love and sacrifice is a privilege every believer should earnestly desire. There may be those in your own community who, while they may have heard of Christ, may nevertheless never have been told personally this wonderful story. Such you can have the privilege of enlightening.

"Hardshell Wisdom."—From the state of Texas comes the report of the existence in that state of an association of churches one of whose fundamental purposes is opposition to missions. We quote a statement said to have been taken from the minutes of the Association: "This Association forever disclaims all connection with any missionary society, by whatever name it may be called. No church shall hereafter be admitted into this union until she shall have first produced satisfactory evidence of her being opposed to all missionary schemes." Within the last year, it is reported, not a single new member was received by the Association and the total receipts reported from all of the eleven churches in the union amounted only to $12.

Where the missionary spirit is being quenched there is spiritual decline and eventually spiritual suicide. No church is true to Christ that is not first of all intensely missionary in spirit. Love presupposes an interest in others; interest in others induces to sacrifice. Where the missionary spirit—an interest in the spiritual welfare of others—is absent, love is likewise missing, and where love is a stranger Christ is not present. That church which is most intensely interested in, and laboring for, the salvation of the lost, at home and abroad, is bound to be the most evangelical in faith. What the majority of churches need today is a missionary diet that will foster a deep concern for the lost. A missionary diet is one of the best antidotes for theological quibbling and hair splitting. The first and chiefest business of the Church is to preach the Gospel. If the Church since the time of Christ would have adhered faithfully to her God-given task there would not be so many sects as there are today.

Mohammedan Turks and the Gospel.—It is reported that in recent years there has been an unusual sale of New Testaments in Turkish for Moslems. These are actually purchased by the Mohammedans, and it is said that when a Mohammedan buys a book he will not lightly destroy it especially when it contains the name of Allah (God). Small Testaments that can be concealed in the girdle and in the clothing have been purchased. There are numerous signs indicating that Mohammedans are studying Christianity. The report says, "The manner in which the Armenians have suffered death has made a profound impression upon multitudes of Mohammedans. In probably every case the choice has been given to accept Islam and life or to adhere to Christianity and perish. The great numbers who have deliberately chosen Christ have astonished the Moslems. The fact that the sixty-odd girls and women who went out from Marsovan were repeatedly given the choice of accepting Islam and returning to comfort and luxury or of adhering to Christianity and moving on toward the desert and probable death, and yet only one of the number chose Islam, will be passed from mouth to mouth in Turkey for a generation as a demonstration of the power of Christ to hold His disciples true to Him." The number of Mohammedan pupils in Christian schools thruout the empire is on the increase. Only a shore time ago parents were persecuted for allowing the children to attend mission schools, but very little of such persecution is now in evidence.

It seems that thruout the ages the most effective medium for the preaching of the Gospel has been that of suffering. Wherever His people cheerfully suffer for His sake there the Gospel power for the saving of souls is made manifest. Is it probable that the recent attempt of the Turks to exterminate the Armenians will be the means in God's hand of making Christ known to them? At least the refusal of many of these people to deny Christ in the hour of their suffering has touched the conscience of many of the followers of the false prophet. Suffering has always been an element in an effective ministry for Christ.

"A gossip is like a piece of blotting paper: he soaks up our words and then exhibits them—wrong side to!"

THE WORK OF THE MINISTRY IN SUPPORTING MISSIONS

A. C. Good

Supporting the mission work of our various stations, both home and foreign, is by no means a small task, and I sometimes wonder if the work is being supported as it should be. Many times I fear it is being retarded because of a lack of proper support. In this work we each should feel our individual responsibility in doing our part. It is only by a united effort that we shall succeed in any phase of Church work.

The work of the ministry in supporting missions may be treated under two heads:

First. The ministry to be inspired in the work of the Church. It is generally conceded that the ministry must take the aggressive in any progressive work of the Church, It is highly necessary that the ministry keep in touch with the mission work of the Church so that they may be in a position to give intelligent missionary knowledge to their different congregations. The congregation is missionary in proportion as the ministry is missionary. No congregation will rise higher in spiritual life or missionary activities than its ministry. I am speaking of the congregation as a whole and not of individuals. Individuals may exceed the minister in missionary interest and activities.

Missionary work is bringing the Gospel to those who do not have it. A desire to make the Gospel known to the lost should possess every minister of the Gospel. I think of our brethren in Virginia who many years ago began their work in West Virginia not thinking especially that they were missionaries, but they were in the truest sense. Such hardships and such sacrifice! Why? Because they felt that others must have the Gospel "which is the power of God unto salvation." Oh for a united ministry for the extension of the Gospel of the Kingdom! For men who will say with Paul, "Woe is unto me if I preach not the Gospel."

Second. The ministry bringing this inspiration to others. We will mention a few things that may help to bring this about:

1. **By preaching missionary sermons.** We have been advised by Conference to preach a sermon on some phase of mission work once a month. How well this is being done I do not know, but I feel sure this would not be too often. We might mention a number of Christians who are in some active Christian work who attribute their decisions to some strong missionary sermon. I especially remember the stirring appeal made by Bro. M. S. Steiner at the Sunday School Conference held at South English, Ia., in 1905.

2. **By advocating Mission Study Classes.** This I think is especially helpful to our young people. Sometime ago a number of our young people gathered an hour earlier on Sunday evening and studied South America. The results were very satisfactory to those who attended regularly. For the ministry to possess the missionary spirit is good, but it is better when the entire laity is filled with the same spirit.

3. **By showing the blessings that come to those who give of their means.** This is the avenue of service that most of us can enter. Some time ago in a certain congregation an offering was taken for mission work. One brother gave $1000 and one sister gave 50 cents. Jesus said of one, "She hath done what she could." When that is done God takes care of the blessing.

Happy is that minister who can say, **"We must give more to missions,"** and then exemplify just what he means. But so many times the minister feels like saying to the congregation, **"You ought to** give more to missions." I suppose we must **all** decide this question like Paul. I Cor. 16:2.

4. **By heartily supporting every phase of missionary work of the Church.** What we need today is a sympathetic co-operation of the Church in all of her various activities. If the Church has a life-giving message for dying men we ought to help her carry out her great commission. Today as never before the Church ought to prove to the world that she is the pillar and the ground of the Truth.

Sterling, Ill.

PLACE OF MONEY IN MISSION SUPPORT

Oliver H. Zook

We sometimes hear the expression, "the greatest need," in different lines of work for the Lord. It is difficult very often, if not impossible, to decide just what is the **greatest need** in mission work. The fact that no work for God can be carried on without some money makes it imperative that those who can do so will contribute their part in spreading the Gospel of the Lord Jesus Christ by giving, not grudgingly, but freely and bountifully of their money to help the work along.

In these hard times in which **we** are living when the prices for the necessities of life are soaring and the end not yet in sight, we are apt to imagine that we have nothing to spare. By a careful and prayerful investigation of our circumstances and incomes, the majority of us will find that as prices for everything advance, wages also have been advancing and it is practically as easy for us to meet our obligations today as at most any time in our lives. The high cost of living is due, not entirely to advanced prices, but many times to wastefulness and extravagance. Luxuries are indulged in to excess many times and that of course helps keep the pocket book and bank accounts slim.

But in spite of advanced prices in practically every thing, we must not lose sight of the fact that it taks more money every year to keep our missions going and to send evangelists and workers in needy fields. Everywhere the cry comes to our ears for more money to advance the great Cause which we, as ambassadors for Christ, are representing. It is not intended that every one give up home comforts and friends and sacrifice their lives on the altar of the Lord to help spread the Gospel.

Those of us who are not called by God and the Church to go out into the field, can help others to go by giving a part of our income each month and year. The money MUST come, or the work will necessarily suffer. And how easily it could be produced if each of us would help in a systematic way. If each of the 75,000 or more Mennonites in America would give one cent a day for each day of the year it would mean more than $273,000 to carry the Gospel message of God's great love to those who know Him not. And what a help that would be! And how many more souls might be reached! As it is the amount of money given for this worthy cause falls far below this figure, and the work cannot be carried on so extensively because of the lack of funds. It is a reproach to the Church that the Lord's work must suffer because we lavish our money on ourselves and families and give so little to the Lord.

The greatest blessings in life come to us thru our faithfulness to God. Giving is a divine command. We owe ourselves to God. Rom. 12:2. Besides, "our property" is after all not ours **but the Lord's.** I Chron. 29:14-16. In hoarding it up we rob Him. Lost souls are begging and crying for the Gospel, when we withhold our means, we place ourselves between our God and His blessings. Prov. 21:13. Our service to our fellowman is a service to God. Jesus said even a cup of water given should not go unrewarded. "Freely ye have received, freely give," should open our pocket books. If God should bless us according to our giving, how much do you think you would receive?

It is the duty of the Church to feed the hungry, clothe the naked, preach the Gospel to the poor, send out ministers and workers that the Gospel message may be told. "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor" (Prov. 22:9). Jesus said we should support the weak, remembering "it is more blessed to give than to receive" (Acts 20:35). The extent of our faithfulness to God may often be measured by the amount of our giving. It takes dollars to save souls many times. Missionaries must be supported or they cannot give their time to the work. Homes must be provided for them and their families. Food, clothing, places of worship, traveling expenses, equipment, tracts, Bibles,

song books, quarterlies, papers, etc., etc., must be furnished. It takes dollars, and many of them, to carry on the work. Too many of us do not stop to think of these things. We must do more giving. "He that soweth sparingly, shall reap sparingly." "He that soweth bountifully, shall reap bountifully." This is Bible. It is God's holy Word.

Do you believe God? Can you trust Him? Are you willing to give more and trust God for a greater increase? Think it over seriously. And may God help us to be more faithful in the future to support His great work.

Belleville, Pa.

PRAYER IN THE SUPPORT OF MISSIONS

John H. Mosemann

It has no doubt often been stated that two important things in mission work are "men" and "money." They are indeed necessary and indispensable in carrying on the great work of the Lord on the earth. Nevertheless two other things we regard as equally important, viz.; "faith" and "prayer." What good would be the former without these latter things? Surely if we are to accomplish anything that will be abiding in the day of manifestation it must be done thru faith and prayer.

I has been reported that at a certain mission station in the foreign field very little if any visible results could be reported for some years. The Mission Board finally decided the mission should be closed and the workers recalled. Some of the workers however refused to leave the work, but prayed earnestly for the work of grace and salvation to be wrought in the hearts of the surrounding heathen. In due time their prayers were answered and souls began repenting and believing the Gospel. The Spirit of God was working mightily until nearly 10,000 souls were swept into the kingdom of God.

How was this work accomplished? Was it by the faith and prayer of the Mission Board? No, their faith was exhausted, they regarded the work as being in vain, perhaps looking too much to the workers for the results instead of looking to God only, by faith and prayer. These kind evidently went not out except by prayer and fasting, which these missionaries no doubt did, supported in prayer by the faithful and believing people of God in the homeland. Thus could God shower upon them great and copious blessings which otherwise would never have been received. Is not the importance of faith and prayer made manifest by this incident in the support of the mission work?

May we therefore pray earnestly in faith in support of missions as follows:

1. **For Workers.** That prayer is essential in the matter of securing missionaries to carry on the Lord's work is made plain by the words of the Master when He was moved with compassion seeing the multitudes were as sheep having no shepherd. Beholding the fainting multitude without a teacher of the way of life He said to the disciples, "The harvest truly is plenteous, but the labourers are few; **PRAY YE** therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). **"PRAY YE"** is the Lord's own method of calling and furnishing laborers for the field. Have we forgotten the command to PRAY and let the Lord do the **sending?** Or do we fear the Lord is incompetent to raise up and furnish the needed workers? How often the Lord's work is made to seriously suffer because we disobey His plain command! Understand He does not say, "preach to the people for workers," but "pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Shall we not seek to again return to the Lord's own method in supplying the mission work with workers? PRAY ye! Pray YE!! **PRAY YE!!!**

II. For utterance and boldness on the part of the workers. Having prayed the Lord to send forth laborers we are also called upon to pray that the Lord may give them a door of utterance to open their mouths boldly to make known the mystery of the Gospel. Eph. 6:19. They are sent forth as ambassadors in Christ's stead to make known to the lost ones the Lord's terms and conditions of peace. Their work, therefore, is to proclaim the glad tidings of great joy which shall be to all people. To preach Christ and His blessed Gospel which is "the power of God unto salvation to every one that believeth" (Rom. 1:16). Any work that would hinder the missionaries to perform these heavenly mandates of the King of kings and Lord of lords must be of Satanic origin and design, to hide from them the Gospel of Christ, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4).

III. For the strengthening of the missionaries as well as those who have believed thru their Word. Paul in writing to the Ephesian brethren says, "I bow my knees unto the Father of our Lord Jesus Christ . . . . that he would grant you . . . . to be strengthened with might by his spirit in the inner man . . . . that ye might be filled with all the fullness of God" (Eph. 3:14-19). Paul is not writing merely to the preachers and elders, but unto the saints and faithful in Christ Jesus. We should therefore not only pray for the mission workers but also for such who have come to the faith. Our Lord prayed for His disciples whom He had chosen as laborers and preachers of the Gospel, but for them also who believe in their word.

Let us pray that they may be strengthened by Christ indwelling them, for surely He is the Son of God with power and hath all power given unto Him in heaven and on earth. Let us pray that they may have a constant infilling of the Holy Spirit. "Not by might saith the Lord of hosts." "Ye shall receive power after that the Holy Ghost is come upon you." Let us pray that they may also be strengthened thru the Word of God which is able to build us up and give us an inheritance among them that are sanctified, strengthened with might and power to witness for Christ faithfully, living holy lives, making known the grace of God and of Christ, and the blessings of the Gospel.

IV. For soundness in the faith of the workers. We cannot emphasize too strongly the need of prayer in behalf of the workers that they may be sound in faith. Scripture warns strongly concerning the tendency in these latter days of **departure FROM,** and **unsoundness IN** the faith.

No brother or sister, no matter how able a teacher or how bright a scholar they may be, should be sent to the mission field who gives evidence of being unorthodox or ensnared by latter day heresies in any form. Would the Church support "Russellites," "Eddyites," "Dowieites," "Mormonites," or "Christian Scientists"—knowing them to be such—as missionaries? I trow not. Would she support such as are "Unitarians," and "Higher Critics" if sailing under these banners? Most certainly not. Should she support any of the above class if sailing under the name Mennonite? Again we say most certainly not for these are much more pernicious than any of the former because bearing a false label. If we were to support any of the above may we not as well support the devil himself who is most assuredly and most undoubtedly the father of all these wicked cults. Let us pray for our missionaries that their eyes may be opened and kept sound in the faith for Satan is seeking to ensnare them as well as the saints at home. Let us pray that the Mission Board may be able to detect and reject all such who are enemies of our Lord and His blessed Gospel, who are deniers of the verbal inspiration of the scriptures; deniers of the virgin birth of our Lord; deniers of His resurrection; deniers of the efficacy and the value of the precious blood of Christ to atone for sin; deniers of the imminent coming of the blessed Lord; deniers of the real condition of the lost world and the impending judgments hanging over it which are possibly begun or at least fore-shadowed by the great war now in progress. Let us pray, therefore, that our missionaries may be sound in faith, holding fast the faithful word. Let us pray that they may earnestly "contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 3, 4).

Lancaster, Pa.

NOTES

A Chinese New Testament

It was in the Bible Depot at Hong Kong. Presently there entered a poor, travel-worn Chinese, who laid some money on the counter, and said, "Please give me as many copies of 'Jesus Book' as that will buy." On being questioned, he explained that he had walked thirty miles from a village in the interior. He went on to tell how, some time before, he had been given a New Testament by a missionary, and had read it aloud to his friends in the evenings. A number of these friends now desired copies themselves, so he had come to buy as many as possible. Before long he was wending his way homeward with a large parcel of Testaments strapped on his back.

In the village the demand for the Book was so eager that many had to be disappointed. One purchaser died soon afterwards, and then his widow put his Testament away on a shelf and forgot all about it. A day came, however, when she wanted to have her house papered. Now, Chinese people sometimes use newspapers and pages from books for this purpose—tho it makes a very expensive wall paper if copies of the Scriptures be used; so she took down the neglected Testament and handed it with other papers to the "decorator." This man was just going to tear out the leaves of the Testament when he began to read a little of it—and soon he put it in his pocket for further study. That Book became the means by which the man and his whole family were converted.—Sel.

Oxen in the Collection

No more thrilling and picturesque offering to the London Missionary Society in its recent financial crisis has been reported than the mountain of gifts in kind that were brought together at Mbereshi, Northern Rhodesia, when the directors' appeal reached the Central Africans there. Rev. W. Freshwater translated the letter of the directors and read it to his people on Sunday, with explanation and exhortation. He thus describes the sequel: "It was decided to hold a day of thanksgiving, the Saturday preceding our quarterly communion being appointed for this purpose, when it is usual for many people to come in from the surrounding villages. The day was made a general holiday at Mbereshi, so that we might give ourselves unencumbered to the service of thanksgiving. The day eventually arrived. Some of the Christians even came in on the Friday evening. Others began to come in good time on the Saturday. By three o'clock a crowd had gathered under the shade of the trees, with their gifts on their heads or in their hands. After hymn and prayer, and a very few words, the giving began, the women bringing their offerings first. It was a serious and an earnest business, for the people gave willingly. The gifts were varied, indeed. They included three head of cattle, two sheep, one goat, nine fowls, bangles, several axes, several hundreds of pounds of flour, two of three hundreds of pounds of corn, nuts, potatoes, pumpkins, mats, pots, soap, a pair of scissors and several other trifles." —Sel.

The Buddhist Attitude Toward Christianity

Rev. J. B. Hall, a Presbyterian missionary in Japan, sends the following story, told him by a Japanese friend, as an illustration of the attitude of many Buddhists towards Christianity.

"I have a friend who is a very strong Buddhist and his wife is the daughter of a Buddhist priest. I was calling on the family a few days ago when, as we were talking of our religions, the wife said, 'I send my children to two Sunday schools. One is the Christian, the other at the Gobo Temple.' When asked why she, the daughter of a Buddhist priest and the wife of a strong Buddhist, should do this, she said: 'We have many visitors at our house. Whenever a Christian calls on a visit or for business, he or she never drinks saki nor smokes tobacco, and I have heard that they never visit a house of ill repute. I do not know which teachings are better, but when my father, a Buddhist priest, calls, the first thing he asks for is his wine, and then his tobacco, and I know he is not averse to visiting houses of ill repute. The same is true of all our Buddhist guests. I want my children to act like Christians, and it is for this reason I send them to the Christian Sunday school."—Sel.

An Anti-Christian Boycott

"You cannot imagine what our Korean Christians have to face in the way of opposition," writes Rev. V. R. Turner. "Recently a whole village undertook to crush a church located in it. It was the custom of the village to observe a heathen sacrifice annually, and every person in the village was required to make a contribution. The Christians refused to contribute. They told their fellow townsmen that they were Christians and could not take part in heathen worship.

This enraged the men of the village. They had a meeting and passed a resolution that all who did not conform to the established custom should be noted and that all friendly relations with them should be discontinued. No one should engage even in conversation or trade with them.

Such a boycott would have made existence well-nigh impossible for the Christians, but happily it was never carried out. After the plan had been concluded, even to the extent of a written agreement with every man's signature, the officials found out about it and commanded the villagers to destroy the contract and stop any such doings. The command was necessarily complied with. The Church is prospering now, and I believe a good future is in store for the work."—Sel.

Hardships for Christ's Sake

The missionaries in one of the stations of the Marathi Mission, India, write of a Christian station master who has suffered much for his faith. He has recently been promoted to a higher position. On his arrival there the outgoing station master was very curt to him, as he was a Christian, and would not allow him to come into the house which was assigned to the station master. He and his wife and small children were accordingly obliged to stay out of doors twenty-four hours, only going on the platform of the station at night. As this happened in the rainy season, it meant considerable exposure. When it came time to load up his baggage the man who was leaving refused to put his things into the car in which the Christian's things had come. He is also having some trouble about water. The water at the station is very blackish, and tho there is a well near by of good water, yet as he is a Christian he is not allowed to draw from it. His comfort in prayer is very delightful and his most frequent request is that he may be able to withstand the wiles of the evil one and lead others to Christ.—Sel.

FACTS ABOUT AFRICA

Nearly one-fourth of the earth's land surface is comprised within the Continent of Africa.

It is as far around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years and the whites every eighty years.

There are 843 languages and dialects in use among the blacks of Africa. Only a few of the languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and it has undeveloped iron ore amounting to five times that of North America.

Africa has forty thousand miles of river and lake navigation, and water powers aggregating ninety times those of Niagara Falls.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four states like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Thruout Africa there is one missionary for every 133,000 souls.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States.—World Outlook.

"It is vastly better to have the approval of God than the applause of our associates."

BIBLE STUDY

ELIJAH

Elijah, the Tishbite, who was of the inhabitants of Gilead, is introduced to us very abruptly, and with a very abrupt and uncompromising message to the king of Israel. He is one of the most interesting characters among all of the prophets. Coming, as he did in the beginning of the godless career of the Northern kingdom he seemed particularly fitted to impart to the king and people the stern and sure messages concerning God's purpose with the nation which had forsaken the altars and temple of God. There seemed to be a purpose on the part of the Lord in choosing such a man to deliver the particular messages that were needed for such a people.

The character of the prophet is manifested in the long history that is given concerning his work in the Northern kingdom. King Ahab was very self-willed if not self-controlled. The wickedness of the king was augmented by the ambitions of his idolatrous queen. The whole nation seemed bent on pandering to the wishes of their godless rulers and were pampered in this servile condition by the over zealous devotion of the queen in her lavish services to Baal and festivities of worship for the people. It was this condition which demanded the furious denunciation of God to awaken the people to the consciousness of the living God. He does not permit any to go astray from Him without giving them a loud call to return to Him. The conscience that first turns away may be recalled by the sense of the awfulness of the sin. The strong smitings of a tender conscience will turn more quickly from the evil than the slight stirrings of emotion which may be readily unheeded. Elijah was the strong reprover of the first deep sleep of Israel's conscience. From the first days of king Jeroboam's secession and departure from the worship of the true God to the days of Ahab there had been a growing lethargy in the hearts of the people of Israel concerning their relations to God and His temple in Jerusalem. They were only political offenders at first, who dared to go to Jerusalem to worship; but in the days of Jezebel they were to be considered offenders of the national faith. All of the prophets of God had been slain only seven thousand were left in the land who had not bowed the knee to Baal. This fact is of interest, in that it reveals God's purpose in sending the prophet to be the salvation of the remnant in Israel and the overthrow of the worship which had become a national religion among those who were called after His name.

Elijah was called upon to deal with an unrepenting king. In this respect Elijah and Moses might easily be compared. They were both men of courage and strong convictions and full of zeal for the people of the Lord. Both smote the enemy with their own hand and were obliged to flee from the wrath of the ruling power. Both went to the Mount of God for refuge and for instruction. Moses was like the tempest and earthquake and fire in his visitation to his people and to the king of Egypt, until he had learned that the power of deliverance was to come from the unseen One whose voice was to be heard and whose power was in the Spirit. Elijah was sent as a messenger to Ahab to turn him from his idols and to cause him to cease his oppressing the prophets of God. Judgment after judgment followed until the final overthrow of the king by the King of Syria. There was no repentance found in him. There never was a time when the king and prophet could have met as friends. "Hast thou found me, O mine enemy?" This was the spirit of Ahab, and it continued so to the last. Other prophets were sent to Ahab, but he disregarded the counsels of them all. He died; but Elijah lived on to continue the work of the Lord and establish a new prophet in the work of winning His people from the power of idolatry.

Following the death of Ahab, the prophet was obliged to record and witness the death of Ahaziah, the son of Ahab; for he had said that no heir of Ahab would survive. His whole life was as the whirlwind and tempest, as the earthquake and as the fire. But the closing years of his life seemed like a calm after the storm. He fulfilled the mission which God gave to him, anointing Elisha to succeed him, Jehu to succeed Ahab, and Hazaael to succeed to the throne of Syria. From that time on the still small voice of God would speak and the power of the Almighty would be manifested in its own way to bring about the things which the prophet had spoken. Elisha continued in fellowship with the spiritual father whom he had been called to follow. The same spirit was in the young man that had been so evident in the older. It was the strong conviction in the presence and power of God. But there was a different manifestation of that same spirit. The spirit of Elijah was somewhat changed—from the vigor and ardor of youth to the earnestness and deliberation of old age. But the man of tempest and fire could not even leave the world without the accompaniment of those elements which characterized him and the Spirit of God that wrought in him in the days of his active ministry in the kingdom. In the midst of the fire and wind of a heavenly tempest he was caught away and carried up into the presence and glory of Him whom he had faithfully served. Only his mantle was left, and with it the power of the Spirit which had indwelt the man who had worn it.

Men are men, as mantles are mantles. In some there dwells the power and energy of fire and tempest, as a gift from God. In others the silence and unseen power of a hidden but apparent force. In all the Spirit of God in His many gifts. Like the hidden Elisha, let men go forth in the undemonstrative character of God's spiritual servants and the power of life and salvation will work as surely thru them as thru the message of the man of storm and fire.

GENERAL ITEMS

Not of the World

Jno. 17:16

Every creature and every being lives according to the elements in and for which it was created. Fish live in water; fowls in the air; man on the earth; angels in spirit; God in the heaven and in all things, according to His infinite power and being.

Jesus claimed a higher order of life for His followers and for Himself than that of this world. Having partaken of His heavenly nature they lived according to the conditions of the heavenly life.

"It takes very little of the world to satisfy the man who is satisfied with God."

Faith

Heb. 11:1.

The most comprehensive definition is, "Faith is the substance of things hoped for, the evidence of things unseen."

"The faith that believes in things unseen, soon sees the things unknown."

"Faith is that which gives substance to unseen things."

The unseen world is a "faith" world. The unseen life of man is a "faith life." The unseen power which joins the faith life with the faith world and makes it real to the man as it is real to God, is the "faith power."

"Justified by faith, we have peace with God through our Lord Jesus Christ."

Eternal Life

"There shineth into my soul what space cannot contain;
There soundeth what time beareth not away;
There exaleth odours that the breath disperseth not;
There tasteth what eating diminisheth not;
There abideth what satiety devoureth not."

—Augustine.

In the Kingdom

Luke 18:16

"Little children with their joy and happiness, innocence and humility, truthfulness and freedom from care are already within the kingdom."—H. T. M.

The widow who continued coming to the judge was child-like in her faith that the judge would avenge her. Thus the confidence of the children of the kingdom in the faithfulness of an unfailing God.—Luke 18:3.

The unfeigned confession of the publican was an expression of the child-like truthfulness of those who are in the kingdom.—Luke 18:13.

Honesty with self will invariably lead to honesty with God, and having an honest heart in the sight of God will mean an honest disposition toward self and toward all men.

The failure of the rich man to follow Jesus was the result of the habit of clinging to long cherished treasures regardless of their value. A child will exchange an old thing for a new and better one. It is the older person whose chiefest pleasure is in the relics of former days and whose failure may be attributed to the hoarding of the same when the better things and the better way would avail.

The child-like interest of the disciples in their new friend, Christ, led them to forsake all and bear the burden of persecution from the very love of Him. But theirs was the promise of "eternal life."—Luke 18:28 and Ref.

"The Rock" and "The Church"

Matt. 16:18

"Two hundred years after the words were spoken, "On this rock," no Bishop of Rome claimed that they applied to him. Pope Calixtus, in the year 220, employed it."

"The authority of the Church is the collective testimony of devout minds. Is not the regiment better than the soldier? and the army better than the regiment?"

"Authority; A power not self produced which rules belief or conduct."—Sel.

The wise Master Builder who laid the foundation of the earth has also laid the foundation of the Church in the Rock, Christ Jesus.

The foundation calls for a superstructure; the "Rock" is responsible for the "Church."

In the foundation there is provision made for dimension, contour, structure, proportion, quality, quantity, and distribution of the structure and all of its materials. Every stone and every timber finds its own particular support and strength in the foundation. The foundation finds itself completed only in the "head stone of the corner."

It is the life and character of Christ and His eternal purposes that take hold of every member of the Church and shape and fashion and place them in such a relationship to Himself and to each other that the whole Church becomes a revelation of Himself and that which His own presence will grace with His glory when He shall come to her in His glory.

The Church has Divine sanction for her existence, and Divine support in her mission in the world. To occupy a place in the Church should be considered a high honor.

Sympathy

"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he said unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with". (Matt. 20:22, 23).

"The great sympathizers have been and are the great sufferers."

"It is the man who knows **the passion** whose life abounds in **compassion.**"

"Passion is related to pathos and pity."

"The cup cometh not by chance."

"The cup which my Father hath given me:
He knoweth its contents;
He knoweth its measure;
He knoweth its ministry."

—Bible Notes.

Helps

Gen. 22:5

A help today may be a hindrance tomorrow. The young men and the ass were needful along the road, but further on their love to their old master and their love to their young master would have stood in the way of Abraham's grand sacrifice.

Let us learn to say to all helps, "Abide ye here, while I go yonder and worship."—Sel.

Our friends in the world are helps to our wellbeing and progress in the world where we worship, but they will refuse us the privilege of sacrificing self and all that is dear to us on the altar of our devotion to God and Christ. God understands and calls us from the world to worship Him.

CHRIST OR THE HIGHER CRITIC

The first part of this paper has been an attempt to show that it has become necessary for people who think, to decide between Christ or the higher critic, and that the acceptance of one will eliminate the other. I do not fear the results, if all the facts are known, and we are permitted to choose intelligently. Neither do I believe that to disparage one exalts the other. It is proper, however, that a few things be noted that will shed some light on the character of the higher critic. Christ can speak for Himself.

First. Intellectual honesty:—Twenty years ago the higher critic emphatically declared Moses could not have written the Pentateuch, because writing was not known in his time. Later, excavations showed that three hundred years before the time of Moses interchange of letters was common even among the middle classes; yet no higher critic, as far as I know, has had the grace to acknowledge his mistake. And some have persisted in the old threadbare lie till very recently.

One of the higher critic's stock in trade arguments was the "absolutely incredible" account of Abram's rescue of Lot as described in the fourteenth chapter of Genesis. Unfortunately for "the assured results of criticism," the archaeologist's spade brings to light such clear evidence of the truth of Genesis fourteen that the higher critic's position is near ridiculous. But do they abandon it, and generously admit they were mistaken? Oh, no! They invent another premise or theory, or ignore the facts, or cloud the issue by obscure remarks. The nearest to a concession is the statement of Canon Driver, who says:—"The historical improbabilities of the narrative have been exaggerated."

The case of Jonah has come back as a boomerang and smitten the higher critic. His denial of the story was based to a great extent on the absence of proof for the existence of so great a city as Nineveh and of a fish large enough to swallow a man. Now that the site of the city has been discovered, and fish as large as Jonah's whale shown to be rather common, who has ever known a higher critic to acknowledge his fallibility? Not one. Indeed, so persistently do they hold to their untenable positions, that if it were not a pathetic fact that many who look up to them and regard them as "some great ones," and are thereby led into error and doubt, 'twould be laughable.

The inconsistency of the higher critic in appealing to certain Scriptures that seem to uphold his theory, and his wholesale condemnation and expurgation of passages that refute his teaching is well known to readers of their works.

The claim so vociferously made by the higher critics, that ALL the scholars had adopted their views, has been shown to be. in plain language, a lie. A bold, presumptuous lie, because they must have known it was not true.

Secondly. The premises on which the higher critics build their formidable arguments for the late date of the books of the Old Testament and deny the accredited authors, is a foundation of straw, to say the least. They do not pretend to any divine illumination, they cannot claim any

new discoveries of manuscripts, language, or evidence from monuments, tablets, etc. —these are all against the higher critics. How then have they been able to discover mistakes, of which the wisest of men, including the Lord Jesus Himself, for thousands of years were not cognizant? By the profound science of "Literary Analysis." Shades of Luther, Melancthon, Wesley, Clarke, what a pity you had not known the wonderful possibilities of literary analysis. Now let us see what literary analysis has discovered: "The Philistine was **then** in the land;" "It is there **till this day;**" "Were sojourners there **until this day;**" "And there it is **unto this day:**" Moses' account of his own death and burial; Names of musical instruments which the higher critic thinks were not known in early times. In the words of Professor Sayce: "Merely linguistic arguments. Lists of words and expressions have been compiled from the imperfect literature of an imperfectly known language, and interpreted by modern Europeans in accordance with certain documentary hypotheses." (Evolution.) Truly does he add: "When we endeavor to extract other than linguistic conclusions from linguistic premises we generally go astray." My contention is that the higher critic is not only woefully astray, but he must know he is astray. Every honest student of the Scriptures knows that these seeming discrepancies have been satisfactorily explained by accredited scholars.

Third. Their disagreement among themselves, their numerous abandoned theories —more than 600 in forty years—reflect upon their sanity, and should stay us from eagerness to accept them and their teaching. Sir Robert Anderson says: "People are led to suppose that the higher criticism is the outcome of an honest inquiry after truth. But the history of the movement as written by the critics themselves explodes such a delusion. . . . The exaggerations of the German critics are the clearest proof that the crusade against Daniel was the outcome of prejudice or malice. . . . . My quarrel with the higher criticism is not because it is criticism, but because, instead of being what it claims to be, it is a criticism of a spurious type." Small wonder that the late Dr. Mendenhall, editor of the "Methodist Review," who went to Germany to investigate the teachers and teaching of higher criticism, should write a series of irrefutable articles entitled "The **Crime** of Higher Criticism." His conclusion, in part was as follows: "Considered in its wholeness—its spirit, method, claims, and theoretic purposes—it is not too much to say that rationalistic criticism, such as prevails in Germany, and which has contaminated the religious thought of other countries, is little less than a crime against the truth of God." It is passing strange to me, brethren, that in all the walks of life except the religious, the man or men, responsible for crime are called criminals and dealt with accordingly. Is it not about time that we demand for religious teachers as high a standard as in vogue in the world? "Let not then your good be evil spoken of."

Fourth. Herbert Spencer once said: "Inquiring into the pedigree of an idea is not a bad means of establishing its value. To be descended from a discreditable stock is an unfavorable index." Prof. John G. Eichorn of Germany is called the father of higher criticism, but he only revived the theories of Jean Astruc, who was a profligate physician in the licentious court of Louis XIV of France. Moreover, while it is undoubtedly true that some are sincere, it is nevertheless a fact that the pronounced higher critics of our day are not preeminent for piety. The writer can instance several cases in the last twelve months of ministers falling in grievous sin, every one a higher critic.

Fifth. When we see that many of these higher critics hold their highly remunerative offices, and even use their positions to further their work of disseminating doubt by discrediting the Bible, teaching doctrines at variance with the tenets of their Church which they have solemnly promised to uphold and defend, we can but question their moral integrity. The view of "The North Dakota Methodist" seems to fit the case: "What a blunder the devil made to employ such blatant agents to disseminate doubt, damnation and infidelity as blaspheming Tom Paine, licentious Voltaire, and the liquor guzzling English infidels. He's doing better now. HE EMPLOYS PREACHERS. The devil gets these to write his infidelic poison. He knows that other preachers will swallow it more readily. Then he makes the Church foot the bills and support his agents, while they wreck the institutions that bare them." In other words, brethren, if you supposed the devil-possessed-age was past, you will surely have to revise your creed.

Lastly. The following quotations, discovered after most of this paper was written, strongly confirm my main proposition. The first is a statement credited to Henry Ward Beecher: "When one has given up the one fact of the inspiration of the Scriptures, he has given up the whole foundation of revealed religion." Consequently, need not bother about a little thing like morality. The next is from a Methodist whose loyalty has never been questioned, Rev. F. S. Dunham: "Men are not infidels because of the unreasonableness of miracles; it is because they prefer sin to holiness." And lastly, it is said that when Wilmot, the infidel, was dying, he laid his trembling, emaciated hand upon the Bible, and said solemnly and with unwonted energy: "The only objection against this Book is a bad life." Others as direct to the point could be adduced, but this paper must be brought to a close.

If, then, it is a question, as I believe it is, whether we shall keep Christ or the higher critic, I vote for JESUS, THE OMNISCENT, INFALLIBLE CHRIST. What say, ye brethren?—The Bible Champion.

The Workers' Column

Note.—These outlines are intended to supply additional material for the Young People's Meeting topics bearing same date. —Editor.

BURYING WEALTH.—Jno. 19

July 8

I. Two Rich Men.
1. Joseph of Aramathea.—v. 38.
2. Nicodemus.—v. 39.

II. Men of Influence.
1. Influence with Pilate.—v. 38.
2. A counselor of the Jews.

III. They Were Believers.
1. A secret disciple for fear of the Jews.—v. 38.
2. Coming to Jesus by night.—v. 29.

IV. They Consecrated of Their Wealth.
1. One gave his tomb.—v. 41.
2. One gave one-hundred pounds of spices.—v. 39.
3. Both gave their services and received no allowance.—v. 40.

V. They Buried with Jesus the Money which They had Spent and Their Labor.
1. The spices bought.
2. The linen clothes.
3. The body embalmed.

VI. Things Buried Are Profitless.
1. The buried talent.
2. The dead body.

VII. The Reward for Their Expenses.
1. Love for Christ.
2. The resurrected Christ.

THE DUTY OF WITNESSING FOR CHRIST.—Mark 5

(Junior)

July 15

I. Reasons for Testimony.
1. What Jesus does for men.
   a. He goes to those whom other men forsake.—vv. 1, 2.
   b. He opposes and overcomes the power of Satan for them.—vv. 3, 4.
   c. He saves them from their self-destruction.—v. 5.
   d. He hears and answers their appeal for help.—v. 6.
   e. He casts out the ungodly spirit by which men are possessed.—vv. 8-13.
   f. He restores men to right-mindedness and soundness.—vv. 14, 15.
2. Conditions which demand testimony.
   a. Men see what Jesus does for the believers.—v. 14.
   b. Men do not understand the power of Jesus.—v. 15.
   c. Some are afraid to come to Jesus to learn of Him.—v. 15.
   d. Some desire that Jesus should not come to them.—vv. 16, 17.

II. The Nature of the Testimony.
1. Love to Jesus.
   a. Those who receive His blessing desire to be with Him.—v. 18.
   b. They appreciate the kindness of Jesus in helping them.—v. 20.
2. Praise for Jesus.
   a. Jesus had done what no one else could do.—v. 20.
   b. Jesus had done great things.
   c. What Jesus did caused men to marvel.—v. 20.

(Concluded on page 216)

EDUCATIONAL

THE WORK OF THE RED CROSS IN THE EUROPEAN WAR

II

Mrs. Elvina Ebersole

The hospitals were soon overcrowded with the wounded, so that many of the less wounded were compelled to be in barns, empty factories, theaters, churches, school houses and asylums, while great numbers were without shelter of any sort. New hospitals were quickly erected, long barracks laid out like little towns, well built, rain proof and draught proof, and furnished with comfortable beds, chemistry shops, bath rooms, store rooms and consulting offices. Missionary work is carried on here. While the men are recovering they are given good food to eat, their teeth are filled, tonsils and adenoids are removed and chronic indigestion cured so that they are better qualified for the ranks than they were before entering the hospital.

An interesting account is given of how upon arrival at one of these hospitals, the nurses were disappointed in finding it almost empty, but late in the day they learned that the wounded Belgians were on the way. Everything possible was done for the comfort of the coming men. The first men arrived at eleven o'clock. By ten o'clock the next morning nearly a thousand men were received, bathed, wounds dressed, and everything was running in regular routine. These men, poor, brokenhearted and in a state of mental demoralization, owing to their great loss wept often. Many of the men recovered rapidly so that the units (doctors and nurses) were shifted to other places nearer the fields of battle to continue the work in the same daily routine.

Conditions seemed to be worst in Serbia. Here the barracks were supplied with one thousand thin straw mattresses, but there were no hospital conveniences, not even running water. This had to be carried from the village one-half mile away. Laundry was very scarce, only one clean sheet was allowed for each bed every ten days. Twelve hundred patients and only two surgeons, eight nurses and five hospital orderlies. Eighty-two hundred men arrived daily at two and three o'clock in the morning on stretchers and ox-carts. All were tired, cold and hungry, some having carried the same bandage for ten days. Often the clothes were soaked and stiffened with blood that had oozed from the wounds; others had their wounds bound with putties or whatever came to hand. Some had bullets thru the abdomen, in the chest or arms. Others had frost bitten feet which had to be amputated, some were moaning, others crying for food and water, but the doctors and nurses continued working, doing the things that seemed most important, realizing that this side of the war is real and shorn of all pomp and glory.

One of the units was so near the firing line that they witnessed the taking of a city by the Austrians and its reoccupation by the Serbians.

Dr. Ryan, the director of all the Belgrade hospitals, was asked to be stationed there because the Austrians were bombarding the town and there was great danger connected with that place. He promised to go there if the officials so directed. The following paragraphs taken from his story will give a glimpse of the nature of the work there.

"We arrived there October 15th and found the fine hospital in a terrible condition, as it had not been cleaned for months and was full of patients. After six weeks of very hard work we had an ideal hospital, and it remained so until the advent of the Austrians when we were overrun with thousands of wounded. About forty-eight hours after the first troops entered the city the wounded began to arrive, and it seemed as if they would never stop coming. We worked day and night until we could no longer continue, and I ordered all the nurses to bed as I could see no end to it. We had wounded men everywhere, thousands of them, with others piling in on top of us all of the time. Our nerves after the first few days, especially the nurses,' were all gone to smash. Starting our day at six o'clock in the morning we would dress, dress, dress wounds all day, putting the operations off until night. About nine o'clock we would start to operate and work right on until five or six in the morning. Many nights we got no sleep at all, and never more than three hours.

"The halls and floors of wards and every place a man could fit in, we had filled. The beds in the ward were all put side by side and instead of seeing beds all you could see was a mass of suffering humanity. It is not easy to describe the conditions at that time, as it seems now more or less like a nightmare. We had in this hospital for several days three thousand, and one day we had in the grounds nine thousand wounded men. I had then to beg the Austrian officials to send some of them to hospitals in Hungary, as it was impossible to care for so many. They began sending them off after this, which was a very good thing. Some of the wounds had not been dressed in several days and it was making everyone nervous as passing thru halls or rooms every man would cry out to be dressed or given morphine or killed or something. As they were always crying out with pain you could not get away from it no matter in what part of the hospital you were, and it appeared all the time to be getting worse until nearly the end it seemed as if we would all go mad.

"When scarlet fever also developed I felt that the end of the world had come, for I did not think it possible that there could be so many things in the world for a man to worry about at once. Suddenly the order came to evacuate. On the thirteenth we could hear cannon in the distance, and the morning of the fourteenth the cannonading was very much closer. By eleven one could see the shells bursting on the hillside. By one o'clock the battle was raging on the outskirts of the city and it seemed as if all the cannon and rifles in the world were being fired off at once right around Belgrade. It became worse as the day went on, until at dark shells were bursting everywhere. The streets were jammed with cannon, soldiers, supply wagons, horses and everything else going for the bridges that would take them across the river in safety. They continued the retreat until the next morning, when the Serbians destroyed the bridges leaving all who had not gotten across as prisoners on this side. About five hundred Austrian wounded were left in my care.

"America and American Red Cross will go down in Serbian history, and I am sure they will occupy the most prominent page in the evacuation and reoccupation of Belgrade. It gives you a funny little feeling in your throat when you hear them shouting "vivas" for the American Red Cross as you pass along the street."

Soon after this Serbian conflict seemed to be over, another national woe stared them in the face. Typhus epidemic overshadowed everything else. This is caused by insanitary conditions, vermin and lice. Thousands were huddled into schoolhouses, convents and other buildings, until neither health nor sanitary conditions received any attention. Fifteen of the eighteen surgeons and nurses had typhus fever. Four hundred out of twelve hundred patients had it. Special help was

called for and a response came from Harvard University which sent physicians, bacteriologists, chemical experts and sanitarians—men who knew the danger they faced, and faced it. These had the co-operation of English, French and Russian missionaries then in Serbia. Over a hundred of the four hundred Serbian doctors, thousands of her people, and great numbers of Austrian prisoners were dead before the epidemic could be checked.

These Harvard experts next went to Montenegro to check the same dreaded disease. At other places the inoculation of the troops against cholera continued for days. Disinfecting and bathing plants were put up at various places. A transportable disinfecting plant was made which contained a boiler for generating steam, a second car for disinfecting clothing, a third car had fifteen shower baths. In this combination hospital train the individuals have their hair clipped, are bathed and their clothes disinfected by steam while they are bathing. Their clothes are ready to be put on after the bath. Before they are clothed the men are sprayed with petroleum. Immediately after this they are vaccinated. Several thousand men can be bathed and disinfected in one day, and the cars are moved from city to city.

Mabel T. Boardman, Secretary of the American Red Cross, says, "Even under modern conditions the words of General Sherman, that 'War is hell,' are not too strong to describe war. Only he who has been thru the shock and brutality of battle, who has burrowed for months in the trenches with the soldiers, who has walked the wards of suffering in the great military hospitals, who has seen the pitiful destruction and desolation of cities, towns, villages and countryside, and who has witnessed the wretchedness of shivering, half starved prisoners can comprehend."

The following account is taken from a nurse's diary: "Oh, yes, we work hard and we are only glad to do what we can, but my God! what would become of us if we remained idle and let our minds dwell upon our men at the front? We should go mad! We are so tired at night that we sleep and the moment we waken we go to work again. I can assure you the harder we work the more grateful we are." So all day and often night they work, read for the men, speak words of encouragement, sing, feed them, praying all the while in order to gain strength to continue their duty, gaining inspiration from the smiles they cause, the hopes they kindle and the lives they help to conserve. Ever remembering their creed, "Neutrality-Humanity," they work amid destruction, desolation and despair; amidst suffering, courage and death, against whom no arm of protest is raised and no gun is fired.

Believing that their devotion and service shall help to bring the "peace on earth" they so earnestly pray for until united in the service of mercy, under the universal flag of the Red Cross are the nations and the peoples of the world.

Goshen, Ind.

FRANCIS JOSEPH I OF AUSTRIA-HUNGARY

I

W. B. Weaver

The dual monarchy, Austria-Hungary, comprising a sixteenth of the area and containing an eighth of the population of all Europe, is an anomaly among nations. Especially in the last few years she has been prominently before the world. Her annexation of Bosnia and Herzegovina, her membership with Germany in the Triple Alliance, her recent opposition to Servia in connection with the Balkan War, her position in the present war, and the popularity of her venerable ruler has made Austria-Hungary a very interesting state. Vienna and Budapest are the storm centers for the solution of racial, nationalistic, social and industrial problems. Austria-Hungary consists of two sovereign states, each having a governmental system of its own. One of these is known as Cisleithania or the Empire of Austria. The other is known as Transleithania or the kingdom of Hungary. In Austria the common sovereign is Emperor, in the other, Apostolic King.

The ruling house of this monarchy is the Hapsburg. It is the oldest ruling house in Europe. Rudolph, the first Hapsburg, was elected emperor in 1273. This line of rulers has had such distinguished persons as Maximilian, Philip the Beautiful, Charles V, the last one crowned by the Pope. Marie Theresa, Francis II, who abdicated the throne of the Holy Roman Empire in 1806 and became Francis I of Austria-Hungary. Francis Joseph, the grandson of Francis I, whose reign of 68 years is the longest reign in the Hapsburg house.

Francis Joseph was born August 18, 1830. He is the son of Archduke Francis Charles. His early life was not very promising. His mother, Princess Sophia, was proud, mercilessly ambitious, and anxious to get control over her son. His early companions were bigoted, or frivolous or even worse. He was brought up by the Jesuits and was continually surrounded by absolutist and reactionary influences. His uncle, Ferdinand I, occupied the throne from 1835 to 1848. But in 1848 on account of an insurrection in Vienna and Hungary by the Liberals he abdicated the throne, leaving it to Francis Joseph's father who refused to accept it. On December 2, 1848, Francis Joseph, a slim, pale, delicate youth of eighteen found himself suddenly confronted by a throne. He had just come from the famous Theresianum College. His ambitious mother urged him to take the throne. He said, "Oh, my youth, thou art forever gone from me," and ascended the throne. He found his empire composed of seventeen warring kingdoms, chief of which was Hungary. For nineteen years internal dissensions and external aggressions engaged his attention, yet only two little principalities slipped away from him. A modern writer has said that "France has been a laboratory for political experiments, Austria-Hungary is a museum of political curiosities, but it contains nothing so extraordinary as the relation between Austria and Hungary themselves." This relation rests upon the memorable Ausgleich, or Compromise, of 1867. This was given by Francis Joseph after realizing that independence in Hungary could not be quenched. This Ausgleich provides for the organization of the dual monarchy. Each country retains control of its internal affairs, but uniting in the selection of ministers of finance, war and foreign affairs, to act for both countries under one Emperor.

The second important event in the life of Francis Joseph was his marriage. The Austrian Hapsburgs limited marriage alliances to four families—the Bourbons, the Savoyards, the Albertine Family of Saxony and the Wittelbachs—and have by such close intermarriage a heritage of tainted blood. Young Francis Joseph was sent to the court of Maximilian of Bavaria to pay court to his cousin Princess Helena, but while Francis Joseph was there Helena's younger sister, Elizabeth, came rushing into the room. She was a fair, young girl of sixteen years, a child of nature, accustomed to the untrammeled freedom of a Highlander. She roamed the woods and the mountains. Stories are told of how she played the zither at the doors of cottages in remote Bavarian valleys while children danced to the music. She was beautiful with haunting eyes and a wonderful wealth of hair. Depths of meaning looked out of her eyes, indications of those mysteries of her soul. Francis Joseph was tall, handsome, blonde, blue-eyed, a proud soldier who had served under Radetzky, and a gallant man with no mystery about him. As soon as he saw Elizabeth he was captured. He asked Elizabeth to a party. While there he showed her an album containing colored illustrations of various national costumes worn in eighteen states of Austria. He said, "These are my subjects; don't you want them to be yours?" The next day he was married in 1854. As he left the little parish church, where the betrothal was solemnly celebrated by the strains of the Austrian national anthem, he said, "This is the happiest day of my life. I owe my happiness to you and I thank you for the light you have brought into my life." Unfortunately, however, they did not live happily ever after and an incompatibility of temperament separated them in life if not in law. Princess Elizabeth was sentimental, proud and cared little for the life of Viennese Court. She was very strongly opposed by Francis Joseph's mother. For many years she seemed slightly deranged. She parted from Francis Joseph and traveled thru Europe. In Corfu

she built a beautiful villa, now owned by the German Emperor. She was reconciled to her husband a short time, but again began wandering and was assassinated in 1898 in Geneva by an Italian anarchist. The Emperor's life seemed to have been one of sorrows, tragedies and misfortunes. It is said that the Countess Karolyi had a son in the Kossuth revolt of 1848. He was executed by the Emperor Francis Joseph. The Countess pronounced a curse on the Emperor saying, "I call on Heaven to exterminate his family, to strike him thru those he loved and to wreck and ruin his children." When we read his misfortunes it seems as if the curse had been effective. His brother Maximilian was executed in Mexico by the Mexican Republicans; the tragic death of his only son, Rudolph, found slain in his hunting lodge with the Baroness Maria Vetsera; the assassination of his wife; the fatal burning of his sister-in-law in a charity bazaar in Paris; three attempts on his own life and finally by that event which has plunged all Europe in war, the assasination of the heir apparent, the Archduke Ferdinand and his morganatic wife, the Countess Sophia Chotek, while on a visit to Serajevo. For years the public had been awaiting the death of this wise old Emperor as a signal for a general continental war but by this event it began before his death.

The children of Francis Joseph were his only son, Rudolph, married to Ptephanie, daughter of Leopold II of Belgium; his daughter, Elizabeth, married to Prince Otto Zu Windischgratz; his daughter, Gissella, married to Prince Leopold of Bavaria; his daughter, Maria Valeria, married to Archduke Franz Salvator of Austria-Tuscany.

Francis Joseph in his reign from 1848 to 1916 has not only ruled an exceptionally long time but also thru the most interesting period of European history. He came to the throne at the close of the age of Metternich with his policy of absolutism and immobility. He has seen the establishment of a united Italy and the development of a united Germany made possible by wars against Austria herself. He came to the throne in Austria-Hungary as an absolute ruler and with many dissatisfied subjects. He has lived thru the revolutions of 1848, 1886, 1871 and thru part of the present European War. It will be of special interest to follow him thru these periods and notice his method of solving the various problems that arise.

(To be continued.)

Elkhart, Ind.

THE STORY OF A SHOE

III From Factory to Wearer

Orie O. Miller

As stated in the previous paper shoe manufacturing concerns are divided into different classes by the different kinds of grades of shoes that are made. A further classification is made from the different methods that are used in disposing of these shoes. Discussing a few of the most common methods used and calling attention to some of the minor ones is the purpose of this paper.

From Factory Thru Jobber and Retailer to Customer

Probably the most common and seemingly the most satisfactory practice for the comparatively small, independent manufacturer, is to sell his shoes direct to the wholesale trade. Only our large cities are centers for this business. To establish it the manufacturer endeavors to get from one to three customers in each one of these shoe centers. Usually at the beginning of each season the jobber makes a visit to the factory or a representative of the trade calls on the jobber. At this time styles and prices are thoroly discussed and the order placed for the season's requirements. The wholesaler necessarly handles a large quantity of shoes each season. He gives his orders in an even number of 72 pair cases and he may need several thousand of these cases on any one line during the season. A manufacturer selling to this class trade naturally has only a comparative few customers. Furthermore, this volume of business occurring between two parties brings about a closer co-operation than could be possible were the customers more numerous and their business less. In this case it is easier to cater to the wishes of each customer in the way of workmanship and material.

The wholesaler usually buys many different lines and kinds of shoes from about as many different factories. Altho there is a recent marked tendency towards specialization in this business, there are still many houses dealing in all lines from men's heavy workshoes to a baby's moccasin. Their business consists in distributing the shoes to the retail trade in their territory. For this purpose they have their own trained salesmen, who regularly call on all the retailers in their own city, and surrounding smaller ones. In fact their territory is only limited by the amount of capital and their capacity to develop with a growing business.

The jobber buys his shoes at a regular trade discount of from ten to sixteen per cent. In this way he can resell these shoes to the retailer at the same price that the retailer could buy direct from the manufacturer who at the most allows him only a cash discount of three or five per cent. From the above one can readily deduct that the profitableness of the wholesale business depends largely upon the volume of sales made and upon the number of times during each season that the stock is turned.

After the retailer gets his shoes from the wholesaler he handles them the same as his goods bought direct from the factory. This will be brought out in the following section.

From Factory Thru Retailer to Customer

Many manufacturers have been very successful in exclusively selling direct to the retail stores. To do this any territory which the firm desires to cover, is divided into districts to each one of which a salesman is assigned. The salesman may carry only the one line, or he may be representing two or three factories at the same time, say probably a boys' line from one concern, a misses' and children's line from another, and perhaps a women's line from still another. He may cover his territory once a month, as he would be likely to do in Greater New York, or only twice a year, which would be more probable were his territory some of our western states. These factory representatives generally work on a commission basis receiving five or six per cent. of the value of their sales as salary.

On the surface this trade would seem more profitable to the manufacturer. The wholesaler gets a discount off of list price of 15 per cent., while the retailer gets only 5 per cent. and the salesman 5 per cent. A few other considerations enter, however, to neutralize the value of this 5 per cent. margin in favor of retail trade. For instance, of many runs and lines a small retail store may not need a single 72 pair case of shoes in a whole season. They send in many of their orders, then, in twelve, eighteen, or twenty-four pair lots. While the cost of material in a twelve pair order is the same as for twelve pair out of a full case order, the details that need to be followed in following the small order thru the works is the same as on a regular one. The overhead expense that must be charged to each pair is consequently higher. Add to the above fact this that from 500 retail customers there is every likelihood of many more complaints arising, and of accounts becoming insolvent for the simple reason that the small manufacturer does not have the facilities of getting into close touch with each customer as he can with the few he has in the wholesale business, and we see ample opportunity for the 5 per cent. margin to fade into insignificance. Large concerns can, however, equip for this business, and can and do make it a success.

Much in the way of specialization has recently taken place in the retail business. Some stores carry only men's and boy's lines, some only women's fine shoes, some cater to the trade of an alien community, and others to fashionable Fifth Avenue, but the largest number of these stores still have enough variety to fit any normal soled person.

One of the present interesting features of this business is the knowledge of salesmanship needed and used. This is shown in one way by the wonderful window dis-

plays, along all streets of our cities, and in others by numerous devices used to get and keep pleased customers. While a dealer cannot dictate the style a customer is to buy, a great deal has been done in recent years in educating people to buy comfortable shoes. While a pleased customer may forget the dealer, a displeased one never will. On the other hand in this business the customers also educate the retailer. No other representative of the shoe industry knows so well what the public demands in the line of footwear as the retailer does.

From Factory Direct to Customer

There are various other methods and combinations of methods used in disposing of shoes which will be mentioned under above heading for the sake of convenience. Some large manufacturing concerns own and operate their own jobbing houses in the large shoe distributing centers of our country. In this way they reach the retail trade directly. Others carry a large stock of finished shoes in the factory and have their salesman sell to the retail trade from this stock. In this way the dealer can order as few pairs as he needs, and the manufacturer can still make the shoes in case lots.

In other instances large manufacturers own and operate large numbers of retail stores and thus dispose of their product direct to the customer. In this way the "Walk Over" and "Hanover" have become nationally known for style and service. In some cases a wholesale concern operates a similar chain of retail stores, and in others, a number of retail concerns may co-operate in the way of buying to get better discounts from the manufacturer. Sears, Roebuck & Co. is probably the best illustration, however, of the case where a retail concern owns and operates a number of its own factories.

Two more of these methods I believe are worthy of special mention. There are still some concerns, who are engaged in the "custom made" shoe business. These are mostly small concerns. Since the development of more and more efficient shoe machinery, the workmanship and style of the best handmade shoes is no more distinct than of the best factory made product. Much of this business is now taken care of in shops similar to our large cobbler shops and consists largely in making shoes for abnormally shaped or crippled feet. The export business is however receiving more and more attention on the part of the manufacturer. When one remembers that the factories of our country can make all the shoes needed in the country by a full run of nine months, he can easily see why new markets are sought. Special effort is right now being made to get in touch with the South American shoe market. A strong demand for American made shoes from this source is predicted by those who are in a position to know.

From the foregoing it can be seen that there may be a number of different methods used in getting the shoe to the one wearing it, but that generally two middle men handle it, the wholesaler and the retailer. When a method is used that eliminates either one or the other of these, the customer may get the benefit of the extra profit, but usually not. This depends somewhat upon the effect of competition and the law of supply and demand in that particular community.

The End of the Story

Afiteral "The proof of the pudding is in the eating." So the proof of the quality, style and workmanship of any shoe is on the wearer's foot. That manufacturer lays the surest foundation for success who can image in his mind the feeling of comfort and personal satisfaction that comes from each individual customer who uses his product. Even if he makes 50,000 pair a day, as Endicott-Johnson does, or only 300 pair, he must keep the wishes of the wearer constantly in mind. Every honest manufacturer strives to build a name and reputation for his product. He guarantees every pair sold, to be in workmanship and quality of material what he claimed it to be, and is much more willing to have any defective pair come back to him, than to have a customer dissatisfied. As he interprets the customer's mind successfully, so will he be successful. As he does his best in supplying a great necessity for all civilized mankind, so he contributes his mite to the onward progress of human betterment.

(The End.)

Akron, Pa.

BOOK REVIEWS

Keith on the Prophecies, or evidence of the truth of the Christian religion derived from the literal fulfillment of prophecy; particularly as illustrated by the history of the Jews and by the recent discoveries of travelers.

The argument of the book can be briefly stated in the author's words: "Those prophecies are not included which were fulfilled previous to the era of the last of the prophets or of which the meaning is obscure, or the application doubtful. And the only question to be resolved is whether there be any clear predictions literally accomplished, which, from their nature and their number, demonstrate that the Scriptures are dictates of inspiration, or that the Spirit of Prophecy is the testimony of Jesus."

The field covered by the work are—prophecies concerning Christ and the Christian religion, the destruction of Jerusalem, the Jews, Judea, Ammon, Moab, Edom, Philistia, Nineveh, Babylon, Tyre, Egypt, the Arabs, the Africans, and the seven churches of Asia. He also gives a short discussion on some of the prophecies of Daniel, the final restoration of the Jews and their return to the land of Judea, and the great apostasy.

The general nature of the treatment is to quote Scripture concerning the city and then throw against this the actual history of it. The skeptic can make no answer. The true believer is not only surprised at the literal fulfillment but is given that extreme pleasure and inward joy in knowing that God rules the world, that He builds up kingdoms and destroys them when they transgress, and all this, centuries before it takes place, at a time when such a prophecy would seem most unlikely to be fulfilled, He puts in the mouth of the prophet to declare. His words are fulfilled in the most minute detail. This is the strongest evidence of the inspiration of the whole Bible, even of the very words of it.

Chester K. Lehman,
Hesston, Kans.

Quiet Talks on Service, by S. D. Gordon.—This is one of a series of Quiet Talks. The author gives a vivid idea of the need for real, consecrated service, and in very impressive way reveals the secret of effective service thru the life of Jesus and His work with His disciples while on the earth. The great common need is a passion for winning souls to Christ, which, according to the author, is the motive-power of service; and this passion comes from living in communion and fellowship with Christ daily, hourly. We must work in harmony with Him and His plans, and to do this we must **know Him** and be acquainted with His plans. We must trust Him constantly, never yielding to worry; be thankful for anything, prayerful about everything.

All may serve, but God chooses wisely for best service such as have heart-qualities. One has brain with heart qualities but not the money, while another has money and not quite so much brain. God uses the weak things as well as the stronger ones, fitting each into its proper place. He sifts out those who cannot be used, and continues to sift until only those who have been with Jesus, those who are willing and cheerful, those who have zeal or ambition to work hard and faithfully are left to serve.

Edith Driver,
Scottdale, Pa.

SCHOOL NOTES

Goshen College

The school year of 1916—1917 has just closed. A few notes will therefore be made of the latter part of the year's events.

The campaign for the $200,000 endowment has not yet closed. The war and the outbreak of small-pox at the college have impeded the work to a considerable extent. The amount of $25,000 has however been subscribed and the campaign will continue until the entire amount will be raised. In addition to this campaign the Alumni have also been carrying on a campaign among themselves and have so far raised over $15,000 for the Endowment.

The new annual catalog has recently come from the press and shows that the teaching force will be enlarged by an-

(Concluded on page 233)

THE YOUNG PEOPLE'S MEETING

CONSECRATION OF OUR MONEY
Luke 16:1-13

Topic for July 8

MOTTO

"I am thine and all that I have."

THE STUDY HOUR

I. **The Topic.**—We have said in the topic **"our money,"** only for convenience in expressing who is responsible for the way it is used. What we call "our money" is in reality the **Lord's money.** The consecration, then, of what the Lord has given into our hands, means to put that money in its full capacity of service in the work of the Lord. A consecrated person is one whose hands are filled with the objects of devotion to God and thus becoming an acceptable worshiper. So with a consecrated dollar. It is simply a part of the **hand** God has endowed man with, by which he holds the various enterprises and services up before God, bringing honor to His name. Our money is not really consecrated unless its use is made, in all things, to magnify Jesus and His atoning work. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him" (Col. 3:17). When our money is used in the motive of selfish desire for our own pleasure and lust, even when we give it for missions and worthy causes, if self honor or advantage is in our motive, it is not consecrated money because it is not for Jesus only. On the other hand money that is used for the support of our bodies, to feed and clothe the hungry and naked, may be consecrated in that the service is to His glory with the motive that thru this His kingdom and name might be extended. Right here at this point is where consecration becomes manifest. When the cause of the Lord is so loved that men can discern the difference between sufficient supply and luxury, and gladly turn the remainder of their substance into channels that bring glory to the Lord; and when they discern a cause that is thus bringing honor to His cause in spreading the Gospel to all the world, turning their means into these channels, makes it a consecrated instrument in the Lord's service.

II. **The Text, Luke 16:1-13.**—The parable of the unjust steward here gives a vivid picture of the relation we as God's children should bear to the money in our possession. The Lord's "goods" should always be regarded as such, and so used, as in His sight. This steward displayed wisdom in his unjustness and gained an earthly sustenance. We should be wiser in that we seek higher ends which cannot be gained by deceit. By a consecration of the money which the Lord has placed in our hands, we may enlarge our heavenly treasures and make the entrance into everlasting habitations a welcome one,

III. **Outline Study.**
1. **Money Defined.—It is the representation of ours or someone's labors.** When we spend it foolishly we simply squander our bodily strength foolishly. If we use it wisely we thereby engage our energy in something to profit.—Ezra 3:7; Isa. 55:2.
2. **Consecrated Money.**
   a. To repair the Lord's house.—II--Kings 7-9.
   b. To keep up the service of the Lord's house.—Neh. 10:32.
   c. For the help of the poor.—Deut. 15:7-11; Heb. 13:6; I Tim. 6:18.
   d. For the common cause of the people of God.—Acts 4:32-37; 11:27-30.
   e. For the furtherance of the Gospel. —Phil. 4:10-19.
3. **Misused Money.**
   a. Forbidden adornment.—I Pet. 3:3; I Tim. 2:9.
   b. Hoarded treasures.—Jas. 5:1-3; Luke 12:16-21.
   c. Spending for pleasure.—Jas. 5:5; Luke 15:19-31.

Note.—Read articles on this subject in other departments of this issue.—Ed.

PERSONAL THOUGHT

Everything in my hand is as much for the service of God as I myself am. The great question is, Have I given myself to the Lord?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Money.**
2. Good Things for Which to Use Money.

For Young People—
1. Why Consecration Includes Money.
2. How Consecrated Money Serves God.
3. The Ruinous Effect of Misspent Money.
4. New Testament Principles on Giving.

For Older People—
1. The Fruits of Having All at the Lord's Disposal.
2. How May We Obtain Better Results in Obtaining More Who Consecrate all Their Money?
3. Divine Ownership.

WHAT DOES JESUS WANT US TO DO?—Jno. 15:12-16; Gal. 6:10.

(Junior)
Topic for July 15

MOTTO

"If ye love me, keep my commandments."

THE STUDY HOUR

I. **Give Your Heart to Jesus.**—When we say, "Give your heart to Jesus," we do not mean the heart of flesh that thumps against your ribs, altho that should be included in what you give. There is something in us that loves and hates, that wants or does not want, which makes us do good things or bad things. This something is what is called in Bible language, the heart

If we give our heart over to Jesus, it means that we want Him to make it be what He wants it to be. If it is a proud, stubborn, wicked, unclean sinful heart, always doing things for selfish ends and disobeying the words of Jesus, then Jesus will take possession of it and make it new. He will wash away all the sin and give us new things to think about, and many new and good things to do, oh so much better than doing just for our self. Then we will want to know all about what Jesus wants us to do. We always want to do something for those we love. We will then love Jesus better than anything else or anybody else in the world. We will be very happy in this world and when we die Jesus can take us to His heavenly home. Would you like to have Jesus take your heart for His own? Will you give it to Him?

II. **Try to Learn the Will of Jesus.**—If we are to keep Jesus' commandments and to do the things that are pleasing to Him, we must know what those things are. One good way to find out what Jesus wants us to do is to be diligent in studying the lessons from the Bible. There are many ways to get these lessons. We get a chance to learn in Sunday school, in the preaching service and in the Young People's meeting We can learn by giving heed to the conversation of good people who talk about the commandments of the Lord. We can learn by often taking the Bible and reading for ourself and asking God for help to understand His Word. Then when we try to obey Jesus there are many things, little things and large things, that the Bible does not name, but which we can understand from other things which the Bible has said, that it would please Jesus if we would do that way. Our mammas and papas do not have to tell us everything that pleases them everytime. After we have been with them long enough to get acquainted with what pleases them, we know without asking that they are pleased if we bring in the wood without being told, or if we get up from our chair to give some older person a seat, or if we divide our good things with others. Just so there are many things that Jesus wants us to do or stop doing which we know if we love Jesus and are trying hard to please Him.

III. **Outline Study.**
1. **Good Things Jesus Wants us to Do.**
   a. To believe.—Jno. 6:29; 3:16.
   b. To turn from sin.—Col. 3:5-9.
   c. To take the good things of Jesus. —Col. 3:10-17, 20, 23, 25.
   d. Feed on the Word of God.—I Pet. 2:2; II Tim. 3:15.
   e. Pray.—I Tim. 2:8; I Thes. 5:17.
   f. Do good.—Heb. 13:16; Tit. 3:1, 2, 8.

PERSONAL THOUGHT

Jesus wants all there is of us or He cannot accept us at all. Let us give our

whole heart to Him that He may have a chance to bless us.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Serve.**
2. Take up the topics as suggested in the Study Hour and assign one to a group of the boys and girls in some form which they can handle.

ELIJAH LEARNING THE BETTER WAY.—I Kings 19; 21:1-21; II Kings 2:1-11

Topic for July 22

MOTTO

"After the fire a still small voice."

THE STUDY HOUR

I. **Elijah.**—Little is known of the ancestry of Elijah. He is called the Tishbite, probably because he was reared in the village of Tishbi. The name Elijah means, "My God Jehovah." The name seems very appropriate to the life which he lived. Just how he was called to be a prophet is not stated. The first knowledge that is given of him is when he appeared suddenly in the presence of Ahab and announced the famine that would last three years or until Elijah would say the word that it should be broken and thus prove that Jehovah liveth.

During the famine Elijah was miraculously kept alive by the food brought to the brook by ravens. After this he was fed by the widow whose meal and oil was miraculously increased day by day until the time that the famine was broken.

At the close of the famine Elijah met Ahab and had the wonderful demonstration on Mount Carmel to prove that the true God was Jehovah who alone could answer by fire in answer to prayer of His prophet. Then came the rain in answer to the prayer of Elijah.

After this demonstration of the power of God came the period of despondency in the life of Elijah when he fled into the wilderness from the presence of the wicked Jezebel and requested that the Lord might permit him to die. God tenderly cared for him and taught him that there was still work for him in Israel and that there was also much to be encouraged over since there were still seven thousand who had not bowed the knee to Baal nor kissed him.

Out of this period of discouragement, Elijah is led to finish his task as a prophet and pave the way for his successor Elisha. God showed him that the great demonstrations of His power are only beginnings for the still and more effective operations which work in the life of the people. He showed him what greater things were in store for him than possibly sould have been had Elijah's prayer for death been answered under the juniper tree. For Elijah was taken up to heaven in a whirlwind and thus completed in a glorious manner a life of service. God's ways are always better than we are able to ask or think. Compare the text of the topic.

II. **Outline Study.—**

1. **As a man.**
   a. Called the Tishbite.—II Kings 17:1.
   b. Like passions with us.—Jas. 5:17.
   c. His appearance.—II Kings 1:8.
2. **His relation with God.**
   a. An earnest prayer life.—Jas. 5:17, 18; I Kings 18:41-45.
   b. A recognized messenger.—I Kings 18:36-40.
   c. Miraculous and prophetic power.—II Kings 1:10-12; 9:36, 37; Luke 9:54.
3. **Things better than what he thought.**
   a. Better than death.—I Kings 19:4; II Kings 2:11.
   b. Better than being alone.—I Kings 19:14, 18.

Note.—See article in Bible Study Department.—Ed.

PERSONAL THOUGHT

God is my teacher. May I be teachable and pour out my imperfect view of things to Him in all submissiveness that He may lead me into the fullness of His plans of wisdom for my life and for the people.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Elijah.**
2. Elijah Fed by Birds.

For Young People—

1. Lessons from Elijah's Faith and Earnestness.
2. Lessons from Elijah's Dark Views of the Situation.
3. God's Sufficiency for the Darkest Hours of Life.

For Older People—

1. God's Answer to Elijah's Mistaken Prayers.
2. The Superiority of the Still Small Voice.

METHODS OF SUPPORTING MISSIONS.—Luke 10:2; Acts 13:1-3; Phil. 4:15-19

Topic for July 29

MOTTO

"I can do all things through Christ which strengtheneth me."

THE STUDY HOUR

I. **Supporting Missions.**—When Jesus gave His great commission with the large task involved in it, He backed it all up by a strong promise of support when He said, "Lo, I am with you always, even unto the end of the world." Whatever methods we consider at this time for the support of our missions, none should for a moment be considered as worthy of our sanction which does not in one way or the other come in because of the Lord's promise in its fulfillment.

Whenever the Church loses sight of the promise and begins to reach out in her own strength by inventing plans that will stimulate giving outside of the stimulating motive which the Holy Spirit brings to the believer when there is full right of way in the individual life, then she has launched out on a vessel that is sure to be stranded sooner or later, and we shall see the pitiful spectacle of a begging, scolding mission which falls more and more into disfavor with God until it becomes either a degenerate, following the ways of the world which she should have evangelized, or one whose doors are closed altogether.

But in speaking of support we do not altogether think of money, altho we realize that it will mean much money or its equivalent must be required to carry on the great work of the Master. But we feel that the support that all missions need is that consecrated backing of the prayers of the brotherhood, which will mean the constant flowing out of workers and means and everything that is needed to make the work effective under the blessing of God.

II. **The Text, (1) Luke 10:2.**—Here Christ fully laid open the fact that the harvest is **great.** But along with that fact there is another great truth. The Lord of the harvest is to be relied upon to supply the needed support. That support is to be manifest, not so much in what earthly minded men think of so quickly because it fills the mouth and clothes the back, but in laborers sent forth of God into the harvest. Every good farmer has a backing of an ample kitchen to keep his workers in trim for service. Do you think the great Master of souls is lacking in these equipments? He calls laborers into **this** service as well as in the place where the sickle is swinging and the sheaves are being bound.

(2) **Acts 13:1-3.**—Here we see the tangible working out of the sending forth of workers thru the instrumentality of a Holy Ghost filled, waiting Church. They were obedient to the call of the Holy Ghost and laid hands on the men whom God had called to go forth to bear the message.

(3) **Phil. 4:10-19.**—Here is another tangible working out of the support of the worker in the field along temporal lines. Things were sent to supply temporal necessities. Yet in the midst of it all we see how the worker receiving regarded it as coming from God and working out the welfare of the giver, while it supplied the need of the receiver who was trusting Him in fullness or in hunger.

III. **Outline Study.—**

1. **God is the source of all proper support.**
   a. Gifts for service.—Eph. 4:11; I Cor. 12:4-11.
   b. Opening a door of utterance.—Col. 4:3; I Cor. 16:9; II Cor. 2:12.
   c. The grace of giving.—II Cor. 8:1, 2.
   d. The grace of prayer.—Eph. 6:18-20; Col. 4:12, 13; Rom. 15:30-32.
2. **We are laborers together with God.**—I Cor. 3:9.
   a. Our work must be of God's approval.—I Cor. 3:10-15.
   b. All done in Jesus' Name.—Col. 3:17.
   c. Fellowship.—Phil. 4:3.

PERSONAL THOUGHT

We may be instruments of God in carrying on the great work of giving the Gospel to the ends of the earth, if we yield ourselves to the prompting of the Spirit in obedience to the Word.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Gospel.**
2. Helping the Missionary.

For Young People—

1. Every Christian an Instrument of God in Supporting Missions.
2. The Use of Spiritual Gifts.
3. Support on the Temporal Side.
4. Support on the Spiritual Side.

For Older People—

1. God's Promises Verified to those Who Trust in Him.
2. How Can We Bring Our People to Realize their Privileges in Becoming Helpers in the Mission Cause?

BLESSINGS IN SERVICE.—I Cor 15: 58; Heb. 6:10-12

Topic for August 5

MOTTO

"The blessing of the Lord, it maketh rich.."

THE STUDY HOUR

I. **A Blessing** is, in the divine sense, a seal of divine favor. We often think of the enjoyment of certain things as blessings. But that version of the term depends upon whether God's approval rests upon our enjoyment. When we labor for the precious fruit of the earth and have bountiful crops, we feel that our labor has been blessed. And it is true that the Lord blesses the fields and makes them bring forth bountifully for the satisfaction of all His creatures. Blessings of this Heavenly kind are continually flowing out upon all mankind regardless of their righteousness or wickedness. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." Many of the Lord's blessings are given with the purpose of awakening gratitude in mankind that he might reflect on the goodness of God and be led to repent of sin and serve God. (Rom. 2:4.)

But there is a blessing in serving God that is the direct evidence of His favor upon us. When our hearts are pure and our service is unselfish, we have the blessed consciousness within that our labors are acceptable thru Christ. We are not to conclude that all the evidences that men look upon as proof of prosperity are evidences of Divine favor. But we do have the sure promises of the Lord that our labor is not in vain in the Lord. There is such a thing as serving God in behalf of a people who reject the message we bring. The blessing of God is not lacking because of those who reject a faithful man's message. There is, however, a great curse resting upon those who thus treat God's servants and their message. God is calling us to serve Him. He promises blessings upon our work. We can find much to rejoice in along the pathway of service and shall find rich reward at the end of life when we shall appear for a final account of our stewardship.

II. **The Text, I Cor. 15:58.**—Here the apostle is looking at the great end of the Christian life when it shall culminate in a victorious resurrection. It seems to us that not all of the expectation of the Apostle is in his own personal victory, but in the fact that all the redeemed for whom he has served the Lord will with him enjoy the same victory. Truly "Our labor is not in vain in the Lord.

Heb. 6:10-12.—In this scripture we are reminded of the faithfulness of God in remembering our labor of love. This assurance should increase our zeal and strengthen our patience to labor continually unto the end. It holds forth the idea that not all reward is in sight. Our faith needs to be exercised in waiting for the fruits of our labors.

III. **Outline Study.—**
1. **Qualities of those who are blessed.**
   a. Poor in spirit.—Matt. 5:3; II Cor. 12:9.
   b. Mourners.—Matt. 5:4; Rom. 7:24, 25.
   c. Meekness.—Matt. 5:5; I Pet. 5:5, 6.
   d. Hungry and thirsty for righteousness.—Matt. 5:6; I Pet. 2:2.
   e. Merciful.—Matt. 5:7; Mark 11:25, 26.
   f. Pure in heart.—Matt. 5:8; Heb. 12: 14.
   g. Peacemakers.—Matt. 5:9; I Pet. 3: 9.
   h. Persecuted for righteousness.—Matt. 5:10-12; I Pet. 4:14-16.
2. **Promises to those who serve.**
   a. For service to the least of the saints.—Matt. 25:34-40.
   b. For enduring persecution.—Mark 13:13; Luke 6:22, 23.
   c. For working good.—Rom. 2:10.
   d. For diligence.—II Pet. 1:10, 11.
   e. To the liberal.—II Cor. 9:8.
   f. To the prayerful.—Isa. 40:29-31.

PERSONAL THOUGHT

My God will never fail me. I should therefore never go back on Him. I know that His blessing will surely rest upon all service done in His name.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Blessing.**
2. Who is Blessed?

For Young People—
1. Examples of Blessing upon Others who Served.
2. When Our Service is Blessed.
3. Evidences of Blessing.
4. Certainty of Blessing.

For Older People—
1. How Receive Spiritual Blessing in Temporal Prosperity.
2. The Curse of Misusing God's Blessing.

Note.—Watch for testimonials in August issue.—Ed.

THE WORKERS' COLUMN

(Continued from page 209)

III. **The Place of Testimony.**
1. At home.
2. Among friends.

IV. **The Time for Testimony.**
1. At once: "He **began** to publish in Decapolis."

ELIJAH AT MOUNT HOREB
I Kings 19

July 22

I. **A Discouraged Victor.**
1. The victory over the priests of Baal. —v. 1.
2. The threat of Queen Jezebel.—v. 2.
3. Fearing, the prophet fled.—v. 3.

II. **Strengthened from Heaven.**
1. His journey from Beersheba.—vv. 3, 4.
2. His lament under the juniper tree.—vv. 4, 5.
3. The angelic ministry.—vv. 5-7.
4. The journey to Horeb.—v. 8.

III. **The Revelation at Horeb.**
1. His dwelling in a cave.—v. 9.
2. Called of the Lord.—v. 9.
3. Elijah's confession.—v. 10.
   a. His own zeal.
   b. Israel's forsaking the Lord.
   c. The altars of God thrown down.
   d. The prophets of God slain.
   e. Himself the only prophet, and sought for to be slain.
4. God revealed to Elijah.—v. 11.
   a. He is not in the wind and tempest.
   b. He is not in the earthquake
   c. He is not in the fire.
   d. God spake in a still, small voice.
5. The message to Elijah.—vv. 15-18.
   a. A witness for the Lord.
   b. Seven thousand of Israel turned to God.—v. 18.

IV. **Elijah's Tempestuous Life at an End. vv. 20, 21.**
1. His return to Israel.
2. His successor, Elisha, found and anointed.
3. His ascension.—II Kings 2:11.
4. His glory.—Mark 9:2-5.

THE POSSIBILITIES OF GIVING
II Cor. 8

July 29

I. **Exemplary Giving.**
1. Example to other churches.—v. 1.
2. Commended by the minister.—v. 2.
3. Adapted by the churches of Macedonia.
4. Commended to other churches.—vv. 6, 7.

II. **A Gift of the Grace of God.—v. 1.**
1. God's grace to give bestowed on the Church.
2. God's grace needed on account of the naturally adverse condition to giving.—v. 4.
3. The grace of God recognized by the giver and marked by appreciativeness.—v. 2.

III. **The Character of the Giving.**
1. Gladly.
   a. Out of the abundance of their joy in Christ.—v. 2.
2. Sympathetically.—v. 2.
   a. In great trial of affliction.
   b. Their deep poverty.
   c. Fellowshiping with the saints.
3. Unreservedly.—vv. 3-5.
   a. Beyond their power.—v. 3.
   b They first gave themselves.—v. 5.
4. Willingly.—v. 3.
5. Anxiously.—"With much entreaty." v. 4.

IV. **Disregard of Limitations.**
1. Great trials and afflictions.—v. 2.
2. Deep poverty.—v. 2.
3. Common opinion.—"Beyond their power."

V. **The Extent of Their Giving.**
1. Their liberality was rich.—v. 2.
2. To the extent of their possibilities.
3. Beyond their power.—v. 2.

BLESSINGS IN THE SERVICE OF CHRIST

August 5

1. The blessing of peace.—Phil. 4:7; II Pet. 1:2.
2. Blessing of wisdom and knowledge.—I Pet. 2:3.
3. Blessing of power.—Phil. 2:13; Col. 1:11; I Cor. 15:10; Acts 20:32.
4. Blessing of endurance.—Rom. 14:4.
   a. Kept in trials.—I Pet. 1:5.
   b. Thru chastenings.—Heb. 12:10, 11.
5. Blessings of special grace.
   a. Kept in God's name.—Jno. 17:1.
   b. Made greater by His grace.—I Cor. 15:10.
   c. Sufficiency in Christ.—II Cor. 3:5.
6. Blessing of the Holy Spirit.—II Cor. 2:21, 22; 5:5.
7. Blessing of perfect spiritual equipment.—I Cor. 12:6; II Cor. 10:44; Jas. 1:7.
8. Blessings of temporal gifts.—II Cor. 9:8; Phil. 4:9.
9. Continuance of blessings.—Acts 20:32; Phil. 1:6; I Thes. 5:21-24.
10. The fulness of God's grace to men.—Jno. 1:16; Rom. 9:23; I Cor. 15:10; Eph. 3:20.

"The best use we can make of our talents is in doing good to others."

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

II Later History

Vernon J. Smucker

We must yet briefly notice the history of the Sunday school in the early Christian Church before taking up its modern revival. In doing this we must of course trace its history in principle and not in an actual institution under the care of the Church, such as we know it today. But bearing in mind that according to our definition of a Sunday school, the main emphasis lies on religious teaching in small groups, we have abundant evidence of such activity in the early Church.

We have already noted the importance of religious teaching in the Jewish synagogues. We find little said in explicit description of the sanctuary worship of the early Christian Church, but we are no doubt safe in assuming that the services and organization were based largely on these synagogues. One historian says, "as the Christian Church rests historically on the Jewish church, so Christian worship and the congregational organization rest on that of the synagogue, and cannot be well understood without it." Another writer says, "The synagogue served as a model in the organization of churches." It would indeed be strange then, if the Christian Church, while retaining the main features of the synagogue had ignored its chiefest feature,—the Bible school service especially so since the Great Commission laid particular emphasis on teaching.

Evidence is not wanting on this point. Acts 5:42 tells us that "daily in the temple and in every house, they (the apostles) ceased not to teach and preach Jesus Christ." Other references are Acts 15:35, and Acts 17:1-3. The fact that both teaching and preaching are mentioned in some of these passages proves that they recognized the distinction and used both methods. Later we find Paul in his own hired house in Rome teaching and instructing groups of inquirers who came to him. Other passages give very definite pictures of the early Christians meeting frequently, usually in the homes of one of their number, talking over the new faith and engaging in worship. It is almost certain that in these meetings and by other methods the children were gathered into groups for definite religious instruction. These early Christians were Jews before they were Christians and as Jews they were familiar with the advantages and benefits to be gained by systematic religious teaching and instruction.

But toward the end of the first century of the Christian era there was developed a new type of Bible schools. This was due to several reasons. First, it became increasingly evident that Christianity was to be separate and distinct from Judaism; and second, the realization of this fact brought persecution and opposition to the Christians which made it necessary that the younger people be thoroly indoctrinated and grounded in the new religion if it was to hold its own. Regular schools were established, chiefly for the benefit of those who were preparing for membership into the church, tho others who needed the instruction were included. The course of study was roughly graded and covered from two to four years. The subjects taught included sacred history, Jewish customs, the great Christian doctrines and the teachings of Jesus. First and most prominent among these schools was the one at Alexandria. Others were located at Jerusalem and Antioch and in the course of the first two or three hundred years large numbers of them were scattered thru Asia Minor and Egypt.

From the sixth to the sixteenth centuries there was another decided change in the methods of the training work of the Church. Bible study and teaching gave way to Ritualism. The Church grew in worldly prominence and prosperity, but lost in spiritual life and power, and finally culminated in the condition which brought about the Reformation in the sixteenth century. Tho this condition was well-nigh universal, there were a few exceptions and it is interesting to note that in every case it was the place where the Bible school idea was most closely adhered to as a means of religious instruction and training that the Christian life was maintained in its greatest purity and power. This was particularly true of the Waldenses and several other sects. They did not at first form a separate church, but a sort of pious community of Bible readers and students.

Some idea of the emphasis which these Waldenses placed upon Bible study can be gained from the following report of one, Reinerius, who had been sent by the Pope to investigate the activities of the sect. He says, "He who has been a disciple for seven days looks out some one whom he may teach in his turn; so that there is continual increase. If any would excuse himself they say to him, 'Only learn one word every day and at the end of the year you will have three hundred; and so make progress.' I have heard one of these poor peasants repeat the whole book of Job by heart, without missing a single word; and there are others who have the whole of the New Testament by heart, and much of the Old; nor will they listen to anything else, saying that all sermons which are not proved by Scripture are unworthy of belief."

But as noted before, the above conditions were descriptive of but one small community of Christians and not by any means of the Church at large. Surely the earnestness and spirituality of this small group of people which enabled them to hold out in spite of persecution and martyrdom, ought to increase our respect for the value and importance of Bible study.

The Reformation saw a renewal of emphasis placed upon Bible schools and Bible teaching. Luther plainly saw the need and voiced it clearly in such statements as, "Young children and scholars are the seed and source of the Church;" and, "For the Church's sake, Christian schools must be established and maintained; God maintains the Church thru the schools." He himself prepared two catechisms as aids to religious teaching and his helpers and successors prepared others. And in just so far as the primitive method of Bible school training was carried out, were the best fruits of the Reformation transmitted and preserved; and where there was the greatest lack in this direction. there the influence and work of the Reformers was soonest lost.

An interesting tribute to the effectiveness of the Bible school idea as used by the Reformers is the fact that the Roman Catholic Church itself adopted the same idea in trying to check the progress of the Reformation. Chief among the schools so established were the schools of the Jesuits, which became very efficient. Monasteries conducted large schools which later in some cases passed to the control of the parish priests, and parochial schools became common. So effective was this counter-stroke on the part of the Catholic Church in stopping the Reform movement that today the limits of Catholicism in Europe are practically the same as they were thirty years after Luther began his work.

But after this burst of progress and activity in the Protestant Church there came another decline during the seventeenth and eighteenth centuries. Catechisms, which were meant to serve as guides for teaching, became stereotyped phrases repeated by rote and robbed of any real meaning. The decline of spirituality was

as great and complete during these two centuries as it had been for the eight centuries before the sixteenth. As in the earlier period of decline, there were a few exceptions here and there among certain sects, and in certain localities where children were taught and the importance of religious training recognized. But the great body of Christianity had lost its power and spirituality. Things looked dark indeed, not only in England and the Continent, but in America as well, up to the time of the Revolutionary war.

It was at this juncture that the work of Robert Raikes began and with it the revival of Sunday school work as we know it today. Robert Raikes and his work will form the subject of the next article of this series.

Smithville, Ohio.

MISSIONS IN THE SUNDAY SCHOOL

Allen H. Erb

The Sunday school is the Church organized to teach the Word of God for the purpose of bringing men to Christ, building them up in Christ and preparing them for service for Christ. Missions is the Church carrying into effect the last command of Jesus Christ; it is the Church engaged in her business. The Sunday school is, therefore, not fulfilling its purpose if it fails to direct the scholar to do the business of the Church. Missions should be taught in the Sunday school because,

First, Standards of right and wrong are established early in life. Conscience for life is made in youth. The man has a conscience on stealing because the boy was told, "Thou shalt not steal." The Hindoo child is taught that it is right to steal, but wrong to be found out. It is hard for the missionary to change that conscience. The child taught missions becomes a man or woman with a MISSIONARY CONSCIENCE. When born again and possessed with a heart right with God determined to do the right this missionary conscience will lead the man into MISSIONARY ACTIVITY. If the man fails to have a missionary conscience, who is responsible? Does not part of the responsibility rest upon the Sunday school in which the boy was taught Bible truths?

Second, The Sunday school worker is commanded to teach the all things of the Bible. This does not only mean the things peculiar to the Mennonite Church, but all the commandments that Jesus gives with the relative emphasis which He gave them. His parting command, the Great Commission, should be emphasized by us as the apostles in the apostolic Church emphasized it.

Third, Men's life work is often determined in early youth. The Holy Spirit uses the missionary intelligence of the individual in leading him into the mission field. James Chalmers when fifteen years old decided to be a missionary. This decision was made in response to a letter read in the Sunday school by the superintendent. Eliza Agnew was eight, John Ludwig Krapf and John Coleridge Patterson fourteen when the decision to be a missionary was made. Alexander Duff's interest in missions dated back to the time when he was only four. How necessary that the teacher allows herself to be used of the Spirit in leading the children of the Sunday school into active service in the mission field.

If for these reasons missions should be taught in the Sunday school the conscientious Sunday school worker will ask, How?

First, By a faithful presentation of the Word itself on the subject of missions. A teacher is a guide to the student. While the teacher in no mechanical way can impart his ideals and thoughts and interpretations yet by his influence he directs the student into his own thoughts and interpretations. The Word has many bypaths leading to many luxuriant pastures, and it rests upon the teacher to direct the pupil to the missionary pasture. Almost every lesson will have in it some missionary application. Let the teacher faithfully hunt out the truth and present it. How richly the missionary message of the Bible unfolds! For example the key verse of Acts (Acts 1:8) suggests two facts concerning the Church—witnessing and power. Upon these two facts we have told in the book the progress of the spread of the gospel of Jesus over all the earth.

Second, By instruction in the movement of modern missions. The Bible gives us the record of the ancient mission movement. Its message is fundamental; its method is applicable for all time. But to know that Jesus lives now and is the same wonder working Jesus; to know that there are people now who are calling, "Come over into Macedonia and help us," makes the missionary theme practical and inspiring. As John R. Mott said in a recent address when reporting his visit to the missions of the world, "There are some questions about which I have my doubts. This is not one of them. Jesus LIVES and I know it because I have seen Him work." Is it not criminal negligence to rob Sunday school scholars of the blessings of the knowledge of the manifestation of the power of the Holy Spirit, as for example in the land of Korea? When they know it they too will say, "Jesus lives and I know it." There are some things concerning missions not given in the Bible. For example, the death of Sister Esther Lapp in India; the sickness and resignation of Bro. Abram Metzler, Superintendent of the Orphans' Home; the meeting of the General Mission Board; the needs of the various mission stations; etc., and yet a knowledge of these things is very essential for our present missionary effort. We will give more, pray more, work more if we know them. Instruction in modern missions can be given by

(a.) The appointment of a missionary secretary for the school. It shall be the duty of this secretary to keep informed on missions and present brief striking reports to the Sunday school. These reports may be given orally or on the blackboard. He, too, might direct the school to missionary literature.

(b.) The use of some of the large abundance of missionary literature. Brother and Sister J. A. Ressler's "Lights and Shades from Hindoo Land" has been used in a class of boys. A portion of these pictures were shown each Sunday until the whole book was presented. The boys seemed to enjoy it. "Uganda's White Man at Work," "Livingstone, the Pathfinder," etc., might be studied and a brief recitation required each Sunday. Or the teacher might simply faithfully direct the reading of the pupil. This is no hard task. In this connection we might suggest that it would be the duty of the librarian to see that the library is supplied with missionary literature.

(c.) The organization in the school of Mission Study Classes. Again remembering how many missionaries were called into the field by the reading of missionary books, the importance of the study of the mission field cannot be overestimated.

Third, Give opportunity in the Sunday school for missionary expression. Do not allow to be smothered a single worthy missionary impulse, but rather stimulate such impulses by expressing them. If thru a knowledge of a need the child is prompted to pray and give let him do it, An example of this principle carried into action is the work accomplished by the Sunday school in the investment of quarters. Besides giving expression to missionary impulses it creates missionary interest and establishes the habit of giving. We learn to do by doing. The habit of giving the child acquires is worth more than the gift.

One form of missionary expression more often neglected is prayer. The child gets the impression that missions means just giving money and going to the field. How seldom does the teacher solicit and direct the children in prayer for the Lord's work. Remember a statement on the cover of the Christian Monitor some time ago: "You can do more than pray after you have prayed, but you can't do more than pray until you have prayed." Prayer is the greatest need of the mission field. Children should be taught to pray for missions.

A second question likely to be asked by the Sunday school worker is "When can such instruction be given?"

The teacher can take a certain portion of each Sunday's recitation—five or ten minutes at the beginning or close. This is not as bad a plan as some might at first think. If interest is maintained the improved attention of the pupils will be full compensation for the time devoted to this teaching.

(Concluded on page 223)

CURRENT EVENTS

Russia.—Since the Czar of Russia was deposed on March 15 Rusisa has been in a state of political confusion. Since then there has not been a government whose authority is recognized by all classes. Different factions have sufficient following and power to make their influence felt and to prevent the establishment of a strong government. The situation in Russia is cause for serious alarm among her allies and the Germans are not slow in taking advantage of it to further their own ends. In fact it was the opposition to the pro-German power in the old government that inspired the people to rise up in protest and force the abdication of the Czar. This influence is still continuing and is manifest in an effort to encourage the people to demand a separate peace with Germany. This sentiment was on the increase, but present indications are that it is abating as the people fear such a course would mean a permanent domination of Germany in Russian affairs. Whatever may happen in Russia it is generally agreed that Russia has been removed as a factor in the present war for at least six month or a year. This fact has already made it possible for Germany to withdraw 600,000 men from the Russian front and send them to the western front to fight against the British and French. In this respect the chaotic conditions in Russia have thus far been of benefit to Germany. The Allies of Russia are doing all they can to keep her true to her alliance and render whatever aid they can to bring about the establishment of a strong government. The United States first sent a commission of railroad men and others to help Russia to solve her transportation problems and render what aid they can. Later a diplomatic commission under the leadership of Elihu Root was sent to help bring order out of chaos. At this writing (June 8) this commission is on its way to Petrograd after landing at a Pacific port a few days ago.—More recent reports indicate that conditions in Russia are more favorable and that the provisional government is gaining in influence and power. The appeal of President Wilson to Russia, made public by the American Commission, is said to have a wholesome influence upon Russia and helping to unite the forces behind the present government. The Cossack troops are said to have pledged their loyalty to Russia and the peasants thru their representatives are calling upon the army to fight against Germany until the victory is won. The transition from an absolute monarchy to democracy is fraught with danger in times of peace, and much more so in time of war with an external foe. The actual conditions in Russia are evidently not known to the outside world, and time alone will reveal them and the future part Russia will play in the world war. It is declared now that the monarchy had made a separate peace with Germany and the articles of agreement had been signed and were to be announced on March 17, but the overthrow of the government two days previous to that date frustrated the plan.

The War.—The enemies of Germany are continuing to bring pressure to bear upon her and are not giving her much rest on the Western front. Since early in April the Germans have been attacked and forced to yield territory and some of their strongly fortified positions. After a short pause the British launched an attack in Belgium and captured a strongly fortified position known as Messines ridge. For several years the British have been at work undermining this ridge and placing 1,000,000 pounds of high explosives under it. For months the army has been rehearsing every move that was to be made in the actual attack, so that when the moment of battle arrives every soldier should know just what to do, how and at what moment. After bombarding this ridge with heavy guns ceaselessly for a number of days and nights, at a given moment early in the morning the explosives under the German positions on the ridge were touched off and the whole ridge blown up causing terrible havoc among the Germans. Immediately the British launched their infantry attack and swept the Germans from the ridge and with their heavy guns and hundreds of aeroplanes prevented the Germans from bringing up reserves. The Germans lost about 7,000 in prisoners and it is estimated about 30,000 in killed. Indications are that Germany is lacking in ammunition and big guns and hence cannot successfully reply to the enemy who seems to have an inexhaustible supply of both. At this writing (June 13) reports indicate that another attack on a part of the German lines in Belgium is in course of preparation. According to reports the German enemies also have the mastery in the air. The aeroplanes of the Entente Allies greatly outnumbering those of the Germans so that Germany gets little advantage from her aeroplanes. Aeroplanes in modern warfare are the eyes of the army. They direct the artillery fire, search out enemy batteries and attack the enemy behind their own lines. The submarines are still busy but very little is reported about their activities. Recently an American vessel was sunk. On the Italian front some fighting has taken place with some success for Italian arms. Italian forces are within ten miles of Trieste, the Austrian seaport on the Adriatic. Italy is opposed by the best of Austrian troops, and is obliged to conduct her offensive in a very mountainous region with strong natural fortifications to overcome.

Grecian Affairs.—On June 12 King Constantine was forced to abdicate the throne of Greece in favor of his second son, Prince Alexander, by pressure of England, and her allies. This is the second monarch to lose his throne as a result of the present war, the Czar of Russia being the other. Constantine began his reign on March 18, 1913, succeeding his father who was assassinated. During his reign he increased Greek territory more than fifty per cent. and gained great popularity and favor because of his military successes during the Balkan War. When the present war broke out Greece sought to maintain a position of neutrality. The queen, a sister of the Emperor of Germany, strongly opposed Greece joining the enemies of Germany. Greece had entered a treaty with Servia that in case Servia is attacked Greece would come to her defense. When Austria attacked Servia, which opened the present conflict, Greece failed to comply with the agreement. Another act which aroused much criticism was the yielding by Greek troops to Bulgarian invaders of several Greek forts and the surrender of Greek troops to the Teutonic forces. The King was suspected of working in the interests of Germany and against the Entente Allies. The Allies found it necessary to land troops in Greece. It seems that many of the Greeks resented the pro-German attitude of their king, and sympathized with the Entente Allies. This faction was led by former Premier Venizelos who, as time went on, gained in influence and eventually established a provisional government in opposition to the monarchy, and secured the recognition of the Entente Allies. Certain demands were made upon the King and to enforce them the Greek coast was blockaded, which incensed the people against the King. Constantine all the time claimed he was seeking to maintain Grecian neutrality. As one crisis after another came it seems that the King lost prestige and influence until the greater part of his subjects had deserted him and gone over to the provisional government. Finally the Entente Allies demanded his abdication in favor of his

second son, as his first son, Prince George, is known to be strongly pro-German. The present occupant of the throne is 24 years old. This puts an end to German influence in Greece and may open the way for active hostilities on the Macedonian front. The deposed King, the queen and Prince George are going to Switzerland.

Alfalfa Flour.—"Farmers in many sections of the country are familiar with the plant alfalfa and its value as a stock food. Not only do cattle and horses enjoy eating it but even hogs, chickens and other animals thrive on it; in localities where soil conditions are favorable to its growth it is raised extensively. The use of alfalfa as a food, however, is no longer limited to animals; from results of recent experiments it appears that it may also be used as a food for humans with equal satisfaction. At a recent meeting in Kansas City of the American Chemical Society Prof. Elizabeth Sprague of the University of Kansas gave an interesting and instructive talk on the food value of alfalfa, outlining several ways in which it can be used. The best way to use alfalfa as a food, she said, is to grind it into flour. When the leaves, reduced to a fine powder, are added to ordinary white flour a product is obtained more nourishing and healthful than the original white flour. A mixture of alfalfa flour and cornmeal is recommended as possessing uncommonly good properties. Corn alone, tho rich in starches, lacks protein and calcium, two very necessary elements for the human body. Both of these elements are contained in alfalfa and the result of combining the two kinds of flour is a food well-balanced and wholesome. The grassy, weedy taste that alfalfa has and which under ordinary conditions it imparts to whatever it is mixed with makes its common use objectionable as a food. Certain solvents can be added, however, which eliminate this disagreeable feature without destroying any of the food properties of the flour."

Find Glass Process.—"The government bureau of standards after considerable research and experimentation has discovered a process for making an optical glass of the highest quality. Heretofore this could be obtained only from Germany and the Germans have guarded the secret closely. It is planned to add to the bureau's equipment immediately so that the product can be supplied in quantities sufficient for the government's requirements for field glasses, range-finders, periscopes, etc."

Peanuts.—The United States peanut crop for 1916 was estimated to be worth about $156,000,000. Eight years ago the crop was worth only about $16,000,000, which gives some idea of the growing importance of the peanut as an article of food. In the Southern States land formerly devoted to the production of cotton is being more and more given over to the raising of peanuts, which yield a larger profit for the farmer than cotton. The peanut is nutritious, containing oil and protein. Its food value is said to be greater than that of wheat. Peanuts make an excellent substitute for butter and produce an oil that takes the place of olive and other costly oils. Appetizing bread can also be made from peanut flour. The Japanese also are raising large quantities of peanuts and are sending them into this country since the duty has been removed. Recently the French purchased a large quantity here for food for the men in the trenches.

An Army for France.—The government has decided to send an army "division" to France as soon as possible, under the command of Gen. Pershing. A division at war strength numbers about 25,000. With this expedition will also be sent nine regiments of engineers and a regiment each of foresters and marines. The complete force as now planned numbers about 40,000 men. The purpose of sending this force now is to encourage the allies on the fighting lines by the moral effect of the presence of the American flag and to render much needed physical aid in various other ways. The dream of ex-President Roosevelt to lead an army of volunteers did not materialize despite the fact that he had no less than 200,000 volunteers. Congress could not, or perhaps more correctly, did not want to, decide the matter so they left it to President Wilson. After consulting experts on both sides of the Atlantic he denied Teddy the privilege he so much desired.

INTERESTING FACTS AND NEWS ITEMS

All the railroads of the country have been organized to co-operate with the government during the war. The entire railroad system is divided into six departments each under separate supervision.

The present high cost of food is teaching some people to be more economical. Large cities note a reduction in the amount of garbage gathered.

Boys between the ages of 16 and 19 will be called upon to volunteer their services for aiding agricultural and industrial preparedness. Boys volunteering will be required to pledge themselves to serve loyally and faithfully as long as their services are required. 1,000,000 boys are expected to respond.

According to government there are 300 concerns in the United States making automobiles and nearly 1,000 making bodies or parts.

Two American Red Cross nurses were killed on an American ship while on their way to Europe by fragments of a shell that burst while the vessel was engaged in target practice.

The government has begun the erection of what is planned to be one of the most powerful wireless stations in the world. It is said the station will have a sending radius of about 18,000 miles, making it possible to have direct communication with the Philippine Islands. The tower will be 700 feet high and is being erected at the Philadelphia navy yard.

Last year more than 152,000 persons visited the home of Washington at Mt. Vernon, Va., more than any other previous year, except 1907, when the Jamestown exposition was held.

Many papers in Germany will soon be obliged to cease publication due to a shortage of paper. Some will be allowed an issue or two a week, while the most important ones will have daily issues, but greatly reduced in size.

The proposed new tax on incomes of $1,000 would affect 2,500,000 men and women workers, incuding many farmers.

One of the latest electrical inventions is an electrical blanket which is designed especially for outdoor sleepers. The blanket is said to have a heating area of four by six feet and can be regulated to an even temperature of from eighty-two to one hundred and twelve degrees by a switch placed near the head of the sleeper.

The Secretary of the Treasury estimates that the cost of the war for the first year will be about $6,019,950,000, or more than $16,493,000 a day. England's daily war bill is about $30,000,000, France's $18,000,000, Russia's $16,000,000, Belgium's $7,000,000, while that of Germany is about $21,000,000 and of Austria $11,000,000.

The United States has loaned Great Britain $421,000,000 to date. Since the beginning of the war England has borrowed $2,000,000,000 in the United States, including the loan by the government.

A German, a former member of the Reichstag, states that 1,300,000 Germans have been killed in the war. The decrease in births together with these killed reduces the population nearly 4,000,000.

According to government figures more than 4,930 tons of news print paper is used daily in the United States.

Civil service figures show that the government in Washington employs 35,500 employees.

Copenhagen, Denmark, reports state that a number of German women have cut off their hair and given it for war purposes. The longer strands are used for making belting for munition factories and the shorter hairs are made into felt.

The recent fire at Atlanta, Ga., destroyed over 1,500 buildings. The value of the property destroyed is estimated at $3,500,000. Work is already well under way for rebuilding the burned district.

Recently a swarm of grasshoppers was encountered by a vessel about 1,200 miles from the nearest land.

Parcel post service between the United States and Denmark and Sweden has been discontinued, due to lack of ocean transportation facilities and for the purpose of stopping the passage of such parcels into Germany.

MISCELLANEOUS

DRY VEGETABLES AND CHEAP LIVING

A wonderful method for conserving vegetables by drying has recently been perfected by three Americans. The new system is based on the fact that the micro-organisms which promote fermentation in vegetable matter, depend upon moisture in order to live and propagate. The problem, therefore, narrowed itself down to finding a way of removing as much of the water as possible from the vegetables which were to be preserved, of "dehydrating" them.

The greatest difficulty encountered was not in abstracting the water from, or drying, the food products, but in preserving intact their cell structure so that their original food value would not be lost. After more than five years of experimentation, this has been accomplished. It is now possible to reduce the percentage of moisture in vegetables to well within twelve per cent; by which process the development of bacteria is prevented.

The vegetables are first sliced and then brought into contact with heated air. Air at any given temperature can take up a certain definite maximum amount of moisture; this, under ordinary conditions, it finds no difficulty in extracting from its surroundings.

Heated air containing less than such maximum amount of moisture is introduced into a chamber where the vegetable matter which is to be dried has been placed. The water-seeking air then dehydrates this material almost completely.

The names of the three men who have developed this process are Waldron Williams, Woodford Brooks and Dr. F. G. Wiechmann.

Not more than fifty per cent of the vegetables grown in the United States ever reach the consumer. From the standpoint of the utilization of foodstuffs, this seems almost criminal. Many must have wondered whether some day a method would not be discovered whereby the surplus crop of fat years could be saved for use when demand required. This seems to be the process for the purpose.

An instance of the needless waste of vegetables in this country is afforded by the fact that not long ago 3,300 bags of onions were thrown into San Francisco Bay because they had deteriorated in the warehouses and could not be sold. This when the price of onions was soaring skyward at an unbelievable rate! Green vegetables will remain edible so long, and no longer. The ultimate consumer, and he alone, must pay for wastage.

When You Buy Vegetables You Pay for much Water

It is not generally appreciated to what extent water enters into all vegetable matter. With wheat, for instance, twenty per cent is moisture. In other words, out of every five carloads of wheat, one represents water. Freight charges are paid on this as if it were nutriment. There is no rebate on the water contents of the foodstuffs carried by railroads and freight ships.

The ultimate consumer foots the entire bill when he buys his barrel of flour. Not only that, but the baker's loaf—sold by weight—is thirty-five per cent water.

The marketman has to contend with the same difficulties. A goodly percentage of his stock wilts and deteriorates, all because of the same trouble-breeding moisture. What he sells must therefore bring a price high enough to balance this loss.

The wholesaler, also, is confronted by similar conditions. He has to pay charges for transportation, cover depreciation in transit, and sell at prices that will insure a profit.

Returning again to the farmer: He can ship only the very best of his produce in order that his perishable wares may stand reasonably well their journey to the markets. As a result, when his vegetables ripen overabundantly, he has to count as a loss that part of his crop which remains in his barn, and is forced to increase the price of his marketable goods accordingly.

Altho consumers fume over the high price of fresh vegetables, they seldom realize these fundamental causes, which operate to bring it about.

When the Europeans turned their minds to conserving surplus farm products, they sought to imitate nature, which had taught primitive man how to keep food by drying it in the sun or by the heat of a fire. The great difficulty experienced by foreign scientists was that while heat dried vegetables brought into contact with it, it did not do so with any degree of uniformity.

To preserve vegetables, it is necessary to withdraw the moisture from their innermost recesses as well as from their exterior. Otherwise, deterioration will start and progress under the surface. Too great an amount of heat will bake the interior; and too little will leave the interior subject to mold and decay.

So, to offset any incompleteness of drying, it was found advisable in other lands to cook the vegetables first, this arresting by so much any tendency to spoil. Briefly, that method consists in parboiling the vegetables and then drying them sufficiently to prevent subsecuent deterioration or fermentation. The latter step is accomplished with heat.

To prepare the great majority of vegetables dried in this way for table use, it is necessary to cook them. The dried farm products, already parboiled, thus must be recooked.

This is the main fault with the old method. Twice cooked vegetables are generally somewhat flat.

How America Attacked the Problem

Such was the status of vegetable preservation thru drying when Waldron Williams and his associates took up the work in this country. Farm products were being dried abroad. But they were not as palatable as fresh vegetables. The task was to conserve them and at the same time, keep their food value and taste unaltered. This these men have succeeded in doing.

The American process as it now stands consists in utilizing heated air currents at relatively low temperature, which serve to draw out, absorb and carry off the moisture in sliced vegetables while leaving them otherwise absolutely unimpaired.

The vegetables are first cut up but not parboiled or in any other way treated. Then they are subjected to the new moisture-extracting process.

The volume of the air currents and their temperature can now be controlled to a nicety, as a result of long and exhaustive investigation. The time required to dry farm products depends wholly upon the vegetables dealt with. The period of treatment ranges from two hours to about five; this can be readily appreciated if the varying moisture content of the different vegetables is taken into consideration.

For instance, fresh beets contain 87 per cent of water; cabbages, 91.5 per cent; onions, 87 per cent; potatoes, 78 per cent; and tomatoes as much as 94.3 per cent.

The greater the volume of water present, the longer the drying operation must be maintained in order to reduce the moisture content to the desired minimum and at the same time dry the vegetables uniformly.

How well the new vegetable drying system works out, in the matter of retaining intact the natural flavor of fresh farm products, is evidenced by the testimony of a New York housekeeper, a friend of one of the scientists.

Merely to satisfy her curiosity, a package of dried spinach was sent to her.

When next she saw her acquaintance she declared that spinach actually tasted fresher and better than the green stuff she was accustomed to purchase at her grocer's. That's just the key note of the new method. The spinach given to the housekeeper was dried inside of eight hours from the time it was picked, while that bought at provision stores is anywhere from two to ten days old and hence frequently stale.

Furthermore, the developers claim that products dried according to their system, can, in large quantities, be sold at a lower price than the actual retail market price of green vegetables. They are of the opinion that fresh vegetables will be formidable competitors of the dried products only in fat years. At such times, however, vegetables are purchasable at a low figure and the surplus will in all probability be dried to maintain a general balance in the green foodstuff market.

Wastes Can Be Utilized

Among the many products which are being successfully dried at present, and which otherwise would go to waste, are potato culls—that is, potatoes which have been injured in digging and therefore are below market standards. At least ten per cent of the potato crop falls into this class. This percentage is now being dried and converted into potato flour.

Windfalls in fruits offer another important field for conservation. The market usually insists upon hand-picked fruit. The loss in this respect alone, is said to amount to more than fifty per cent of the total growth. Windfalls are being dried at the present time so that they can be used in many ways. Powdered dry orange is as fraught as the fresh fruit. So, also, are a number of other fruit flours.

A pound of dried mixed vegetables made up of carrots, turnips, onions, cabbage and potatoes, prepared especially for soup, is sufficient for sixty or more adults. A barrel of the same vegetables weighing one hundred pounds, provides enough soup stock for nearly six thousand persons. The raw vegetables which go to make up this mixture, before drying fill thirty barrels and weigh in the neighborhood of one thousand, five hundred pounds.

The food ratio between the dried and the original green vegetables is as follows: Potatoes, 1 pound to 7; cabbage, 1 to 18; onions, 1 to 13; spinach, 1 to 14; carrots, 1 to 12; and turnips, 1 to 13.

I dropped a few slices of dried onion into a glass of water; the slices were about the thickness of a postage stamp. In less than an hour they had absorbed enough water to assume the size, shape and odor of the original onion slice. Strips of carrots, after they had been soaked regained their original shape and became as firm as the fresh vegetable. Spinach which looked like pressed flowers, bloomed into a brilliant green after a few minutes in water each leaf intact with its network of raised veins as if it had just been gathered from the field. No inferiority could be detected in the flavor of these vegetables.

Drying establishments have already been erected and are now in operation at Middle River, California; Webster, New York, and Bound Brook, New Jersey.—Popular Science Monthly.

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Dr. Fisk, medical director of the Life Extension Institute, declares that fifty per cent. of the people of the United States are on record as requiring medical attention. The other half are physically deficient, tho many are not aware of it.

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A monthly Magazine for the Home

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MISSIONS IN THE SUNDAY SCHOOL

(Continued from page 218)

The full recitation period can be taken once a month or once a quarter. The objection to this plan would of course be the loss of the recitation for the teaching of the Sunday school lesson. The time usually employed for the platform review could be employed by the mission secretary. If a Mission Study class is organized it of course would be given some convenient period outside the regular recitation hour.

The principle stated by Christ, "Out of the abundance of the heart the mouth speaketh," is applicable here. Missions in the Sunday school is an impossibility where the officers and teachers are not missionary in spirit. We cannot expect a pure missionary stream from a carnal, selfish fountain. The ministry and laity should speedily rectify a wrong condition here as fast as possible. This corrected it might help the superintendent of a large Sunday school to carry out a missionary program thru a mission committee. In a small Sunday school such a committee in addition to teachers and officers might be a burden rather than a help. Whatever methods and plans are adopted the Sunday school worker should remember that missions must be taught in the Sunday school because the Word of God teaches missions, and the Sunday school is responsible for creating in the child a missionary conscience. Let the Holy Spirit lead in carrying into practice these two principles in your own school.

La Junta, Colo.

The French Chamber of Deputies has already voted $20,000,000,000 in war credits. This sum includes the credits for the third quarter of 1917 and 7,000,000,000 francs ($1,400,000,000) advanced to France's allies.

SCHOOL NOTES

(Continued from page 213)

other year. Bro. A. E. Kreider will take a place in the Bible School and additional courses will be given in Church History and Bible. Bro. C. B. Blosser returns to us to take charge of the School of Agriculture. With the assistance of other teachers this school offers many new courses in the fields of Animal Husbandry, Agronomy, and Horticulture. Sister Martha Martin will come as an instructor in the Department of Education. And Sister Elvina Ebersole will be instructor in singing.

The various student religious organizations have been reorganized for the coming year. New officers have been elected, programs of work for the coming year have been planned, and the past year's work has been summarized in the final reports. The enrollment in Mission Study Classes shows a slight increase over that of last year. The Christian Workers' Band has a membership of forty and has done much to create and maintain an active interest in church and mission work. The Foreign Volunteer Band which was reorganized last October has at present a membership of eleven. These persons are looking forward to spending their lives ("if God permits") in foreign lands. The weekly devotional meetings had an average attendance of about eighty. The attendance of the weekly prayer meetings was very good and exceeded that of the devotional meetings. Practically all of the resident students were enrolled in vountary Bible study classes. The Extension Department of the Young People's Christian Association besides doing Gospel Team work during the holidays also conducted services every Sunday at the city jail and supplied workers for congregations nearby.

On account of conferences and other meetings a number of the instructors were required to be away at times. The brethren, J. E. Hartzler, J. S. Hartzler, J. N. Kaufman, and I. R. Detweiler attended the annual meeting of the Mission Board held at Belleville Pa., May 16-19. Bro. J. E. Hartzler attended the Ohio Church Conference at Elida, Ohio. Bro. I. R. Detweiler attended the Illinois Church and Sunday School Conference at Sterling, Ill., May 29, 30.

The annual Mission Day was held at the College May 27. In the morning a memorial service was held in memory of Sister G. J. Lapp, who recently died in India. Bro. J. N. Kaufman conducted this service.

Commencement week, June 3-8, brought many visitors to the college. In some respects the commencement was an unusual one. Just a few weeks before, school was closed on account of the small-pox epidemic and many students had returned home. But when school reopened all students returned again and by commencement week all those quarantined were out again. The number of visitors greatly exceeded that of last year. The following are some of the events that took place during commencement week: Baccalaureate sermon by J. E. Hartzler on the text from Luke 12:15, "A man's life consisteth not in the abundance of the things which he possesseth;" the rendering of Haydn's "The Creation," by the Philharmonic chorus; Alumni Reunion; Senior Class Programs; College Reunion; Commencement exercises. At the commencement exercises, June 8, diplomas were given to the graduates, of whom there were eighteen from the College, fourteen from the Academy, one from the School of Music, and two from the School of Business.

A BOY'S TRIBUTE TO HIS FATHER

In the "American Magazine" a boy tells why he would like to be such a man as his father was.

Because my mother knew that from the day he first met her until he died, or for all the days in fifty years, she was the woman he loved. I should like the woman I marry to know the same thing of me all our lives long.

Because he was gentle. Because he loved all flowers in cool woods and in sunny fields and by dusty roadsides and brought them home, gathered into clumsy bouquets "for mother," if she could not go herself to see them in the places where they held up their shy faces. Because he loved all children and let them climb over his shoulder and pull his hair.

Because his eyes twinkled and his face was jolly. Because he smiled at us children even in days when he was hiding black despair in his heart.

Because, altho his work kept him away from home for so many weeks at a time, he wrote jolly letters every day to mother and us, making jokes out of icy winds and beds covered with snow that had drifted in thru farmhouse windows, and of all hardships.

Because he was deep-chested and strong and because his strength came from work in the fields in such days as he could find no work in his own profession. Because he thought no work of his hands beneath him, if it brought us food and a shelter.

Because he wore his overcoats for ten years and his shoes for two years, and called his coat "as good as new, with a little fixing of the lining."

Because he thought no sacrifice of any importance, if by it we were made to love more truly whatever is good and beautiful and true in life

Because he used to put his arm around mother and tease her until her eyes twinkled and she said: "Go away, boy."

Because everybody missed him when he went away and will always remember him.

That is why I should like to be such a man as he was.—Exchange.

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19 • And the border of năan-ites was from Sī'dŏn comest to Gē'rär, unto † thou goest, unto Sŏd'om,

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HUNGRY ANTS BUILD A BRIDGE

Something new and interesting about ants was learned by a Mount Airy florist and told to a Philadelphia Record reporter. For a week or so he had been bothered by ants that got into boxes of seeds, which rested on a shelf. To get rid of the ants, he put into execution an old plan, which was to place a very meaty bone close by, which the ants soon covered, every one deserting the boxes of seeds. As soon as the bone would become thickly inhabited by the little creatures, the florist tossed it into a tub of water. The ants having been washed off, the bone was put in use as a trap again.

Then the florist bethought himself that he would save trouble by placing the bone in the centre of a sheet of fly-paper, believing that the ants would never get to the bone, but would get caught on the sticky fly-paper while trying to reach the food. But the florist was surprised to find that the ants, upon discovering the nature of the paper trap, formed a working force and built a path on the paper clear to the bone. The material for the walk was sand, secured from a little pile near by. For hours the ants worked, and when the path was completed they made their way over its dry surface in couples, as in a march, to the bone.—Sel.

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Note the style of type.

Solomon's chief officers. I. KINGS, 4. S

6 And Ă-hī'-shär *was* over the household: and • Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the ² tribute.

7 ¶ And Sŏl'-ŏ-mon had twelve officers over all Ĭs'-rā-ĕl, which provided victuals for the king and his household: each man his month in a year made provision.

B.C. 1014.
• ch. 5. 14.
² or, *levy.*
³ Heb. *bread.*
⁴ Heb. *cors.*

brought pr
ŏ-mon all t
22 ¶ And
for one day
fine flour,
of meal,
23 Ten fa
out of the
sheep, besi

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CHRISTIAN MONITOR

AUGUST, 1917

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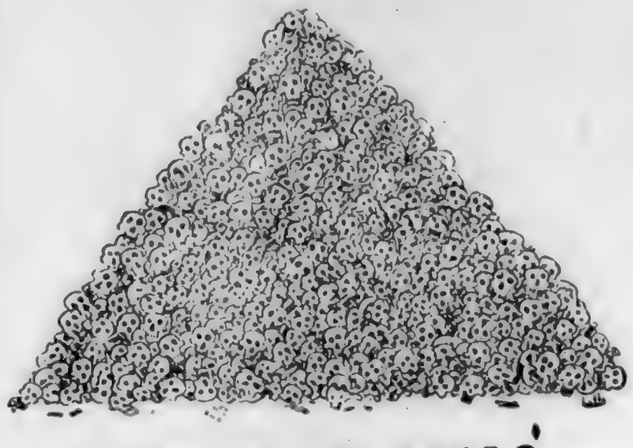
	
WE ARE RIGHTLY CONCERNED OVER THIS	WHAT ABOUT THIS?

SELECT READING

ECHOES OF LIFE

A Good Loser

Clayton F. Yake

"Anybody can fight a battle when he is sure of winning, but it takes a man to fight when he is sure of losing." No matter what application you make of this adage it contains a truth that has been verified again and again. But applying it to the battles of life it becomes so significant that it surely is worthy of personal consideration.

You know that there is nobody in existence who desires to be a failure. Everybody wants to be successful, and the few that the world points out as successes leaves a very, very large proportion of the people so called failures. And I wonder whether they are! I am inclined to think otherwise, for oftentimes association with such folks proves the fact that they have been truly worthy of what they strove for, but for some reason or other they have not attained it. But the very fact that the individual was worthy assures us that even tho he did not attain his goal, yet he was a success. And usually such an one will be optimistic enough to plod on and in the very losing will be a success.

There are many incidents that I might use to illustrate the point in consideration, but none is more beautiful and nobler, and contains a more unselfish sacrifice for the success of another than the Bible character Jonathan.

You know we study and comment on the marvelous friendship between Jonathan and David and we always picture David in a transcendent light because—well because he became successful and popular I presume and Jonathan died in apparent insignificance. Remember I am not subtracting from the worthiness of David, but I would like to add to, or rather point out, the wonderful unselfishness of Jonathan.

Jonathan being the oldest son of King Saul naturally was the crown prince or heir apparent to the throne of the united kingdom of Israel, but owing to his father's disobedience to God that rightful crown and inheritance was taken away from him as a direct punishment for Saul and handed to David, the son of Jesse. Jonathan was worthy to the fullest extent of the inheritance due him and yet for no fault of his he did not receive it.

But even the knowledge of the fact that the crown would be given to David did not hinder Jonathan in continuing in his worthiness, but instead was an incentive to increase it, for he became the intimate friend of David and used all the means at his command to hasten the day of success for David.

Even when cursed by his father for pleading leave of absence for David he did not retort but with his righteous indignation aflame merely arose and left the table and came direct to the hiding place of David and fulfilled his promise. Following that we have the sacred vow of friendship between David and Jonathan, and in it is shown the wonderful significance of Jonathan's unselfishness. It was very easy for David to be a friend, but it took everything except the best—unselfish devotion to others—for Jonathan to be one. If I should choose of these two personages and base my choice upon the greatest thing in a man's life, I would certainly cast my vote for Jonathan.

There is absolutely no doubt about it in my mind that Jonathan was even a better loser than David was a winner because it required the sum total of magnanimity of soul in Jonathan to do what he did. I say he was a good loser because he was a loser who eventually won the battle of life at a sacrifice of everything in life except the best. What a record to leave behind when we cross the bar! Surely such a life is worthy of an higher crown than an earthly one.

I want to make a few deductions from the above illustration for the benefit of the young men in particular.

First, that in your life there may be some things that you are not directly responsible for and yet because they are a part of your heredity you must nevertheless be responsible for any acts committed under their influence. You cannot excuse yourself. **You** are responsible for what **you** do. But the sequel is this, and this is the better part; **you can,** if you will pay the price, overcome even your undesirable heredity absolutely in Christ.

Second, that in the lexicon of youth, which the fates reserve for a bright manhood, there is no such word as **fail.** Or I like it even better this way: You are **not** a failure until **you** consider yourself a failure no matter what people **say** or think. Do you get that?

Third, that true success is living **the life,** the unselfish life, even like unto Christ. It is a life that is based upon principle. There is nothing haphazard about it. Things occur because they do not merely happen.

And so, my friend, live your life on principle. Rather be a good loser than a bad winner. Rather do the absolutely fair and square things even tho you are sure to lose, than win by proxy. Rather lose on one hundred per cent. par plus a little premium and have the conviction of having done the right thing than win with a discounted character.

In whatsoever you do, then, be absolutely square with yourself, your fellowmen and your God. Hew close to the line, turn neither to the right nor to the left, follow your God-given convictions and whether you are considered a failure at the end will not matter to you, for even tho you may apparently be, only **you** know what **you** are. Having the conscientious assurance that you have done your part leaves you nothing but a winner even tho you are a **loser who wins.**

Manheim, Pa.

THE SNOW FAIRIES

C. F. Yake.

Snowing, blowing; blowing, snowing;
O the winter day!
How the snowflakes sail so lightly
On their downward way!

Dancing, whirling; whirling, dancing;
Round and round they roam,
Down the vale as little fairies
Seeking a new home.

This way, that way; that way, this way;
Forward, up and down,
'Cross the meadow to the roadway,
There they nestle down.

One by one their comrades gather
Closely round and round,
'Till at first 'tis just a blanket
Cov'ring up the ground.

Slower, faster; faster, slower;
O'er the fields they ride;
Some advancing, others following
To their comrades' side.

Louder now, the wind calls louder,
Up the snowflakes rise;
Then away in clouds they hurry,
Flying thru the skies.

All is hurry, hurry, hurry,
With one aim in view—
To build up a monster snow-drift
Just for me and you.

By and by the task is finished,
Wind has gone to rest;
Snowflakes nestle tight and cozy,
Having done their best.

Teach me now the truth, oh fairies,
Found in this short lay;
And, you say, by adding small things
Great things come your way.

Manheim, Pa.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. IX SCOTTDALE, PA., AUGUST, 1917 No. 8

THE DEVOTIONALL USE OF THE BIBLE

It is never safe to speak confidently of the personal habits of the soul. Elijah was quite sure he was the only one true to God in all the land of Israel, but God knew better. The calculations even of the prophet were wrong by at least seven thousand, and if prophets err it behooves the rest of us to be careful. A depressed mind is not good at spiritual arithmetic, and the lamentations of the pessimist admit of a large discount. There are those who say that family worship is a thing of the past, and that spiritual religion is almost unknown. They have no certain knowledge of the facts, but their speech is confident. They tell us they are in the thick of the turmoil, that they know the people, and that they speak of the things they know; but it is possible to be too much in the thick of life to judge truly. There is a proverb which speaks of people who cannot see the wood for trees, and it applies specially to religious movements and spiritual realities. The vision of God gives steadiness and security, confidence and buoyancy, a sound judgment and a singing heart. There are certain aspects of modern religious life, however, that cannot be ignored. A change has come over the religious habits of the people. There have been a change of emphasis and a change of method. Service has ousted devotion, and social activities have taken the place of spiritual seclusion. There is agreement that we spend less time in contemplation and private prayer than the saints of former days. A generation ago men rose early, that they might spend an hour with God. Business men who had large responsibilities managed to get time for prayer in the middle of the day. An inner sanctuary, with its appointed hours, was a part of the Christian's programme of daily life. This may still be so to a larger extent than is supposed, but one of the unchallenged laments witnesses to its general decline.

As to the importance of soul-culture there can be no question. It is the source of all spiritual power, and no stream can rise above its source. If the Church fails in spirituality it fails everywhere. Perfect guns are of no use without men and increase of machinery avails nothing where there is no power. The only real reason for failure is lack of religion, and where there is no rain the streams run dry.

Many causes combine to make a life of devotion difficult. The developments of modern life are sufficient, where there is no great passion and no reasoned plan of spiritual life. There are other single causes equally sufficient, and one of them is the lack of devotional interest in the Bible. Other kinds of interest have ousted the devotional. Biblical criticism has provoked controversy, and disputation is alien to the spirit of contemplation. Men have argued about the processes and incidentals till they have forgotten the revelation. Much of our modern teaching, too, has discouraged devotional study. The addresses given at Bible schools are often critical and lacking in sympathy. Christian workers are scolded for their ignorance, and their shortcomings are held up to scorn. Weakness is never cured by ridicule, and many Bible teachers fail to appreciate the difficulties of the untrained. A most emphatic protest needs to be entered against the reiterated assertion that Devotional reading of the Bible is divorced from intelligence. There is a spiritual intelligence of which some Professors, who pose as experts, seem to be quite ignorant. Spiritual truth is hidden from the wisdom of this world. A pure heart and a devout spirit see farther into the Word of God than all the learning that all man's wisdom teacheth. "The natural man receiveth not the things of the Spirit of God, because they are spiritually discerned, . . . but he that is spiritual judges all things." Spirituality is nourished upon the Word of God, and no soul can be strong that neglects the Word.

The aim of devotional study is not to acquire information, but to feed the soul, instruct prayer, and build up character. It is not concerned with analysis, historical problems, and critical questions. It does not immediately seek preparation for teaching or equipment for service. All such methods of study are good, and in their place necessary, but they are not devotional. The object of devotional reading is to lead the heart into loving and intimate communion with God. It is the contemplation of truth in the presence of God and the personal needs of heart and life. It is one thing to dissect a flower, and quite another thing to contemplate it. Contemplation may be as intelligent as analysis, and while it is true that spiritual truth is independent of intellectual culture it still calls for every faculty of mind and heart. The Bible has to be searched, and spiritual things compared with spiritual, or there will be no spiritual profit. It is not the suspenson of energies but their direction that makes the difference in the various kinds of study. In devotion the aim is to find the inner and deeper meanings that are in the keeping of God.

No uniform method can be laid down for devotional hours. Each soul must find the method that answers best. Some need a chart and compass. They follow the instruction supplied by others, and are helped. Machinery for them conserves power and directs energy. They read appointed portions and pray through appointed prayers with scrupulous regularity. It is not for another to judge them, or to ridicule forms in which they find help. Some day they may find their souls and their voice in the Holy Place. That many need helps is evident from the devotional literature of the Church. For the most part it lacks virility, and is obviously milk for babes. There is a literature of devotion that has become classic, but even this to many minds fails to lift and grip.

Every believer agrees that the Bible is the supreme book of devotion. It is sufficient for each, and it is for all. No greater calamity can happen than that the impression should get abroad that the Bible is a scholar's book. It is the Book of the people, and its message is for all the people. It will be a sorry end of Protestantism to take the Bible out of the hands of the priest and make it the monopoly of the scholar; it would have been better where it was, and that is saying much. The message of the Bible is for the obedient heart of plain people. The devout of former days read their Bible on their knees, and that is the right attitude, for in devotional study the soul prays itself through the Word of God.

It is a hazardous thing to attempt an example of devotional study, but it will be worth the risk if some soul is helped. Take, then, Psalm 46, and see how it can be so studied as to help devotion. First of all read the Psalm through. Read it through again and again, till its music stirs the heart. The sections of the Psalm

(Concluded on page 253)

EDITORIALS

A COMMON MISTAKE:—There are some folks who apparently seek comfort and consolation for their inactivity and lack of interest in definite Christian service by saying they have only one talent, and consequently what little they might do would be as nothing compared to what others who are more talented could do. Did you ever receive an answer akin to this when you sought some one to do some definite Christian service? I am never quite sure whether these folks really mean what they are saying. Would they feel as comfortable if some one else would say the same thing about them? Would they feel complimented to be told that they have but one talent?

This attempting to hide behind a single talent is an age-old Satanic deception to keep folks from rendering the faithful service the Lord asks of all of His disciples. I doubt whether those who minimize the value of their one talent plus God are altogether at perfect ease when in their serious moments they are face to face with the truth of Holy Writ. Nowhere in the Bible do we find that God's recognition of man's service is based on the number of talents he possesses. God has not endowed all men with the same number of talents, hence He would be unjust to make the number of talents the basis for His recognition of our service. But it is required of all to be faithful in the employment of their talents, whether many or few.

Young people frequently make this mistake and fail to develop what faculties they do have for Christian service early in life with the result that they go thru life without vitally interesting themselves in any particular phase of Christian work. The churches today are full of middle-aged and older ones who take no active interest in definite Christian work for the primary reason that early in life they did not apply themselves and their powers are undeveloped. The God-given talents, whether few or many, should be employed early in life so that during the formative and impressionable period of life they may unfold and develop for usefulness in life and when other and larger responsibilities of life will come. One of the pathetic sights of life is to see an individual ready for the grave and whose powers for Christian service have never been developed by employment in some definite work for the Master. In their declining years they have not that sweet comfort that comes from a consciousness of something definite done for the Master. Such an old age should be avoided by every young man and woman. The faithful consecration of the one talent energized by the Holy Spirit has in it marvelous possibilities for gain for the Lord.

BIBLE STUDY IN KOREA:—Korea is one of the most striking mission fields of modern times. There are few, if any, other mission fields in which such marvelous results have been recorded in so short a time. In Korea we are told, no applicant for church membership is received until the applicant has led another soul to Christ. The most assuring evidence of genuine conversion is a real interest in the lost, demonstrated by definitely leading some soul to Christ. If this test were applied by the churches in America it would work a revolution in the spiritual atmosphere and make Christianity a real and more vital force in the lives of many.

The home Church can with profit study the methods employed by the missionaries in a new field. There Christianity is new and has to be established; new conditions, customs and traditions are met and there are no Christian precedents to follow. As the parent can always learn from the child even so the home Church can glean helpful lessons from her work in a new field.

The missionaries in Korea are agreed that the cornerstone of their work lies in the system of Bible study and teaching in vogue there. The plan was originated almost at the commencement of mission work in Korea. The land today is honeycombed with these Bible study classes. The Missionary Review of the World describes them as follows:

"They are annual Bible Conferences lasting for a week or ten days, modelled somewhat along the lines of the Keswick and Northfield Conferences, but devoted more exclusively to the study of God's Word than either the English or American gatherings. Instead of there being one such Conference for the Christians of Korea, there are no less than a thousand thruout the country. First there is the local conference held in a single church for the Christians of that community. Then there are scores of district classes, where the members of many groups gather together for a week of Bible study. Finally, there are more than a score of general classes, where sometimes 1,000 or 1,200 Christians gather from long distances to listen to God's Word expounded by the missionaries and leading Korean teachers. The Koreans frequently walk a hundred miles or more to attend these gatherings. They pay all their own expenses, and then for ten days revel in the study of God's Word."

It is generally conceded that there is an appalling dearth of Bible knowledge among Christian people. Instructors in Bible schools have expressed surprise at the lack of Biblical knowledge possessed by those who come under their instruction, and yet these are among the brightest and most active young people of the community from which they come. Despite the work of the ministry, the Sunday school, the Young People's Meeting, the Bible Conferences and Bible classes, and other agencies employed by the Church there is still a great dearth of Bible knowledge.

The study of the Bible lies at the very foundation of

(Concluded on page 255)

CHRISTIAN LIFE

SWEET MEMORIES OF KINDNESS GIVEN AND RECEIVED

Rufus Buzzard

There are in life a vast number of voices, but none without signification; some even may be wilderness voices, whose beauty of tone and sonorous blending, which unfailingly characterizes their relative life, may never be accepted by many human ears and hearts, but which, in their sphere for which they are intended, may be blessings unfailing and be the means of lifting some waiting souls into newness of life.

Love and kindness have been two characteristic voices which have been means to an end in accomplishing wonders and that which eternity alone shall reveal. While the giver of the silent act of love may be at times the only one who can feel the joys down in his soul at once, and the one receiving the kindness may not always at the time give due gratitude for it, it is the exception and not the rule, and it can not help but be a potent factor that will some day bring forth its fruit. Yea, kindness shall never lose out, for is it not bread cast upon waters that shall some time return bearing precious fruit? And the memories of the same given and received are they not indeed voices that many, many a time have buoyed upward and onward struggling souls? How often to the discouraged soul has a word fitly spoken been a kindness that showed the spirit of the Master and gave, to the one addressed, a greater desire to live a truer, nobler, more cheerful life! If the soul yearns for the knowledge as to the source of his cleansing and accepts it surely those words will be like "apples of gold in pictures of silver."

In memory's casket there can remain nothing that gives us a more pleasing feeling and a keener sense of the joys of helpfulness than to have been conscious of helping someone. Some years ago a little incident occurred that gave me a keener sense or feeling of the woes of humanity down and out. A young man from Kansas City whose money was all had been trying to get a bite to eat, but being turned down and not having anything to eat for a number of meals he asked me as I passed if I knew where he could get a meal. Realizing that I for once was my brother's keeper, I told him to wait a little and I would try and find him something. After taking him to where I could satisfy his request he certainly showed that he was hungry. In talking with him I found out that he had been to New York already and had been bummng his way on freight trains and stopping to work when in need of money, but his story indicated that he was not so successful in finding work and was thus in dire need. As he related to me his varied experiences and left me with a seeming appreciation for what I gave him, I could not help but feel the vital importance of lifting him to a throne of grace. And I ask are not these the things in life that give a person a passion for lost humanity? Should they not make Christians feel the importance of kindness?

Our memory is a wonderful part of the faculties of our mind; it recalls joys we have possessed and makes them ever ours. We can recall fond recollections of our boyhood days and think of the kindness of a mother's love, not as duty bound but as flowing from a heart of love bestowed that we might feel the joys of boyhood life and enter into the relationship that should exist between parent and child. Then we think of times when a special effort was made to show our gratitude and love to mother, in inviting her friends and neighbors to surprise her and show by this that her exemplary life had won for her many friends to share her joy. Mother is gone but are these fond memories not the little oases in life's pilgrimage that revive and sweeten the bitter waters of life and human experience?

When Jesus uttered those words, "It is more blessed to give than to receive," He touched the law of kindness as vitally and inseparably as Paul did when he said, "Be ye kind one towards each other, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." When we receive a kindness it affects us individually; it is like honey from the honeycomb but when we give, the blessedness extends unlimited, and goes on its mission of love to foster influence—and influence never dies; and the influence of one Christian act may bring happiness into hearts in years from now. And truly as one has said, "Life is made up not of great sacrifice or duties, but little things in which smiles and kindness and small obligations given habitually are what wins the heart and secures comfort." And thus happiness becomes the legitimate fruitage of love and service.

Happiness is what men of all ages have sought after, but as there are so many things Satan upholds that appeals to the carnal mind as happiness, or the avenues to happiness, how few there be that find it! Too many, rather than take God's way for the reception of happiness, map out a way of their own that appeals to them to give them greater enjoyment but in the end it proves a phantom—an unreal thing—and alas! memory also is used to fling life's darkened blots—which man would fain forget—before the mind incessantly.

But the greatest kindness bestowed (and received by each penitent sinner) and the one that brings greater joy to the memory than any other, is that kindness—the underlying principle of which was love—which brings each child of God on his knees before Him in thankfulness for the atoning blood of Christ which redeems, purifies and saves and thus lifts the soul to a deeper, fuller, happier life in Christ Jesus. And as Paul dwells on the fact that both Jew and Gentile have shared the same fate and together shall share the same blessings if by faith they accept the way, he in unfailing tones magnifies the depth of the riches of both the wisdom and knowledge of God. And then again with their memories aglow with the great mind of God, he appeals to the Romans with words that imply giving for kindness received: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Thus sweet memories of God's kindness received should be a stronger incentive for life service—which is giving reasonable service for benefits received.

La Junta, Colo.

A WISE MOTHER

A lady received the following reply from a neighbor in answer to a quesion as to why she allowed her children and her husband to litter up every room in the house. The sentiment will find lodgment in the heart of every home-loving person in the land: "The marks of little muddy feet upon the floor can be more easily removed than the stains where the little feet go into the highways of sin. The prints of the little fingers upon the window-panes can not shut out the sunshine half so much as the shadow that darkens the mother's heart over the one who will be but a name in the coming years. And if my John finds home a refuge from care and his greatest happiness within its four walls, he can put his boots in the rocking-chair and hang his hat on the floor any day in the week. And if I can stand it and he enjoys it, I can not see that it is anybody's business."—St. Nicholas.

"BLESSINGS IN SERVICE"

There are those who look with pitying eye upon the one who endures hardship and denies self for the service of his fellowman. Such have not yet come to the realization of the truth that the path of true joy and happiness leads thru suffering and sacrifice for the spiritual welfare of lost humanity—the path our Master has trod. Only those who have devoted time, or are now making sacrifice because of their love for the Master, can testify to the blessings derived from such service. To such the blessings are real. We have asked the workers in our city missions and charitable institutions to name two of the richest blessings enjoyed in their service and to state each blessing in a single brief sentence. The following are the testimonies of these workers.—Editor.

Mennonite Old People's Home

(Lancaster, Pa.)

That God gives me the health and strength to help these dear aged pilgrims in their declining years.—T. E. Moyer, Supt.

That I am blessed with health so that I can wait on the aged.—Amanda Moyer, Matron.

That our efforts are appreciated, and if not, the consciousness of duty done proves a blessing.

The fellowship of brethren and sisters in service.—Rebecca Burkhard.

Health that permits me to perform my duties in this noble work.

Association with aged pilgrims well experienced in life.—M. Elizabeth Moyer.

Ability to minister to these aged people.

Privilege of attending church services and Sunday school here in the Home.—Clara Halteman.

Mennonite Children's Home

(Millersville, Pa.)

Caring for the boy who is wayward because of environment.

Helping to bring the childless home and the homeless child together.—Levi Sauder, Supt.

Helping to bring the Gospel to an aged lady living in sin and who is now a witness to His power to save.

Entering a home where poverty had come, mother was dying, a baby in need, and God permitting me to lend a helping hand.—Lydia Sauder.

The privilege of working in a small corner of His vineyard in lending a helping hand to the homeless little ones.

The blessing of knowing that I am following God's plan.—Hettie T. Musser.

The grace of God which is freely given and is sufficient for every need.

The consciousness of having helped in God's work.—Alice R. Kemrer.

The privilege to labor for and among the little ones.

Satisfaction of doing the Lord's will.—Susie C. Hess.

Seeing God's guiding hand in shaping the lives of the precious little ones.

Joy and peace within because of God's divine approval upon my service.—May H. Gochnauer.

Mennonite Old People's Home

(Marshallville, O.)

To get to where I could cheerfully minister to the ungrateful (and unworthy) has been a struggle but a blessing.

The experience here has given a broader view of life and a larger vision of humanity's needs.—P. R. Lantz, Supt.

To perform with cheerfulness unpleasant duties.

To submit and bear with patience that which we cannot change or understand.—Mrs. P. R. Lantz.

God's leading me from a life of indifference into one of active service.—Verta Gerber.

The hope of everlasting joy.

The assistance of the Holy Spirit in our service.—Lydia King.

Orphans' Home

(West Liberty, O.)

The consciousness and assurance that I was serving in the place He chose for me, and that my service was pleasing to Him.

To note the blessed results and happy changes brought about in the lives of so many of the needy, homeless ones who learned to know their Savior, and the effect upon the Christian homes where children were placed.—A. Metzler.

To be more patient with children; to bear and forbear.

Joy in active service, which only those who engage in can enjoy.—F. I. Smucker.

I have realized the truth that the only thing man can do for God is to do something for his fellowman.

Peace, joy, blessing and contentment in the service of my Lord.—Mrs. F. I. Smucker.

The joy and peace I have to know that I am in the Master's service.

The happiness of ministering to the needs of others.—Amanda Dettwiler.

Satisfaction and pleasure received from the fact that I can be of some good to others.

The fellowship and peace I enjoy in laboring and associating with God's people.—Lydia Kauffman.

Mennonite Home Mission

(Chicago, Ill.)

A spirit of patience so much needed by a missionary.

Seeing results of my efforts.—A. H. Leaman, Supt.

The privilege of taking the Bible into some homes about us.

A closer walk and fellowship with God.—Amanda Leaman.

Grace that God gives to continue in His service regardless of circumstances.

Association with those whose lives have been transformed by the power of the Gospel.—Emma Oyer.

Strength to endure for His sake.

Opportunities to lead the lost into the light and truth of the Gospel.—Ruth Buckwalter.

The assurance and consciousness of God's continued presence.

Seeing men and women forsake sin and turn to God.—Anna Yordy.

Mennonite Gospel Mission

(Kansas City, Kans.)

The consciousness of being in the will of God.

The consciousness of God's presence.—J. D. Mininger, Supt.

Helping to lift the lowly out of the depths of sin to a life of service for the Master.

God's direct answers to the prayers of His workers at this place.—Anna Diller.

The supreme joy of fellowship with Jesus in His work of saving souls.

The knowledge and experience that our "labor is not in vain in the Lord."—Martha Buckwalter.

26th St. Mennonite Mission

(Chicago, Ill.)

Consciousness of the fact that God is willing to use me in this work.

Privilege of assisting others in winning definite victories over sin.—A. M. Eash, Supt.

Joy and satisfaction of knowing you are in God's service.

To know that Christ always lives where there is room for Him.—Phoebe Yeackley.

My responsibilities and opportunities are my greatest blessings because the one brings fellowship with the Father and the other service for Him.—Etta Brubacher.

Seeing those who recently confessed Christ enjoying His service and giving themselves to telling the story to others.

To be able to depend on God for His leading power to do the work.—Anon.

Consciousness of knowing that God directs my work.

The opportunity of bringing a living message to a dying world.—Nancy Ramseyer.

Mennonite Mission

(Canton, O.)

The consciousness of God's presence.

The hope of seeing souls saved.—C. K. Brenneman, Supt.

Satisfaction of knowing we are doing God's will.

The assurance of victory.—Alvina Brenneman.

"The fullness of His blessing encompasseth our way;
The fullness of His promise crowns every bright'ning day;
The fullness of His glory is beaming from above,
While more and more we learn to know the fullness of His love."

A kind word is a key that often opens the door to success.

MISSIONS

NOTES AND COMMENTS

Idolatry in Central America.—There are those who make the claim that Central America is Christianized because the Roman Catholic Church is dominant there, and therefore, the Protestants should send no missionaries there. Catholicism, however, has degenerated into grossest heathenism and idolatry as the following incidents related by missionaries working there will show:

Mr. Toms mentions seeing some women dressing a little image of St. Paul. Another missionary relates that "on our journey we passed many Indians going to Salvador, where they have the image of the Black Christ. They tramp hundreds of miles, but confess they are not better than before their journey. Few of them can read, so they are hard to reach." Another missionary describes his journey "over hard lava roads." "It was the time of year when people flock to the shrine of 'Esquipules,' the black image in Guatemala, and the road had many people on their way to and from. Those returning are decorated with long gray Spanish moss. Women and children of all ages as well as men make the pilgrimage to visit this especially miraculous saint and leave an offering. You can magine what a bountiful source of revenue it must be for the Guatemala Bishopric and government also, as I understand the government, too, takes a share. A large part of the clergy in other Central American states look with disfavor upon this pilgrimage which takes so much money out of this republic, and are trying to get the people to make pilgrimages to local miraculous images. The people, however, seem to want to go to Esquipules, altho they are also very faithful to their own images."

This condition of idolatry and heathenism is really worse than paganism in Africa because it is the result of the degeneracy of a church that claims to have the Christ, who alone can save from sin. What an awful condition for a Church to claim to have the true worship and yet tolerate and foster such idolatry! It seems the primary purpose of the degenerate Catholic priesthood in Central America is to exploit the people for their own selfish material aggrandizement. What a betrayal of Christ!

How Heathenism Works Out.—The value of a religion is determined by the way it works out in the actual life experiences of its adherents. By their fruit shall they be known. Here is where Christianity excels all others. A missionary to China in referring to interesting new experiences that come to the missionary daily relates the following:

"For example, one day I was in a temple where the coffin makers and the furskin sellers were worshiping the same deity. Determiner of the winter winds, and each class praying for different results; the former that the winds would blow from the southeast (which would mean unnatural warmth with subsequent wide-spread sickness booming their business); the latter, that the winds would blow steadily from the northwest, 'cold enough to freeze the hair from a brass monkey.' What a peep into certain phases of heathen religion this gives! In another temple the priests were directing the manufacture of intoxicating liquors from sweet potatoes. What that suggests can be imagined from trying to think what it would be like if a Protestant minister in America would direct the manufacture of intoxicating wine, and that in his own church auditorium."

The need of China is not more religion, she has too much of it, but Christ. Christianity has the message of the life-giving Christ, and has the great task committed to it of making Him known to all nations. The fruits of a life-less Christianity are no more pleasing to Him than the fruits of heathenism. Christ is the only solution to the spiritual problem of humanity.

"Give Us a Crumb of Jesus."—A missionary to Africa relates this experience in an appeal for the translation of the Bible into every tongue: "O my friends, give to the people in every land this Book! Many years ago, before I went to Central Africa, I was in Basutoland traveling with a party of missionaries. As we were anxious to get home, we rushed thru one village without stopping; and as we cantered away on our horses an old woman came out of the village and shouted to us, and what she said was this: 'You missionaries, why do you pass us by in this manner? Return and give us a little crumb of Jesus.' My friends, you have the whole loaf. Do not grudge to these benighted children of God 'a little crumb of Jesus.'"

If we as a Church actually believe the Bible to be the Word of God, the revelation of the only way of salvation, let us make our belief evident by a vital and active interest in bringing the same Bible to those who have it not. One of the most fruitful labors we can engage in in these times of world-wide unrest is to help scatter the printed Word broadcast over the earth.

False Leaders in Africa.—Wherever Christianity goes there are always those who will use it for selfish ends. By a perversion of its truth so as to satisfy the vims of the flesh it is not difficult to get a following. This is especialy true in heathen lands where Christianity is not yet so well established. The report comes from Nigeria, Africa, that a religious movement has been started by a negro, a false prophet, who knowing a little of the Bible, styles himself Elijah, and pretends to do miracles, even to the awakening of the dead. "He sells the water in which he washes as an unfailing remedy for sickness. Many of the younger blacks who have come in contact with civilization have given up their old heathenism and want a substitute religion. These are flocking to Elijah. One government official estimates the number of adherents as close to a million. The Elijah proclaims that he does more than a dozen miracles daily and that he is ready to bring the great war to an end—after which power is to pass from the white races to the colored. The heathen who identify this negro madhism with Christianity, have been persecuting Christians because of it."

Missionary Progress in Uganda.—Twenty-three years ago it required $5,000 to send a missionary to Uganda, Africa, and it was a journey of from eight to ten months Today the journey is made in twenty-four days at a cost of $175. Then there was one church, one native preacher and two hundred converts. Today there are two thousand churches scattered all over the land, three thousand preachers, and converts numbering over 100,000. Uganda is one of the remarkable foreign mission fields in the annals of the missionary enterprise.

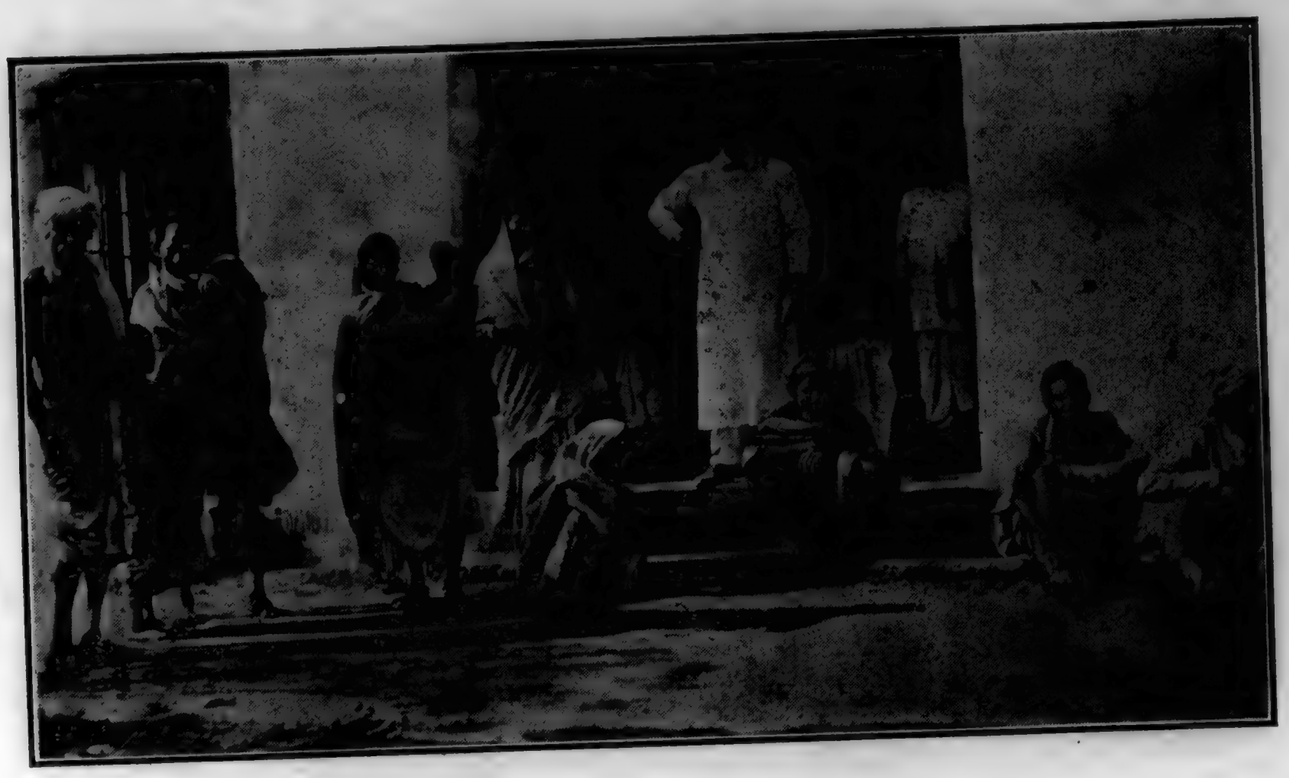
Missionaries in China.—In 1890 there were 1,296 missionaries in China. In 1913 this number had increased to 5,565. Six cities in China have more than 100 missionaries each, Shanghai leading with 358. The great need is a better distribution of missionaries among the neglected places. With the development of the railways this will be made possible. Many of the interior parts of China are not yet accessible for missionary work, and not until better means of communication are provided can there be any real development along mission lines.

Watch and pray, that ye enter not into temptation.—Matt. 26:41.

MEDICAL WORK AT DHAMTARI AS WE LEFT IT

C. D. Esch

In looking back over the last six and one-half years of medical effort that we put forth in the community around Dhamtari, nothing very brilliant appears to show that a great deal has been done, yet there are some improvements, we believe, that indicate better things for the future. Despite all the difficulties and hindrances that were to be faced we yet see some progress that may be taken as an indication that our work has not been in vain and that God will bless the work so that many souls may be benefited. Enough has been said in various articles in the past few years concerning the difficulties of treating the sick with inadequate means so that I wish to draw attention in this part to the situation as it is now.



A Morning at the Dispensary about Six Years Ago

During the last year the medical work has received a great asset in the addition of two trained, Indian nurses and a lady doctor. The building that was being occupied during the past two years by the dispensary, and which was unfinished on account of lack of funds, has been completed. A line of six rooms for patients has been erected. This is a plan used in India that is called a "Family ward." So called because it makes it possible to have a friend of a patient come and stay with the patient while he is undergoing treatment. These kinds of wards are very popular in this country. I have noticed in the places where they have the various wards in one hospital, i. e., the general ward where all kinds of patients are kept and the Zenana wards where only women are admitted, the family ward is the one that is patronized most.

This kind of ward is not always the most ideal from the standpoint of the doctor and nurses working in the hospital and in some cases may be decidedly less beneficial to the patient than the ward where the friends of the patient are not admitted except at certain stated times for visitation. There is no doubt whatever that the latter mentioned ward is by far the most ideal in every respect. But it does not appeal to the native of India. The Indian is just like the majority of other people in that he has little desire to be taken to the hospital and retained there. Especially so if they have to go there and be separated from all their near relatives and be in the care of strangers, eat food cooked by strangers and wear strange hospital clothing. Now there are some people that will submit to the above mentioned requirements, but the majority will not. The wife tho she is not necessarily a parda woman (a woman kept in strict seclusion) will often stay in her own home and run the great risk of her life rather than be separated from her family for the period necessary for her to enjoy the privilege of medical treatment in a hospital. But if she may take her husband or some other member of the family and live in a respectable and comparatively secluded place she will not object to go.

This kind of ward also gives less trouble and expense to the hospital since the patients themselves must look after their own food. This in some cases is not the best, but most cases that come to the hospital are of the kind that do not require so strict a dietary regulation, at least not to the extent that they cannot do the regulating themselves with a little help Certainly there are cases that must be kept under strict regulation and then it is a little more difficult than in a general ward, but the Indian is a good smuggler and if he is allowed to visit his friends in the hospital at all he will surely bring something with him if his friend has any special desires.

Some surgical and laboratory equipment has also been purchased, but this is not as much as we had hoped it might be as the prices of instruments and furniture had gone so high on account of the war that we had to cull out a lot of desired and badly needed things from our list before ordering. But with what we did get and with that which was purchased in America by Dr. Cooprider the hospital will be equipped well enough to do most anything that the staff will care to undertake for the present.

During the next few years the work cannot be expected to make very great progress for you must remember that Dr. Cooprider has many obstacles to overcome. First she has to acquire the language. Then she has to learn how to handle the people under the conditions there. For altho in many respects the practice of medicine is the same everywhere yet there are many differences both in the people and the diseases they have and the way one must get on in the limitations he is put to in this work. Again it takes some time for the people to get confidence in a new person coming among them.

In the last few months we were there the income aside from the Mission, including fees and sales of medicine, was more than usual and we believe that when the work is once well established there will be considerable income. In places where there are large hospitals sometimes there is more income than is required for running the institution. This we cannot expect from the hospital at Dhamtari, at least not for some time to come. The reason is that Dhamtari is not a large city and there are not a large number of rich

View of Hospital Buildings from the North. Large Window is in the North Side of Operating Room

people there who will patronize the work in a way that will be of financial benefit. Again, where there are long established hospitals they are able to charge for work done to the amount that we cannot charge as the people will stay away rather than pay the price.

for as the work increases in size and popularity the income would increase too.

Very few hospitals in America that do any charity work whatever are anyways near selfsupporting. What can we expect in a country like India if in wealthy America a hospital must have a heavy income aside from the fees to keep it running?

A Corner of the Drug Room. Drug Clerk in Corner

What we would desire greatly to see for the future is to get a permanent income for the Mission Hospital at Dhamtari, either in the form of an endowment or some permanent subscription. And that would not need to be very much, $50.00 per month, or $600.00 per year would be quite sufficient for a long time to come,

More buildings and equipment will necessarily need to be added as the work increases but the most urgent need at present is a sufficient permanent income to make the work what it ought to be.

Hesston, Kans.

MRS. WALKER'S VICTORY

I

A. M. Eash.

"Say, Mrs. Smith, my ma aint going to work for you no more. She said I should tell you to get somebody else," was the message brought to the parsonage door early one Monday morning. The message bearer was a little fellow of about seven years, tho his seriously drawn face spoke of many experiences unknown to the average boy of that age.

"Why, Freddie, how is that? Your mother is not sick, I hope."

"Nope. She ain't sick. She just feels terribly blue. Guess you'd better go and give her a good talkin' to like you did that other time."

"Are you sure, Freddie, that she wants me to get someone else to do the work today?"

"I sure am. Say, if you'd see the way she is bawling around all morning, with the old man drunk and throwing dishes and banging chairs, I guess you wouldn't ask any such question." Poor Freddie was unable to hold back the tears any longer and sobbed out, "You'll come, wont you? But listen, Mrs. Smith, don't tell my pa or ma that I asked you to come. Pa would give me a terrible lickin if he knowed. Oh, he is terrible mad and he just curses around and says he is going to kill us all and burn the house, an' he says he don't care for no cops or any body. Maybe you hadn't better come 'cause he might chase you. Oh! I don't know what. Wish he never could get no more whiskey. My ma says then he would get a job and work like he used to. I don't think my pa can work 'cause he never does, but ma says he used to work and we had such a nice big house and lots of money and good clothes. Why, she says Mabel used to have nice curls and big ribbons and lots of dresses —but now we aint got no nice clothes except what you and Mrs. Brown gives us. Say, wouldn't I look swell in a bran' new suit with a rain coat and one of those rain hats! Then the rain wouldn't spoil my papers and I wouldn't get licked for not bringing more money home.

"Oh, Mrs. Smith! What's them things you got there on the table? Is it fritters? That's what my ma used to make when we lived in the big house, but I don't remember how they tasted. Wonder if they taste good? Is there apples in them?" And Freddie looked wistfully at the plateful of enticing apple fritters sitting on the kitchen table.

"Why, of course, Freddie, they are fritters—real old fashioned fritters like your mother used to make and they are just as good as they can be. Poor boy, you haven't had any breakfast yet and here I haven't offered you anything to eat. Come in and I will give you three nice big ones all for yourself. Won't that be fine?" she concluded as she picked out three nice large apple fritters and handed them to the hungry boy.

"Would you please give me some paper to wrap two of them up for Elsa and Mabel, Mrs. Smith?"

"Why no, child, I want you to eat them all yourself."

"Yes, I'd like to but then Elsa and Mabel won't have any and when I tell them they'll cry for some too. I'd sooner just eat one and take the others home." He hesitated a moment and then continued, "But then my pa'll see me with them and he'll take and eat them himself. Say, if I eat these, will you let my sisters come to your house and have some of these too?" Without waiting for a reply he added, "Guess that's the way we'll do it," and then began to hungrily devour the apple fritters placed before him. While they lasted there was no time to talk so Mrs. Smith waited in silence for Freddie to finish the meal and, when the third one had disappeared, she offered him more and he took a generous helping. "Poor child," she thought, "what a bitter lot is yours with all your knowledge of evil and your load of cares! Why is it that childhood is compelled to bear such heavy burdens? Cannot something be done to rid this fair city from the awful curse which is bringing devastation to so many of its homes?"

"Whew! I can't eat no more or I'll bust. Guess I'll put one in my pocket to eat for dinner. I'll sure tell Elsa and Mabel to come and see you too. Guess I'll have to go or my pa'll go to the saloon and ma'll not have any one to watch the house while she follows him. You see she told all the saloon men not to sell him no more whiskey and now she wants to see where he gets it. Say, I wouldn't like to be the saloon man that sells it to my pa and have my ma find it out. I bet she'd sure beat me up," he declared as he started down the steps, little realizing that his poor puny mother was more fitted for the hospital than she was to "beat up" some burly saloon keeper for selling whiskey to her husband. Passing thru the yard gate he called back, "Don't forget to come and see my ma 'cause she's terrible blue," and then hurried down the street towards his home.

As Mrs. Smith stood watching the little fellow running down the street, her mind wandered to the little four room basement home and to the poor little woman who was having such a struggle in life. She thought of her many trials and disappointments, of the unceasing grind of work—scrubbing and washing, washing

and scrubbing, over and over, week after week—until she was old beyond her years and almost a physical wreck. One after another the many efforts put forth to break her husband of the awful drink habit were recalled and in bitterness she was reminded that every one of them had culminated in apparent defeat.

Hastily attending to some pressing home duties, Mrs. Smith hurriedly went to the home of Mrs. Walker to discover the source of this new trouble and to comfort her as much as possible. She had been there many times before and had found Mr. Walker in all kinds of conditions but, somehow, the story brought by the little fellow had a very disconcerting effect upon her mind. Was it possible that at sometime, when in a drunken frenzy, he might do her violence? For a moment she almost lost courage, but the thought of the poor mother with her three small dependents soon decided her, and she hastened on.

"Come in!" came a coarse response to her rap on the door, and she opened it and entered. "I suppose you want to see the old woman. She's there in the corner. Go and let her fill your head with some more of your old truck. It's strange how you happen to come around every time she gets one of her spunky spells." These and many other unkind expressions were hurled at her in such rapid succession that she did not have time to even bid him, "Good morning!"

"Good morning, Mrs. Walker."

"Oh, Mrs. Smith, it's terrible! He's getting worse every day and I just can't think of keeping up any longer. It isn't doing any good and I simply can't stand it. Oh, I wish I were dead! Do you know what I'll do? I have a notion to take my babies, turn on the gas and put an end to all of this misery," and the poor woman broke down in a flood of bitter tears.

Every fiber in the visitor's body seemed to cry out in bitterness against the man standing before her and, without taking any thought of possible consequences she cried out, "Mr. Walker, what does all this mean? Haven't you any sense of right? Are you going to kill your family?"

Like a wild beast driven to bay, the drunken man turned and glowered upon her.

(To be continued)

Chicago, Ill.

PREM DAS, HERO

There, you take this and that, and down came the big stick of the big fisted man on Prem Das' back. "And if you ever come into my village again and open a school for these Christians, I will kill you. Can pigs learn! Can dogs read! You get out and stay out!"

Such were the words of an angry landlord who was incensed that Christians from the Chamar caste should be taught. Were they not pariahs? Was it not true that just as that tall palm tree had no shade, so the pariah had no decency? Did not the proverb say, "Bat nahin sunta, sirf lat?" (He will not obey words but only sticks). Did this little upstart of a preacher think that the pariah had brains like a Brahman? Was he not an "untouchable" and had he not sprung from the feet of Brahman? Was he not born to be "a drawer of water and a hewer of wood?" Was it not the unpardonable sin for him so much as to touch or look at the sacred Shastras? Was not he a god and the pariah so much dust under his holy feet? Bah! what was the world coming to!

Thus musing the Brahman went his way, and Prem Das with a bruised back made his way to Ballia eight miles distant. Not only is Prem Das a Zaccheus in stature, but he is also of a frail constitution As a result of the beating he lost not a little blood and sustained internal injuries. His friends advised him to prosecute the lordly Brahman. The Christians of that village said, "If he beats our pastor-teacher like this, what won't he do to us? It is better for us not to send our children to schoo' It will only empty the vials of his wrath on our heads."

What did Prem Das do? Prosecute? No, on the contrary, Christ-like, he forgave his persecutor and prayed for him. Did he leave the village? How could he leave? Had not God sent him? He returned and at once began to re-organize the school Again the ire of the landlord fell on him and a thrashing resulted. Nothing daunted he returned and again this son of Belial met him.

"Did I not forbid your entering this village."

"Yes, but one greater than thou has commanded me, 'Go—teach—preach,' and Him I must obey."

"Who is greater than I?"

"The great eternal omnipotent God, my Savior."

"Yes, you little runt, that's what you are always doing—exalting your God and belittling our gods. Oh, I heard you singing, 'Hamara man laga Yicu ji ke charnan.' (Let others worship their idols, etc., but for me I will serve the Lord Jesus). I won't stand it! Have not two beatings been enough? Will you not learn that I am master here and that I will not have you pollute this village with your presence and with your Jesus teachings? Take this, and this (beating him), and never show your face again."

Yesterday Prem Das came to me and said, "Sahib, let me have a dozen first Hindi books. I am going to open school again and we are going to keep it open."

"Won't it mean more beatings?"

"Perhaps, but this is Jesus' work and I am Jesus' man, and beatings or no beatings, Jesus can and will conquer this Brahman."

Such is the stuff many of our workers are made of. Prem Das is a real hero. In his frail thin body is the heart of a Daniel, and I bless God for him.—Sel.

SUNSHINE AND SHADOW

William Goodell, the saintly and beloved missionary of the American Board to Turkey, had a sense of humor that was keen and refreshing. It bubbled up on all occasions, sparkling even in the darkest hours of tribulation and persecution. On the other hand, his chum and much-loved colleague, Daniel Temple, of Smyrna, was grave and serious in temperament, always looking on the dark side. In "Fifty-three Years in Syria" Doctor H. H. Jessup gives these stories illustrating their difference in temperament.

One day at Andover, when they were sitting together in their room, Temple said to Goodell with a heavy sigh, "Ah, me! I don't see how I shall ever get through the world!"

"Why," replied Goodell, "did you ever hear of anybody who stuck fast by the way?"

Just before they started abroad as missionaries they were visiting together at the home of a hospitable lady in Salem, Massachusetts.

"Take the rocking-chair, Mr. Temple," she said, after welcoming them.

"No madam," said Mr. Temple; "if you please, I will take another. Missionaries must learn to do without the luxuries of life."

"Well," said the lady, turning to Mr. Goodell, "you will take it."

"Oh, certainly," he replied; "missionaries must learn to sit anywhere!"

Goodell's wit and mirthfulness made perpetual sunshine, but sometimes Father Temple felt called upon to reprove him.

"Brother Goodell," he once said to him, "do you expect to enter heaven laughing?"

"I don't expect to go there crying," was the quick retort.—Missionary Review.

NOTES

Home-Made Evangelism

"Home-made evangelism" is the purpose of the effort set apart in China this year under the direction of the Forward Evangelistic Movement. Every church to be counted as co-operating in the campaign must pledge each member to do some specified piece of work, and make evangelism a continuous, progressive activity on the part of members. In the past there have been special leaders or evangelists who have held a series of meetings for a stated period, but this time the work is to be done entirely by the Christians of China.

Emphasis is laid on the point of contact, and the members are shown how many points of contact they have in their families, with immediate friends, with business acquaintances. As one missionary has put it, "It is simply going back to the simple effectiveness of the early Church when all those who were of the way led others into the way, and church membership was multiplied instead of added."—The Continent.

175,000 Orphans

One of the most perplexing problems facing missionary workers in the Caucasus is what to do with the orphans. Dr. George C. Raynolds, writing from Erivan, says:

"We found the number of fatherless children in this city, mounting up into the thousands, and knew that similar conditions prevailed among the refugees thruout the Caucasus, where the large majority of those from the eastern provinces of Turkey are congregated. Their number was then estimated at fully 175,000. It is in these children that the hope for the continuance of the Armenian race is bound up. This fact is appreciated by the different Armenian societies which are operating among the refugees, and they have established a considerable number of orphanages in different centers. But numerous as these institutions are, they do not reach a tithe of the need. We have considered whether it would be possible to give a small stipend to such orphans as were living with their mothers, so as to permit the latter to keep their families together, which is an object especially desirable in the present state of the Armenian people. Most of these mothers have no income save what the Russian government gives; which, even when regularly distributed, barely suffices to keep them alive."—Missionary Herald.

One Effect of War in Austria

As recently as 1913 a Bible Society colporteur in Austria wrote:

"Austria remains in the firm grasp of Rome. There is no country in Europe where the policy, the spirit and the ambitions of Ultramontanism have a freer hand. Hardly a week passes in which we do not receive some unpleasant reminder that our work in this empire is hated by the authorities, and that they are averse to taking any step which might make our lot more tolerable."

Yet now another colporteur writes:

"In Austria our circulation reached a height last year which in ordinary times we never thought possible. Our apprehensions at the outbreak of the war that Bible work would be entirely suspended have fortunately not been fulfilled. On the other hand, the Austrian Government made overtures to us in a way we never expected, and we are thankful for it. The increase is due to the war. Everywhere there has been a great desire for the Word of God. The military officials, especially those in command of the camps for prisoners of war, have repeatedly asked for copies of the Scriptures. Thus the war has opened many a door which was closed against us at other times. We hope that we shall be able to continue this blessed work among the soldiers until the war ends in peace."—Sel.

Baby Girls in India

The reports of reform movements which come from India should not make one forget that heathen customs, such as the killing of girl babies, still control the lives of the mass of the people. A woman missionary in Bengal writes:

"An old woman I have often visited in a near village told me last week that a neighbor, who was then sitting beside her, had had a little girl born, and as she already had two others and one son, she did not want another girl, and decided to put an end to it. The elder woman said, 'You shall not do it; it is very wrong,' and she succeeded in preventing the mother from committing the crime. Another is feeling very troubled that she has killed three of her girls. About a year ago another was born, and she was determined to save its life, but she said, 'You would never believe what a storm there was in this house for two days with my husband and his mother against me because I was determined this girl should live,' and she is living. I suppose there is scarcely a family where one or more girls have not been put away like this, among the Sikhs here, at any rate."—Sel.

Status of Missionaries in Turkey

Just before the entry of the United States into the war, the American Board gave out the following satement about its work in Turkey. Conditions are bound to be greatly changed by the actual participation of the United States in the conflict. Ninety-one American Board missionaries are now in Turkey; 24 men, 16 wives, and 51 single women. In the missionary families are 17 children, making 108 Americans of the Board's special connection in the Ottoman Empire at present. The missionaries have all been given permission to withdraw from their posts, but are staying because they believe they are needed where they are, and insist that to come away would be to desert a duty.

The Board has in its files copies of statements made by Turkish officials to the American ambassador in Constantinople to the effect that the Turkish government has not "seized" the American property, but considers that it is "occupying the buildings, etc., under military necessity," and will restore the places to the Board at the close of the war.—Sel.

Head Hunters in School

Bitter rebels against the government, a fierce and bloodthirsty tribe of head-hunters, nomadic, yet hard-working, the Dyaks of Borneo are the last people one would think of as going docilely to school. Nevertheless, a group of Dyak boys are now studying the Dyak and English languages, drawing, woodwork, gardening and drill in the Methodist mission school at Sarawak, Borneo. The first step was taken when a Dyak chief paid the missionaries a ceremonious visit and asked them to travel up his river so that he might be protected against evil birds, dreams and spirits; and how their astonishment grew when he came again and said that his people wanted to follow the white man's customs and wished to send to the school a few boys of the tribe. Three boys came, then suddenly disappeared, to return later with four comrades—seven boys straight from the jungle and jungle life, with long bushy hair that had never known a comb, and with no knowledge of any civilized customs, coming into the neat mission station with barely clothing enough to make them presentable at a boys' swimming hole.

The missionaries knew no Dyak, and little about this wild folk, yet after four months in school these boys have learned to read, write, sing and talk both Dyak and English.—Sel.

Where Missionaries Meet Tigers

Missionaries in north Siam are occasionally called on to help protect the lives and property of the people from the ravages of tigers and other savage beasts. Indeed, the recent annual meeting of the North Siam mission in Nan was disturbed by a half-grown Bengal tiger's invasion of the very city.

Dr. W. H. Beach, one of the Presbyterian missionaries, was on his way from his home to the meeting place of the mission one afternoon, when some of his neighbors ran up to him, appealing for his help in killing a tiger that had entered that part of the city. Returning to the house, Dr. Beach took his Mauser rifle and followed his Laos neighbors to the place where the tiger was lurking. On sight of the animal, the missionary fired, killing it with two shots.

Tigers are more numerous in Nan province than in the other parts of the country occupied by the North Siam mission. Government officials state that an average of one person a month is killed in Nan province by tigers. Missionaries on an evening walk thru the city of Nan sometimes spy the feline form or gleaming eyes of a man-eating tiger, and the animals even enter the house yards of the missionaries.—Sel.

SUNDAY SCHOOL WORK IN CHINA

The China Sunday School Union is planning to place a native secretary in each of ten provinces. The average density of population in these ten provinces is 400, Shantung Province leading with 683 to the square mile. Compare this with 191 to the square mile in the state of New York, and 100 in Illinois.

China's population is 400,000,000. Of the sixty million children of school age only four millions are being publicly educated. The Christian Primary school with its Bible teaching will be for many years the principal hope for the education of these millions. As showing the advance in Sunday school work in China, there has been an increase of 60,000 in the weekly distribution of Lesson Helps during the past year.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.—Psa. 63:7.

BIBLE STUDY

THE TREND OF BIBLE STUDY IN BIBLE CONFERENCES

J. S. Shoemaker

It is but a little over two decades since the first Bible Conference was held in the Mennonite Church. The brethren J. S. Coffman and M. S. Steiner (who have been called hence to reap the reward of their labors), and several other brethren who are still actively engaged in school, Bible, and general Church work, were the pioneers in introducing Bible conference work in our beloved Church. These brethren being deeply interested in the spiritual welfare of the Church at large saw the great need of the brotherhood being more thoroly indoctrinated in the peculiar doctrines and principles for which the Church has stood and upon which she is founded.

These conferences were usually held at some central point in the conference district. As a rule from four to six brethren were secured as instructors. "The Plan of Salvation," "Church Ordinances," and "Christian Graces," were the main subjects treated. Two weeks were generally devoted to the study of the Word during these early conferences.

The work was found to be especially helpful in a number of ways. Believers became more firmly established in the ordinances and other doctrines of the Church. Becoming Word filled, the spirit of true devotion was increased, and as a result they became better qualified for the Master's service. This being true the demand for Bible conference work became quite general in the Church

Interest continued to grow insomuch that the District Conferences one after another took the matter up and passed resolutions favoring the holding of annual Bible conferences for the spiritual uplift of the brotherhood. As a result there was a great increase in the number of such conferences held. Many of the congregations were led to see the need of greater interest in the study of the Word and accordingly took steps in arranging for such periods of Bible study, which have proven to be a great blessing to many.

After a few years' experience in Bible conference work it was considered expedient to make some changes in order to facilitate the work, curtail expenses, and serve more congregations with the available instructors. In most cases the number of instructors has been limited to two brethren. As a rule the time limit is one week. The scope of subjects treated is more general than it was some years ago.

Topical study including a great variety of Bible subjects had been for a number of years the principal course pursued in our special Bible work, but in recent years Book Study has been taken up. Special attention is given to this line of Bible study at the present time, and with excellent results.

In recent years Bible Normals of four or six weeks have been held in certain localities in order to give our young people and others an opportunity to study the Bible systematically and thus prepare themselves for special work in the Church. These Normals, in connection with the Special Bible Term, and the regular Bible courses given in the Bible departments of our Church schools has given our people an excellent opportunity to become better acquainted with the Book of books, thus being prepared to fight life's spiritual battles more successfully, and serve the interests of the Church more faithfully.

It must be admitted that method in Bible study is necessary, but no "one method" will fill the bill, or accomplish the most good. The field is so diversified, the needs of the students so varied, and their characteristics and make-up so different that a combination of methods, teaching, and study will have the best results. One method may appeal to certain students, another to others. Enough methods should be used in our Bible Normal and Conference work to suit all earnest, diligent, and reverent students.

The Bible being the inspired Word of the living God, and the only safe rule for Christian guidance and daily living, it certainly deserves our most reverent and thoughtful study. It is not enough to **read** it; we must **study** it and make it part of our very being, because it is the food that quickens and nourisheth the soul. To it we come for comfort when we are sad, for guidance when perplexed, for instruction in righteousness, and for victory in times of temptation. The true student is inspired to perform deeds of love and self-sacrifice, and thus the world is made brighter and better.

Freeport, Ill.

THE NEED OF BIBLE STUDY BY OUR YOUNG PEOPLE

D. H. Bender

I wish to emphasize briefly four reasons why a definite study of the Word of God is necessary: For, 1. Information; 2. Inspiration; 3. Indoctrination; 4. Illustration.

1. **Information.**—It may seem strange in this age of culture, education and intellectual advancement that one should insist that there is absolute need to study the Bible for the sake of information. But it is possibly stranger still to discover how little our young people know about this common old Book.

There come to us in our Church schools, as a rule, the most zealous if not the brightest young people out of the communities—young people who are not only "standing" church members, but those who are actively engaged in Church and Sunday school work. It is almost shocking to discover how little the rank and file of these wide-awake young people know about the make-up and contents of the Scriptures. This is one reason why in one of our schools one year credit in Bible study is required for graduation in any department.

Now, these young people are not willingly ignorant of the Bible, nor is it because they are disinterested in this wonderful Book, but largely because they have not learned how to study the Word of God more effectively. It is not within the province of this article to discuss methods, but each young person should become familiar with one or more helpful methods of Bible study that he can use readily and effectively.

Dear young people, get acquainted with the Bible. There is no other work on any subject that affects our influence, our success and our future prospects, and that is so helpful, so inspiring, so definite, so up-to-date, so comprehensive and so satisfying as the Divine Volume. A prominent instructor in one of our largest schools of learning recently said, "No one, no matter how wide his acquaintance, how thoro his education, how apparently complete his knowledge, can claim to be well informed who is not well acquainted with the Bible."

2. **Inspiration.**—Human nature (and it is divinely given) demands a certain degree of solicitation and suggestion to bring about normal or healthy action of its powers. This element is variously spoken of as "an incentive," "getting the vision," etc. I wish to refer to it as the point of inspiration. It scarcely needs mentioning, much less demonstrating, that

there is no source so pregnant with material for this inspiration as is the Bible. No one can read the Pentateuch without being deeply impressed with the goodness of God, the instability of man, the power of godly leaders, the place for righteous law, the unavoidable punishment of sin and the final triumph of the right and the righteous. Other parts of the Bible appeal to the sense of purity, of holiness, of love to fellowmen, of loyalty to principle, of respect for authority, the need of early conversion and consecration, the beauty of heaven and the Christian's prospect of final redemption and glorification. Again we are impressed by other portions of the Word with the correctness of science (rightly considered) and laws that govern the same, the infallibility of prophecy, the miracle of salvation, the reward of service, the responsibility of gifts, the joy of self-denial, the mission of suffering and the final overthrow of evil and enthronement of justice.

All this spurs us into action, gives us confidence in God and His cause, helps us to form and carry out noble resolves and brings us to the place where we desire to do our best for the betterment of the world of need and the glory of God. What a help such an inspiration must be to every normal young man or woman who looks into the future and plans a life of satisfaction and service!

3. **Indoctrination.**—It is one thing to do, but it is quite another thing to do right. It should be the ardent desire of every young person to be somebody, to fill some place in life, but the only commendable and justifiable zeal for one's being is to be right with God.

Indoctrination means to embrace and obey such principles, concepts and rules of life as are in harmony with the fundamental teachings of the Word of God. A young person may be zealous, industrious, self-sacrificing; he may possess a great fund of knowledge and exert a large influence, yet if his life is not governed in every department by the laws of God and His established Church, that life can but be considered a failure, and the greater the possibility of that life the greater the failure.

The proper study of the Bible and the proper regard for its teachings will bring about such a state of mind, conviction and condition of soul in the individual that he will make the Bible standards the rule of his life. He will be loyal to its minutest teaching, whether popular or unpopular whether approved or condemned by other standards. He will be true to the Church, he will be submissive to higher authority. He will take a humble attitude in the measurement of himself and his accomplishments. He will always endeavor to magnify and obey the entire Bible and honor the God who gave it and endowed him with the powers to study and embrace its teachings. Any Bible study that falls short of accomplishing the indoctrination of the student has missed its highest purpose.

4. **Illustration.**—The final purpose of all effort in life is to bring about practical results, to accomplish the end sought. The real and vital purpose of Bible study is to bring about a Bible life. A life of action and service that corresponds with the principles and requirements of the Bible standard should be the ultimate result of all true Bible study. The student learns and recites definitions and rules and theories from the text. He becomes enthusiastic in the class discussions. He seems positive in his interpretations and claims. But he fails in performing the experiment in the laboratory—proof that he either did not understand the subject or was unfaithful in the application of the rules and instructions that would illustrate the point.

After all has been said, all theories have been disposed of and all knowledge has been ironed out, it still remains for the individual to demonstrate in actual life that he is worthy the place his apparent preparation demands. We can not help but become like those with whom we associate, provided we have faith in them. We will unconsciously put into practice those things we have received from our studies that we have received in full faith. Those who study the Bible, and thus get better acquainted with its Author, and "believe that he is and that he is a rewarder of them that diligently seek him," will receive both the willingness and the grace "to do his will," and daily become more "like Him." They will be His "epistles known and read of all men."

My dear young people, you need to study the Bible in order to be informed on the greatest and most vital subjects of life. You need to study the Bible to catch that inspiration that exhilarates the soul, puts resolve into the heart and gives strength for action. You need to study the Bible so that you may imbibe its doctrines and walk the straight and narrow way that leads to life. You need to study the Bible for power to illustrate its truths in every department of life. May you study and live for Him here and enjoy the "crown of life" hereafter.

Hesston, Kans.

THE NEED OF BIBLE STUDY AND HOW TO MEET IT

Ed Miller

One of the greatest needs associated with Bible study is to know the value of the Book. That the Bible is underestimated by many is a fact not to be disputed. As long as there are Christian teachers who say, "The Bible is inspired and so is Shakespeare," there is evidence that they are not putting the Bible on the plane to which it belongs. As long as there are Christian teachers who say, "We must put reason into the Bible," there is again evidence that there are those who need more confidence in the Book. Tho we might justly put the question mark after the words "Christian teachers." To be able to properly study the Bible we must believe that it is God's revealed will to man, given by inspiration to holy men of God who wrote as they were moved by the Holy Ghost. It is not in the least unreasonable to believe this. If God did not inspire the writing of the books of the Bible, why did He not do so? In what kind of a God do we believe if we think He did not reveal His will to His subjects? Why should He not? What other source have we today by which we may definitely know the will of God, if we discount the Bible? What is the effect upon the life of the individual who believes in the inspiration of the Word? Does it make a man narrow in His views? Does it lower his standard of morality? Does it make him dilatory in his Christian career? If we discount in any degree the Bible, have we any other standard to take its place? Since the Bible claims inspiration and claims to be a message from God, we must accept it as such or reject it as being false.

Its Authority

We must also believe the authority of the Bible. If God has no right to command, to give laws and rules and limitations why has He not that right? And if God has not the right to give such command and to speak with authority, who has the right? Is there any other author or work or book or manuscript, acknowledged by the scholars of the world as having authority to speak and command as does the Bible?

What other writers outside the writers of the books of the Bible have ever ventured the authority to say, "Thus saith the Lord," except where the quotations are taken from the Bible itself? Is it not a fact that they who question the inspiration and authority of the Bible, almost invariably question the divinity and miraculous birth of Christ? They question the creative power of God and the redeeming power of Christ. You do not find many who doubt the reality of the Bible as the Word of God, who are willing or able to state definitely just what they believe. These are questions that should be settled in the mind of every one, and having settled these we are in a position to read and study the Bible with a confidence that we can not have until we know the position the Bible holds.

The Literature of the Bible

We need also to know the literary value of the Bible. In what literary productions can you find a more exquisite blending of words and thought than are found in the epistles of Paul, the writings of Peter and the epistles of John? And where do we find writings of finer poetical style than the Psalms of David and Asaph? Who has produced more wise sayings than Solomon in the Proverbs and other writings? Where do you find a stronger argumentative style than that given by Paul

and Peter? Where a more concise and complete law than in the books of the Law of Moses? Where a better and more complete history than that given by Mark and Luke in the Gospels and the Acts of the Apostles? Where a more beautiful and clean romance than the book of Ruth? We need not go outside the Bible to find good literature, and that which satisfies the most exacting scholar. If we were able to read intelligently the Bible in its orinigal form and original language, I believe its beauty of language would far surpass the translated Bible as we have it today.

Know the Book

Another need is to know the Bible as a book. Learn its divisions, learn the accounts as a whole, learn to rightly divide the word of truth.

Many people do not understand portions of the Bible because they fail to learn the connections of the teachings. A Sunday school teacher taught his class that King Ahaz was the son of David because he read one verse without properly associating it with the entire record. We often hear quoted the words, "touch not, taste not, handle not" (Col. 2:21), and applied to the temperance question. If we read the entire teaching associated with this we learn that it has no bearing on the temperance question.

What is needed then is the study of the Bible as a whole. We should have a general knowledge of the Book before we are in a position to study with any degree of accuracy any particular part of the Bible.

We need to study the Bible with an impartial mind. Too often the Bible is studied to justify a predetermined idea rather than to learn the truth. The man who is weak on the temperance question and desires to find justification for the moderate use of intoxicants, can easily find in the Old and New Testaments some teachings if applied alone, will give him some consolation for the practice. But if he studies the subject as a whole he will learn that the very spirit of both Old and New Testaments is against the use of intoxicants. We should study the Bible with a view broad enough that will admit of more than one subject. The second coming of Christ is a live subject and should interest every true Christian, but this is not the only subject of the New Testament. Baptism and the other ordinances are of vast importance, but if we confine our Bible study entirely to ordinances we become narrow and overlook other important features of the Christian life. In the same way we might take up other subjects and find the same thing to be true.

More Bible Reading

We need more Bible reading that is not connected with any system. Simply reading the Bible as you read other literature. You read portions of the Bible when you are preparing a Young People's Meeting topic, you read portions when you are studying your Sunday school lesson, or you study your Bible when you are preparing a sermon, but how often do you read it when you are not following any system? It is this kind of Bible reading that is neglected today. We need systematic Bible study and no doubt our forefathers lacked along that line, but we need more Bible reading that is not associated with any system. It is then that we notice the beauty of expression of thought and find the deep truths not found by searching for a certain word or a certain point of argument.

If we engage in more Bible reading we will find a systematic study of the Bible more interesting. If you find the Bible a dull book, you have been neglecting reading it, or perhaps you have been reading too much sensational, light, fictitious literature that is worthless and in some instances harmful. In every congregation where it is possible there should be organized a Bible study class with a faithful teacher where the young people may be helped and encouraged in the study of the Word of truth.

The Church of tomorrow will need Bible teachers, Sunday school teachers, and preachers, and the Church of today needs to prepare the material. Encourage Bible reading and Bible study, teach it, preach it, and practice it. Have a Bible in a convenient place in the home where you will read it during your leisure moments, help your young people in the work and by carefully observing the foregoing thoughts you may learn to some extent how to meet the need.

Springs, Pa.

EXTENSION BIBLE STUDY

J. E. Hartzler

The education of the soul and the development of the moral emotions are the fundamentals in our education. The development of the intellect merely is a failure. There never was a time when the world had more and greater schools, more pure brains to the square inch than at this time. But these in themselves did not prevent the savagry of war. Something is lacking. It is a lack of God, a lack of religion. No man, no nation can hope to survive without God. Religion is primary. The Puritan idea of the "fear of God" must be brought back.

Religion is an individual matter. The whole emphasis of Christ's pedagogy was on the individual. Our Bible teaching must somehow get hold of men individually. In well organized Bible study classes is the most effective place for this to come about.

The future existence and usefulness of our Church depends largely on our theory of education, especially of religious education. It is not so much the question of the "Old time religion" as it is a question of the "Christ time religion." As individuals, and as a Church we need a return to God. The old Book, the Bible, must be given its heaven-ordained place in the lives and hearts of men.

For a number of years Goshen College has been feeling very keenly the need of more Bible Extension work. There are many Christain workers in the Church who cannot spend much time away from home. Unless there is some provision made whereby those, who in many cases are doing a large part of the permanent work in the local congregations, are able to do continued systematic Bible study the institution is not doing its full duty.

But courses are in preparation and for those who can leave home for a short time we have arranged a special Bible Term of six weeks, beginning January 2nd and closing February 13th. During these six weeks the student will get fairly well started in the courses.

Extension work is also in preparation. In this work the courses will be followed up with correspondence courses. In this way the student will be able to continue the work sysematically that was begun during the six weeks. The student becomes acquainted with the instructors and methods and it is not a difficult matter to continue the study.

There are some, however, who cannot leave home for six weeks. We have now arranged so that we can send an instructor into a community who will stay from five to ten days according to the arrangements that may be made.

Here again the purpose is two fold. There are some who could attend these meetings and get much from them. There are others who could attend these classes and then continue the work in a satisfactory way.

There may also be places where arrangements could not be made for someone connected with the extension work to meet with the local congregations. In such cases individuals can take the work and upon examination may receive credit in the Bible school.

We feel that it is due the Church to have access to the class work given in the Bible school. The Church has made the institution possible—why should she not reap some benefits in this special way? Special Bible classes should be organized in different sections of the Church and a term of several weeks of Bible instruction should be given. This work may be of such grade as to give credit in the Bible school for those who desire it. Extension work in Bible will be a vital feature in the coming year's work at the college. Arrangements are being made accordingly. Brother A. E. Kreider of Sterling, Ill., having completed his work at Northwestern University will begin teaching in the Bible school this fall. Brother George Lapp, now on his return from India, has just been elected to the faculty of the Bible school. Bro. Lapp will spend some of his time in conducting Bible study in local congregations as de-

scribed above. Requests for his services should be sent to the Bible school.

In the enlargement of the Bible school extension work will be made a special feature. Courses will be offered which will meet the needs of all classes and grades of students. A special and separate building must be erected just as soon as the finances will permit. Standard courses meeting the needs of college graduates will be offered. While the Bible school will be made a special feature it will be so located as to give opportunity for students who desire to take special courses in the colleges as well as to give college students a chance to take special courses in the Bible school.

A revival in religion is near at hand. Sound, sane, and systematic Bible teaching must be the balance wheel of the new religious and moral order. The Mennonite Church has always held a unique place in the plan of God in the world and we should pray that she may continue to do so in the reconstruction soon to come over the world.

Goshen, Ind.

BIBLE STUDY AMONG OUR INDIAN CHRISTIANS

J. N. Kaufman

No Christian can intelligently yield himself to God and His Word without some knowledge of that Word. Hence the study of God's Word was one of the earliest privileges urged upon our Indian Christians. Time was necessary to insitute a systematic study. Without going into detail as to how the organized work developed suffice it to say that as their duties became heavier gradually a system developed by which they can now receive a thoro training in Bible study. For a while the Christian workers were gathered on Saturdays at the several stations and given a special course in the study of the Holy Spirit, Prayer, etc. Then the idea of a quarterly meeting of Christian workers was conceived at which time all the workers from all the stations would meet for special discussion in the work of presenting the Bible to their non-Christian neighbors.

About this time it was thought wise to organize a regular Bible school where our most promising workers could spend a large part of their time in a careful study of the Word of God. Courses were adopted which cover a period of three years at the end of which time they receive a certificate indicating the amount of work done. This school was at first open to men only but later provisions were made to admit women also. The school proved most helpful to the cause of evangelistic effort on the part of our Christians.

A special reading course for Christian workers was organized for those who had finished the regular Bible school courses in order that they may continue their Bible study in a systematic way and thus become more conversant with the great themes of the Bible.

Our Indian brethren have developed a remarkable ability to quote Scripture. Many can repeat without a mistake whole chapters of the Bible including the entire sermon of the mount.

That a very heavy responsibility rests upon the missionaries as trainers of native workers in the principles of God's Word is an established fact. Much more can be done by this method in the way of evangelizing India than by any other one method.

SYMPOSIUM

Bible Study—What is Needed and How Obtain It?

Introductory

The above question was sent to a number of ministers and workers in the churches in different parts of the country. While the same conditions do not exist in all congregations and conference districts generally, there seems to be an awakening among many concerning the question of Bible Study. The things that the Church has been doing in the last few years to encourage a new interest in the Word of God has created a desire on the part of many to continue the study of the Word for the sake of increased blessing which it has brought into the life and the increased power which it has afforded in the service of the Master. The question as to how this desire on the part of the congregations may be granted or provided for is one which many are considering. It was with a desire to learn what has been done or what may be done that the request was sent out, so that the answers might be of some possible aid to all in helping to promote the cause of Bible study in every place.

The opinions of many in the same locality may differ as to methods and results. The replies which are here presented are personal opinions and should thus be considered. But, since they are the expressions of brethren who have been active and observant and who have the future welfare of the cause of the Church at heart they should be considered as worthy of confidence and valuable in solving the problems of others. The Gospel must reach the world, whether by preaching or teaching. Its mission is to the Church, at home and abroad, and to the lost world in every place unto the ends of the earth. Give the world the Gospel, for "It is the power of God unto salvation unto every one that believeth."

Advantages and Possibilities of Class Study

N. B. Stauffer

The Bible must be studied, like anything else, if we wish to understand its precepts and appreciate its promises. The more we know of this blessed Book the better we like it.

As the natural food of which we eat is nourishment for the body, so the Word of life—the Bible—is that which sustains the spiritual body. "There is a natural body, and there is a spiritual body."

It is doubtful whether any one can become well established in all the principles of the Bible without making a study of them. The Bible is the mind of God, and the more we study it the more familiar we become with Him; and the more we know of Him the better we will serve Him and the greater love and respect we will have for Him.

As a general thing the diligent Bible student who has given himself to the service of God is very much devoted to Him, because of the knowledge he has acquired. May every child of God look to the Bible as the "Man of our council."

What is needed and how the need may be Supplied

I think possibly the greatest need at the present time is men who are able to take up the work of Bible instructors, who are capable of giving a systematic course of study which will create an interest in the students. It would be a very good thing if all Bible teachers could teach the same things, or place the same interpretations on the Word. We notice that there is a diversity of opinions regarding certain doctrines and this has not the stimulating effect on students that it might otherwise have.

There are local needs that are confronting the Church. We are frequently in contact with young people who are anxious for a course in Bible study, who feel very much their need, whose hearts are yearning for better qualifications to launch out in the Master's service, but who are so situated that they can hardly get away to our Bible schools. The next best way, then, as I see it, is that the isolated conference district should try and secure the services of a qualified man, organize a Bible Study class, and arrange for a two or three month's course of study. This, I feel, could be done. The class could be located as near the centre of the district as possible, making it convenient for all to attend. Some one might say, "Let people study their Bible at home." This should be done; but, I think that nothing can take its place, in keeping the Bible student well balanced, of a liberal exchange of thought and discussion, such as may be done in class work. There is danger of the student becoming one-sided who does all of his studying and work alone.

May God bless the efforts that have been made to afford a privilege for Bible study. May still more interest be taken in this branch of our Church work.

Aldersyde, Alta.

A State Bible Normal

C. K. Brenneman.

The world, outwardly, is in a turmoil, but that is only a faint picture of the universal turmoil of heart. The great mass of humanity, storm-tossed by the war, with aching hearts and depressed spirits, is getting ripe for something.

We are led to believe that never before was the need so great, nor the field so ripe for Bible study as NOW. "Spiritual Preparedness for Spiritual Service" should be the cry from every pulpit; not for the sake of getting more intelligence or scholarship, but that every child of God might know the Bible better for himself and become efficient in using it to help others.

We ought to be familiar with the doctrine of Conversion, we should know something about Prophecy in the light of our Lord's second coming, and we should have a workable knowledge of soul winning. The latter should be the main object of all our Christian endeavors—the Sunday school not excepted.

In preparing workers to accomplish the task that is set before us, we must teach the Word in the homes, in the Sunday school, and conduct Bible Normals at intervals. Because of the imperative need of a more extensive survey of the Scriptures each state or district conference should have a Bible school continuing for at least six weeks or two months of each year. These schools should be supplied with the best teachers that we have. The spiritual atmosphere and fellowship should be such that it will make every learner love his Father, his Savior and his Bible, his Church, community, friends and enemies more than he otherwise would or could have done.

We are now at work arranging for such a school to be held at Canton, O., this coming winter. Our anticipations in this direction are great, and we are confident that great good will be accomplished.

Canton, Ohio.

Practical Results

J. Early Suter

In taking a retrospective view of the work near us, we note the greatest obstacle in the way of securing workers, as well as the best results on the part of those already engaged in the work, is the lack of a practical knowledge of the Word.

It is astounding how much heedless reading of the Bible is done. Men seem to think there is some magic power in the Book, and that, if they will but open its pages and skim over its words, they will get good out of it. The Bible is good only because of the truth it contains, and to see the truth demands close attention. God pronounces the man blessed who "meditates" on the Word "day and night." Many who have done much reading of the Word and others who have a large theoretical knowledge of the Bible fail to accomplish anything definite because they have not a practical knowledge of the Word.

In meeting these needs, the congregational Bible conference has done much in giving a knowledge of the Word, as well as in stimulating the individual to take up a systematic study of the Bible. Probably the best results are apparent in the church in this district from the Bible Normal or Short Bible Term held in connection with the prospective school at this place. Good has also been accomplished by holding Sunday School Normals or Teacher Training Classes.

But whether you have, or have not, had advantage of these means of Bible study, make up your mind that you will spend some time every day in a sysematic study of the Word. This, held to, and faithfully carried out, has proven the turning point in many a life. Nothing short of physical inability should be allowed to interfere with this daily study, and then you will find it one of the most fruitful resolutions of your life.

Harrisonburg, Va.

Use Your Lantern

D. N. Gish

"Thy word is a lamp to my feet, and a light to my pathway." Life is a wilderness beset with tangling thorns and treacherous net and prowled by beasts of prey. One way alone conducts aright, one narrow path with little light. A thousand ways lead astray. The sure Word stands against the thousand seeming right, yet ways of death.

Men's hearts are failing them for fear, and for looking after the things which are coming upon the earth. Luke 21:26. God is revealing Himself thru His Word, and admonishes us to study it diligently. We all mean to have more of it in our lives; we mean to seek the Kingdom of God after we have some other matters attended to, but Christ asks us to seek it **first.** None ever meant their preoccupation to become permanent, but it happens, and it becomes hard to turn the mind and heart where they belong. If we want eternal life we must receive it by faith in Christ and then like a contestant entering a race we must earnestly apply ourselves in the working out of this salvation. Where God's Israel loves His law it becomes sweeter than honey and the honey comb. The inspiration from class and teacher, in each congregation's Young People's Bible study, acquaints us with the one supreme help, the Bible, its own commentary, and from memory locating scripture verses we have the best possible concordance gained from marginal references. Living in the Spirit and walking in the Spirit, we work out not our own salvation with fear and trembling, "for it is God who worketh in you both to will and to do of his own good pleasure" (Phil. 2:12, 13.

Millersville, Pa.

What is Needed, and How May the Need be Supplied?

J. K. Bixler

The famine of "hearing of the words of the Lord" predicted by Amos is being fulfilled. There is a dearth of real systematic Bible knowledge by Christians. In some homes there is a great deal of devotional reading of the Bible which is good, but in addition we need such a knowledge of the Bible that will prepare us to "give a reason for the hope that is within us" and enable us to meet the many current false isms and beliefs. The root of about all these false beliefs will be found in apostolic times and the remedy in the apostolic writings. We are in times when human reason is supplanting Bible teaching. People are often unaware of the clear message of the Bible on the matter. The Church cannot stand true to her purpose in the world in these perilous times unless she is unquestionably sure of her ground. Therefore what we need now is the study of the Bible in systematic order, especially the teachings of Christ and the apostles as they deal in particular with the instructions to the Church, considering the conditions of their times in relation to ours, the nature of the opposition to the Christian faith, and the arguments by which the early Church met such opposition.

How supply the need? It can never be supplied with Bible terms at our schools, or Bible conferences in our congregations. The special Bible terms at the schools can not be attended by many for different reasons, but if the instruction is brought nearer home there are many that can become well qualified workers and Bible students. The weekly (and many times weakly) Bible conferences where people are filled up with the pouring in process instead of the real study, while it has in the past done much good in the way of inspiration, does not meet the real need of preparing future workers; besides the time is too short. The remedy must be brought into each congregation and be continued. Some years ago before health failed I had a plan which I on account of lack of time was never permitted to carry out. It was to form a class at the Church during the winter months and meet a few times a week for systematic Bible study. The plan was to make assignments and expect study and recite and close with written examinations. I have not lost that vision. The last year some of us studied together some of Paul's epistles but only in conversational method in the class and expected no examinations. On account of being away so much the class could not meet each week which made the work more difficult. While the work was not entirely fruitless, such a class should meet regularly. The work we have done should be only preliminary and be followed by more thoro work. Of these classes, I feel the home minister should be the leader if possible. It gives him an opportunity to direct the minds to some teachings that

might be considered out of order if taken up in a sermon and helps him to get next to the thinking of his members as in no other way.

There are many good courses that might be followed. A committee should be appointed to work out some plans for Bible classes, courses of study, etc., that are adapted to our present needs. Of course, in the end much depends upon the the leader's ability for such work as to whether it will prove successful or not. But the need for congregational Bible classes is here; it is urgent!

Elkhart, Ind.

The Problem of Promoting Bible Study in the Local Church

Allen H. Erb

Gold is harder to find than coal. The universe is so arranged that things of value are obtained by man after triumphing over difficulties. Of values few are to be compared to a possession of the message of the Book. Naturally associated with the acquisition of that message there are difficulties. The average layman is confronted with the problem of time, leadership, interpretation, and application.

This is a busy world. Prophecy characterizes the last age as a commercial age. Watchful indeed is the Christian who is not absorbed in the spirit of commercialism which is increasingly dominating the world. It is all right to plow corn, wash dishes, study Latin, etc., sometimes. But when that time is the time you should be studying your Bible it is all wrong. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." The problem can be solved by making first things first.

The second problem is that of leadership. God's plan is to use instruments in doing His work. "Understandest thou what thou readest? How can I except some man guide me" (Acts 8:30, 31). Men need men to lead them in the study of the Word who are themselves taught in the Word and filled and enthused with its message. Such men are needed who should be busy in executing some plan of Bible study.

Closely associated with the above problem is that of interpretation. It is true that the Bible does not arrange for us a systematic study of doctrine. To men is left the task of comparing scripture with scripture. God employs the faculties He endows us with. The leader is to the student of the Word a guide to its interpretations. No Bible study will be full of life if its interpretation is void of the fire of the Holy Ghost and the key of the Second Coming.

Minimizing the importance of the Holy Spirit's illumination (substituting for it intellectualism), and throwing away the key to much of the Word, the doctrine of the Second Coming, are the death blows to effective Bible study.

The last obstacle is common to all. Application is claimed by every genius as the secret of his success. It is not so much a difference in talent among us but a difference in application. God does not pour the Word into our brain. We get it by diligent application and "heaps" of hard work.

These are not insurmountable obstacles in the way of Bible study in any local church. Time **can** be **found**, a leader **can** be **made**, interpretation **can** be **received** and work—well, every body can do that.

La Junta, Colo.

The Workers' Column

THE POWER OF WEAK THINGS—Junior.—I Cor. 1:27-29.

August 12

I. The Weak Things Used by God.
1. Things esteemed foolish by the world.
2. Weak things of the world.
3. Base things.—v. 28.
4. Things despised.—v. 28.
5. Things which are not.—(Invisible or spiritual.) Cf. Heb. 11:13.

II. God's Purpose in Using the Weak Things.
1. To show His power over all flesh.—v. 29.
2. To cause all flesh to glory only in Him.—v. 31.

III. Evidences of Their Power.—v. 27.
1. Because God has made choice of them.—vv. 27, 28.
2. They confound the wise men of the world.—v. 27, Cf. v. 19.
3. They confound the things that are mighty.—v. 27.
4. They bring to naught the things which are.—v. 28.

IV. Illustrations of the Power of God's Choice.
1. Christ.—Cf. v. 18.
   a. The saving power of the cross.—v. 18.
   b. The fulness of salvation in Him.—v. 30.
2. Preaching.—cf. vv. 20-23.
3. Paul, the preacher of Christ.—v. 17, Cf. Ch. 2:1-5.

METHOD IN BIBLE STUDY

August 19

The following outline is not complete. It is given only to suggest.

I. Recognize Method in the Writers and in the Books of the Bible.
1. In the Law of Moses.
   a. Exodus.—9:16.
   b. Leviticus.—26; 27:34
   c. Numbers.—33; 36:13.
   d. Deut. 31:9-13. 24-27; 32:44-47.
2. Historical books.
   a. Joshua.—24.
   b. Judges.—21:25. Cf. 2:7-13; 41:1; 6:1; 18:1; 19:1.
   c. Ruth.—4:18-22.
3. Prophetical.—Luke 24:27.
4. Gospels.
   a. Matthew.—1:1.
   b. Mark.—1:1-3.
   c. Luke—1:1-4.
   d. John.—20:30, 31.
5. Acts 1:1-5.
6. Pauline Epistles.—Rom. 1:14-17. A general description of all his epistles to Jews and Gentiles.
7. James.—1:1-4.
8. Petrine Epistles.—II Pet. 3:1.
9. John.—I Jno. 1:1-4.
10. Jude.—3.
11. Revelation.—1:1-3; 22:6. 7.

II. Read for Spiritual Life and Light.—Jno. 5:39; Acts 17:11; I Pet. 1:10.

III. Study for Spiritual Improvement and Service.—I Tim. 4:15, 16; II Tim. 2:15.
1. What to avoid.—II Tim. 2:14, 16-18. Things which produce strife.
2. The proper use of Scripture knowledge—instruction.—II Tim. 4:1-5.

IV. Study Individual Books for Individual Messages.
1. They were written individually.—Col. 4:16.
2. They were to be understood individually.—Cf. II Pet. 3:14-18.
3. They were not usually intended to be interpretations of other epistles or of other authors, but are such only thru the Holy Spirit.—See II Pet. 3:14-18; Cf. II Pet. 1:12-21.

V. The Spirit of Searching and Study of Scripture.—Psa. 119:9-16.
1. Desire for righteousness.—v. 9.
2. Desire with the whole heart.—v. 10.
3. Treasure the Word in the heart.—v. 11.
4. Be taught of God.—v. 12.
5. Witness for God with the Word.—v. 13.
6. The Word to be made the highest joy.—v. 14.
7. Constantly meditate on the Word.—v. 15.
8. Delight in and not forget the Word.—v. 16.

A SERMON AT A SABBATH CELEBRATION.—John 7:37-44

August 26

I. The Day.—The last or eighth day of the Feast of Tabernacles. The day was not necessarily the first day of the week, but it was symbolical of the first day of a new week, and hence a type of the new day or resurrection day, celebrated on the first day of the week in this dispensation.

II. The Occasion.—At the time during the feast when the priests brought from the pool of Siloam a golden pitcher of water which was poured out at the altar amidst great demonstrations of joy, while the priests repeated the words of Isa. 12:3, etc. "With joy shall we draw water out of the wells of salvation." Jesus drew attention to Himself as the Savior and the "Holy one of Israel."

III. The Message.—A gospel sermon.
1. His appeal to the needs of the people.—**v. 37.**
2. His claim to satisfy their longings and needs.—vv. 37, 38.
3. The sufficiency of the life and blessing granted to them by the Holy Spirit.—vv. 38, 39.
4. The blessing which the believers may impart to others.—v. 38.
5. The effect of the message.
   a. Many saw in Jesus only a prophet.
   b. Some confessed that He was the Christ.
   c. Others utterly rejected Him.—vv. 43, 44.

IV. The Conclusion.—We can only fittingly celebrate the Lord's day by

(Concluded on page 254)

EDUCATIONAL

FRANCIS JOSEPH I OF AUSTRIA-HUNGARY

II

W. B. Weaver

In order to fully understand the difficulties which confronted Francis Joseph when he ascended the throne, it will be necessary to give a brief sketch of the European situation in 1848.

The French Revolution (1789-1815) had proclaimed the three great principles of Liberty, Equality, and Fraternity. Napoleon Bonaparte by his masterful leadership had been successful in subduing the leading countries of Europe and in bringing about a general reorganization of Europe. The Napoleonic Era also served to communicate the three great democratic principles to Europe. By March, 1814, the enemies of Napoleon entered his capital and bivouacked in triumph in the streets. The long struggle was over which had forced Napoleon back step by step from the plains of Russia thru Germany and was sweeping him from France. The European countries had built up a great coalition and finally the Napoleonic system gave way beneath the impact of a united and resolute Europe. But his overthrow brought with it one of the most complicated and difficult problems ever presented to nations. Europe in 1815 must be reorganized and there must be an acceptance or rejection of the principles of the French Revolution. In France liberty, equality and fraternity meant definite rights; they who espoused them were inherently revolutionaries—radicals or liberals—while those who repudiated them were reactionaries or conservatives, intent on maintaining or restoring the political and social institutions of the old Regime —the rule before French Revolution. In France a compromise was brought about between the two forces. Outside of France, the rulers of Europe were reactionaries, believing in the Old Regime. The question resolved itself to this, "Shall revolutionary or reactionary doctrine shape society and politics of European nations," or in other words, "Shall the principles of Equality, Liberty and Fraternity guide nations or absolutism and immobility?" The answer to this question was to determine the future of Europe. The period from 1815-1848, is the time which marks the struggle between these two conflicting views. The great dominating personality of this age is Metternich. He, because of his past experience, believed in absolutism and immobility. His policy was "no changes in Europe." From 1815-1830, Matternich was able to rule absolutely and control the affairs in Europe. He believed that he was successful in crushing out all democratic tendencies and liberal ideas. But in spite of his system, societies were formed and the principles of the French Revolution were fostered. In 1830 insurrections occurred, beginning in Greece and France and spreading to Netherlands, Italy, Poland, Switzerland, England and Germany. In every country the people are demanding more rights politically and economically. These revolutions mark the beginning of the downfall of Metternich's system of absolutism and suppression. It was in this significant year, 1830, that Francis Joseph was born. The Period 1830-1848 is a continuation of the great struggle between Liberals and Conservatives ending in the Revolutions all over Europe, in 1848 the memorable year of revolutions also the year in which Francis Joseph at the age of eighteen came to the throne in Austria-Hungary.

Among the many revolutions in Europe our interest centers especially on that in Austria-Hungary first, because of her New Emperor; second, because it marks the downfall of her great minister Metternich who controlled the affairs of Europe from 1815-1848.

The downfall of Louis Phillipe in France in 1848 and the establishment of a Republic was the spark that set the world in conflagration. The news came to a restless, disturbed and discontented Europe. The news was received with joy. The whole political system of conservatism seemed about to fall. The storm center of this general convulsion proved to be in Vienna. The Austrian Empire was conspicuously lacking in unity, political, racial or social. It was composed of many nations. Someone has called it the "crazy quilt" or "checker board." The Germans, Czechs, Magyars, Poles, Ruthenians, Serbo-croats, were all proud of their nationality. The effect of the news of the fall of Louis Phillipe was electrifying. Already Metternich was beginning to fear that these rumblings portended the collapse of the old structure of absolutism. His forebodings were confirmed when Louis Kossuth in a flaming speech in the Hungarian Diet on March 3, 1848, demanded a separate responsible ministry for Hungary. He said that only with a free constitution could the various races of Austria have a happy future and live together in brotherhood. His speech was published and spread broadcast. It caused a riot in Vienna. The crowd surged into the imperial palace crying, "Down with Metternich." Assured that his hour had at last arrived, the white haired old gentleman, who for thirty-nine years stood at the head of Europe and was the source of reaction, requested the Emperor Ferdinand I, 1835-1848, that since his presence was no longer required he might be allowed to resign. His palace was already sacked and burning. On March 14, 1848, an elderly "Englishman" and his wife departed quietly for London. This was Metternich the foe of revolution fleeing for his life before a revolution. The rise of the Hungarians brought so much dissatisfaction in Austria-Hungary that the army was called in to suppress the revolutions. The army intervened in Bohemia, Italy and in Vienna either crushing or checking the revolutionary parties. The reactionary party in Austria feeling that Ferdinand I was easy, incompetent and unable to meet the situation forced him to abdicate. He offered his throne to his brother Francis Charles. He renounced his claim to the throne and the crown devolved on his son, Ferdinand's nephew, Francis Joseph, a lad of eighteen.

The Hungarians immediately pronounced Francis Joseph a usurper and rose in rebellion. Francis Joseph not being able to quell the insurrection, invited Czar Nicholas I of Russia to intervene. By the aid of the Czar's 80,000 men, the Hungarians were subdued.

In 1849 Francis Joseph granted to the empire a constitution, but by Dec. 31, 1851, he revoked it and from 1851-1867 absolutism and centralization prevailed thruout his dominions. This decade was a period of political and intellectual torpor. The system of Metternich was now applied by Francis Joseph. But by 1860, the effects of the Crimean War and the disasters of the Italian campaigns of 1859 brought about a change. The Emperor suggested a constitution for his people. The Hungarians were again dissatisfied because the constitution did not grant them their liberty. After the conflict between Bismarck of Prussia and Francis Joseph of Austria in 1866, and the defeat of the emperor shutting Austria out of the German confederation and giving the leadership to Prussia, the emperor was willing to grant Hungary her demands.

The Ausgleich of 1867 gave to Hungary a responsible ministry and independent government. On June 8, in the great cathedral at Budapest, Francis Joseph was

crowned Apostolic King of Hungary so he now bore the title of "Kaiser und Koenig."

Time will not permit more than a mere mention of the other interesting events of Francis Joseph's reign from 1848-1916. Suffice it to say that in his reign he has given to Bohemia in 1881 the right of being admitted to his cabinet; the Czech and German languages were on equal footing in Prague University. He has established federalism, thru which most of the provinces of Austria-Hungary have representatives in the Reichsrath and also self government. He has changed Austria from German influence to making German secondary. He has destroyed federalism and established individual liberty. He has developed the natural resources of Austria-Hungary which has brought material prosperity. He has united his dual monarchy by internal communications. Railroads and internal navigation developed. By a navigable channel at Iron Gates Austria has gained access to the Black Sea. He has given to Austria-Hungary universal manhood suffrage, trial by jury, the right of public meetings and freedom of the press. Since his defeat by Bismarck in the Austro-Prussian War he was an advocate of peace. Thru his efforts the nations were kept from fighting for a long time. In 1878 Austria increased her territory by the occupation of Bosnia and Herzegovina and their final annexation in 1908. In 1879 Austria strengthened her empire by the alliance with Germany. In 1882 Italy joined the two thus making the Triple Alliance at the opening of the present world conflict.

In spite of the desire of Francis Joseph for peace, he saw the inevitable coming. And one of the misfortunes of his own family brought the pretext, the killing of his nephew and heir and his wife in Serajeva June 28, 1914, by a fanatic Serbian. This brought on the great war, and when the aged ruler died his realm was threatened with destruction by the enemies surrounding him.

Francis Joseph for sixty-six years the ruler of a turbulent, unruly and polyglot people lived on steadily and unflinchingly performing the duties of his high office. He had won the confidence of his many peoples. They knew that he was fair and honest. He seems to have almost reached Walter Bagehot's ideal of a king—a man of immense moderation and industry who is the sheet-anchor of his ministry. Francis Joseph has seen ministers and cabinets and parliaments come and go. It might be said of him as of Sir Robert Peel that he was qualified to take any post in the government. His own Premier Hasner said, "He is the most industrious man in the realm." He had a very simple character, sympathetic, frank, unobtrusive in his life. He made an unceasing effort to live with the times. Whole centuries seemed to separate the Austria of today from the Austria of Metternich in 1848. All these changes must be credited to the great reform emperor. He often was instrumental in compromising racial feuds, saving the Reichsrath from being turned into an unworkable cockpit, and restraining centrifugal forces that threatened to disrupt the empire. The emperor thru old age, responsibilities and pneumonia began to become feeble. He died at nine o'clock in the evening of Nov. 21, 1916, at Shonbrunn Palace near Vienna. His throne passed to his grand-nephew the Archduke Charles Francis Joseph, who was crowned as Charles I Emperor of Austria and Charles IV Apostolic King of Hungary at the age of twenty-nine.

Elkhart, Ind.

THE UNIVERSAL DEMAND FOR A UNIVERSAL CALENDAR

L. J. Heatwole

The disadvantages of the present forms of the calendar used by different nationalities of the world is most apparent in the fact that the length of months and years has been established on a shifting basis by which the system itself has become so complicated that it can never be made perfect.

Since the wabbly and irregular method of recognizing months of unequal length, with each usually beginning and ending in a broken week, and with holiday dates occasionally falling on Sunday; the religious, educational, agricultural and commercial elements that form the basis for our social and national fabric, have for years in the past been voicing the demand for a universal calendar.

In a universal calendar where conditions are laid down for adaptation to the conveniences of all commercial nations the months are of equal length and all week days fall upon consecutive dates. Every difficulty in remembering dates is removed and each month resolves itself into four natural quarters. The calendar month and school month exactly coincide and become more comformable with the motions of the moon—that is, its light and dark periods fall to nearly the same portion of the month during the period of a year, and hence all the movable festivals of the present calendar would naturally fall to uniform and fixed dates.

Reports within the past six years as coming from members of the U. S. Consulates at foreign capitals have indicated more or less favor to the recommendation and adoption of a universal calendar for all the nations of the world.

Favorable sentiment had already been developed to the degree that a time and place for the assembling of an International Calendar Revision Congress was considered, up to the breaking out of the great European War in the year 1914.

Since then all matters of a nature touching international relations have been suspended indefinitely in face of the overshadowing conflict that has broken out. Advocates of calendar reform can only console themselves with the prospect that with the signing of a universal peace the pact could and should be strengthened by the adoption of a universal calendar.

As to the form in which such calendar should be presented for the consideration of the world powers following the present crisis, seems difficult at this time to determine. The most probable form to receive recognition would be a combining of the Christian week, the Mohammedan or Coptic month with the modern forms of the Greek and Latin year.

The only feasible plan for blending these different elements into a perfect system on which to build a new calendar, is to start on the basis of a week of seven days as the standard unit of measure. The aliquot parts of the week by counting backward to the denomination of seconds being all exactly divisible without remainder, it is clearly shown that the line of divisibility has been broken and lost for uniform lengths in the months.

But since it becomes impossible to reduce the length of the year to a composite number, the intercalary method of the ancients must be resorted to in adjusting the calendar to a precision that corresponds exactly with the length of the year.

By estimating the months at the uniform length of twenty-eight days, we have a number divisible by seven, giving four even weeks to the month. With fifty-two weeks for the year, we have a number that is divisible by thirteen in a year of 364 days—which number is also divisible by thirteen, as well as by fifty-two.

It is here that follows the necessity for adding the intercalary week of the ancient Egyptians every fourth and fifth year, to take up all lost time.

According to Scripture and all the regulations laid down in ecclesiastical law the sequence of seven days for a week is not to be disturbed. It would never be in harmony with the principles of time measure to skip or pass over a date with the view of balancing up the year on blank time.

Promoters of calendar reform should not overlook the expediency of having the principles of the new calendar well worked out and be ready to submit plans and propositions in the event of an assembly of representatives of nations for establishing world peace. That this action may be carried to ultimate success, representatives from religious, educational, scientific, civic, economic and commercial interests from every nation should be appointed to mutually determine and agree upon the system of time measure that shall be recommended to the peace making body for ratification and adoption.

Dale Enterprise, Va.

Set your affection on things above, not on things on the earth.—Col. 3:2.

BOOK REVIEWS

A Helpful Book I Have Read Within the Last Twelve Months

What the War is Teaching, by Charles E. Jefferson, pastor of the Broadway Tabernacle, New York for nearly twenty years.—Mr. Jefferson is a magnetic speaker, a man of great educational and spiritual attainments and leaves no stone unturned on any subject he may treat.

The above mentioned book (published 1916) consists of five lectures given on the late Frederick Merrick Foundation at Ohio Wesleyan University. In these lectures Mr. Jefferson treats the following subjects:

I. What War Is.
II. What is in Man.
III. The Inexorableness of Moral Law.
IV. What Armed Peace Leads to.
V. The Indispensableness of Religion.

Lecture I. What War Is. Here war is partially defined. Neither artists, historians, philosophers can fully define. War, says Jefferson, is the killing of young men; it is killing women, mothers sisters, wives. It is killing the strongest men of the nations. War goes into the earth, the sea, the air for the purpose of killing. War is an atrocity; it is a blunder; it is a crime; it is a sin. "It is an antiquated governmental device for settling international disputes by killing men."

Lecture II. What is in Man? Everything noble, beautiful, fine, glorious and magnificent. On the other hand, everything low, contemptible, mean, vile, disgusting and devilish. He is both great and little; noble or mean (see Psalms). The war is furnishing a thrilling revelation of the heart of man. It confirms the Bible presentation of him. It is demonstrating that man is a son of God in ruins.

The first effect of the war was disheartening. Men lost confidence in man. The seat of the scornful was crowded. Men said that civilization was a sham, Christianity a failure and progress a delusion. The war reveals the courage and bravery of men. Man is naturally a hero. The war gives us a fresh revelation of man's mind. Man is incurably a skeptic and his most costly skepticism is concerning himself. The war flashes new light on the human will. Nothing is impossible to the will. New revelations have come on cooperation. Nations have syndicated their resources. New alliances and leagues have been formed. The life of every nation is bound up with the life of its neighbor. All this will have direct bearing on the religious organizations and movements of the world. The military virtues of obedience, courage and sacrifice are Christian virtues. If these same virtues can be properly applied after the war great results will come. Sacrifice is a form of love. War is hate. What is in man? Bundles of instincts, voracious appetites and passions which work mischief and which also when controlled work mighty for the kingdom of God. Man has wonderful capacity for receiving error and also for receiving Truth; marvelous powers for destruction and also for salvation. The war teaches great possibilities of union in nations as well as in church.

Lecture III. The Inexorableness of Moral Law. The great question, "Why has all this befallen us?" Some say it happened. Some say—fate. Some say a school of virtue. But these answers are inadequate. "May it not be that Europe has been brought to judgment to answer for the deeds done in the body, and that the warring nations are now in what the New Testament calls Gehenna?" Law is universal, unchangeable and inexorable. Europe has never been Christian in the realm of political ideals and action, or she never would have adopted the pagan adage, "In time of peace prepare for war."

The Bible teaches retribution. Europe is reaping what she sowed. The Gospel ministry is not entirely free from blame. We have not preached or taught as we should. Some of us will need to rewrite our theology. We have lacked in true conception of love and punishment; our preaching lacks moral stamina and grip. Our own country is not entirely free of Europe's faults.

Lecture IV. What Armed Peace Leads to. That armies and navies lead to peace is a falsehood. Military preparedness does not lead to peace. Armed peace leads to war. This is the crowning lesson of the European tragedy. It is not Christianity that has failed, not education, but armed peace. It is militarism which is the colossal booby and blunderbus of the world. The present war has shot to pieces the adage, "In time of peace prepare for war." This war has torn into a thousand tatters the delusion—"Armaments are a guarantee of peace." We have had peace for forty years not because of armaments but in spite of them. Unless the world stops preparing for war mankind is doomed. **Preparedness to shed blood leads to slaughter.** This is the crowning lesson of the war. Reasons why armed peace led to war: (1) Fundamental assumption of the policy of armed peace is false. It systematically poisons the wells of international good will. (2) Militarism appeals to fear. Guns and armies cause fear. (3) Armed peace is fatal because it plays into the hands of fine men—The ambitious military expert the greedy war trader, the unscrupulous newspaper proprietor, the hotheaded politician and the pushing commercial promoter. **These are the five fingers of the hand that today is crushing the world. To break the power of that hand is the task of the 20th century.** These five men can start war anytime if they have the guns and ammunition. They form an oligarchy of hell from whose clutches there is no escape when once they have signed the creed of militarism. The policy of armed peace must be shattered. Military efficiency is a curse. The time has come to cultivate kindly feelings among the nations. Instead of armed defense we need to build out defense in hearts filled with good will.

Lecutre V. The Indispensableness of Religion. Religion has been speaking apologetically. Why have the eyes of the world turned on religion with severe criticism, and not on science, philosophy, education or reason? The turning of the world's eyes on religion is a glorious tribute of religion. Salvation must come thru religion and the world knows it. The world has been worshiping false gods; the gods of science, of commerce, of progress, of law, of education. What the world needs today is a new heart. Only religion can kill war, for religion creates a new heart. There is a difference between the Church and religion. Europe is abundantly supplied with churches; what she lacks is religion, the Christian religion. Cardinals, Patriarchs, and Archbishops and Bishops and Priests and Pastors she has by the thousands. But what Europe needs is religion. Europe is at war today primarily because she lacks religion. What Europe needs is "to do justly and love mercy and to walk humbly before God."

The supreme task of the Church in this age is to bring religion into international life. The Christian minister must today resist with every ounce of his strength the power of the military experts. He must apply the "woes" of Matt. 23:13-33 to the military experts. It is our business to establish His kingdom here and now, a kingdom of righteousness, peace and joy.

Thru the smoke of battle we see a fairer world. There is coming a brighter day. John saw coming out of heaven the city of God. Jesus declared, "I, if I be lifted up, will draw all men unto me." He is doing it. Nations will one day serve one another and every knee shall bow, and every tongue confess that Jesus is Lord indeed.

This, in a word, is the story of this great book. Every minister and teacher will do well to read and digest this book. The book can be purchased from the Mennonite Publishing House, Scottdale, Pa.

J. E. Hartzler,
Goshen, Ind.

The Life That is Easy, by Sylvester Horne.—If you want to be impressed with the beauty and fullness of the Christian life as contrasted to the hardness of the life without Christ, read this message in The Life That is Easy. The author has for his keynote the scripture, Matt. 11:30, "My yoke is easy;" also Acts 26:14, "It is hard for thee to kick against the pricks." The purpose is to show that as one advances in the Christian life this life becomes easier. "The life of greater consecration is sustained with less difficulty than the life of inferior consecration."

In the chapter, The Goal of Life—Fullness of Growth, we see that growth is not difficult; it is not something beyond us;

(Concluded on page 255)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

What is all our work for? We exercise our mind week after week in these topics. Program committees are busy assigning topics. Young people get busy preparing thoughts to give out to others. Children are exercised in committing Scripture. Leaders are exercised in directing meetings and children's exercises. Songs are sung. Prayers are offered. We meet together and part again. Is this simply a routine of life or is there real living as we go along? Do the topics discussed become a real help in our daily life? Are the boys and girls growing strong by the exercise? Are the young people really advancing in spiritual life? Is the meeting becoming a blessed place to meet, or only a place where **we ought** to go?

Look over the topics for this month. Meditate upon what they include that is vital to right progress in life. God grant that we all may be strong, and continue to study the Bible in the right way and that the Sabbath day may really appeal to us as a day of blessing, and that we may long to be useful for the Master so that we will try to learn more that makes us of greater service.

HOW TO BE STRONG.—Heb. 11:32-40; 12:1-4. (Junior)

Topic for August 12

MOTTO

"I can do all things through Christ which strengtheneth me."

THE STUDY HOUR

I. All Strength Comes from God.—We are so used to using the strength that God gives to us that we hardly stop to think where all comes from. It is a wonderful thing to have life. When we were but little children we were not as strong as when we got older. There was a growing strength that was given to us that kept increasing as the years passed until we are what we are today.

But we have learned some things about how to get stronger and stronger in our bodies. We notice that we cannot go very long until we get hungry and thirsty. Then we have learned that people who lie around and do nothing soon get sick and lose strength. Sometimes the things people eat make them sick and weakly so that they are worse off than if they had eaten nothing. But while we eat and work to get strong we must remember that it is somehow the wonderful plan of God in the food and in the body that He sends the strength into our bodies in this way. If we stop to meditate as to how the food comes, we find ourselves puzzled again as we see that it comes forth from the things that grow, like the wheat, the corn, the oats, the fruit and the animals around us. All this power comes from God who made the world and everything in it.

Then Jesus said something to the devil once when he tried to have Jesus obey him in turning stones into bread to prove that He is the Son of God. He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So there is another kind of strength and life needed than just what we get for this body by eating the food which God gives us out of the earth. We eat the Word of God in a different way than we eat food. It must be brought to our minds by hearing or reading it. We understand what it says. Then we must believe it and let it become our own. Faith in God's promises gives us power to live right and do all the commands of God. As we exercise in doing commands, God gives us more strength that we may do something in His service. Christ said that He is the bread of God which came down from heaven. Nobody can even be born as God's children who never believe in Jesus Christ.

II. The Text, Heb. 11:32-12:4, gives us a list of men and women who were strong. They were not so strong in their bodies that they could overpower the people who persecuted them. But the power that came to them for the wonderful things that they did or suffered came from God by faith. They put their trust in God and obeyed Him even when they had to suffer for it. God always strengthened them in the way that they needed it.

Then it teaches us to follow the example of these people if we too would be strong. We should trust in Jesus who begins our faith and who is able to finish our faith. As we look at the example of others who got strength from God, it will help us to believe more firmly and be patient to wait with God and do the right.

III. Outline Study.—

1. **Heeding the Laws of Health from God.**
   a. Getting life.—Jno. 1:12; I Jno. 5:12.
   b. Drinking God's milk.—I Pet. 2:2; I Cor. 3:2.
   c. Eating and drinking bread and water of life.—Jno. 6:35; 4:14.
   d. Exercising in good works of life.—Eph. 2:10; I Tim. 4:7.
   e. Walking in the light.—I Jno. 1:7; Jno. 8:12.
   f. Don't worry.—Phil. 4:4-7; Matt. 6: 25-34.
   g. Take rest.—Matt. 11:28, 29; Psa. 37:7.
   h. Wait on God.—Isa. 40:29-31.

PERSONAL THOUGHT

I would be strong in the Lord. God would have me be strong. So He has made provision for my strength. Let me heed the law of His strength.

SUGGESTIVE ASSIGNMENTS

This is a junior topic. It is also adapted for an adult topic. If you use it mainly as a junior topic, make the adult assignments in a way that their discussions may be helpful especially to the juniors.

For Children—

1. Text word, **Strong.**
2. Gaining Strength for Noble Work.
3. Things that Make Us Strong.
4. Things that Make Us Weak.

For Others—

1. God Is Our Refuge and Strength.
2. How We Get Hold of God's Strength.
3. Our Weakness the Object of God's Strength.

HOW TO STUDY THE BIBLE.—Psa. 119:97-112; I Tim. 4:13

Topic for August 19

MOTTO

"Search the Scriptures"

THE STUDY HOUR

I. Bible Study is a very important work. It is not a work that is burdensome or tiresome to one who studies in the right spirit. And yet, it is not a work that can be very productive without the most painstaking labor which may cost in time and energy and even travail. So serious is this business of knowing the will of God as revealed in the Bible that a failure to know often involves the loss of souls for all eternity. And while it is the delight of the saint to meditate upon the Word of truth in order to explore more of the riches of God's grace, it nevertheless means that, like Daniel of old, to get a deeper insight into the ways of God concerning a wayward people requires a setting of the face to seek by fasting and prayer, sackcloth and ashes. Daniel believed that the Scriptures were a live message to the people of his own time. For that reason he was willing and earnest to know how God's revelation affected himself and his people for that time. He was ready to meet the conditions that would bring blessing to him and them from the Living Author of the Word.

The fact that the Word of God is a message from Him who **now** lives and reigns above should make it a study that is filled with a touch of holy awe and humble submission to Him. Those who have lost this sense of the presence of the author of the Word which liveth and abideth forever, have lost the key to a right conception of its message and are in danger of handling the Word in a careless and sacreligious manner.

II. The Text. (1) Psa. 119:97-112.—This is an extract from the Psalm that is so full of respect to the Word of God and His will concerning man. Love of God's law, meditation, obedience, departure from evil, all are characteristic of the man who rightly studies the Word of God.

(2) **I Tim. 4:13.**—This passage from Paul's letter to Timothy, shows the import which Paul placed upon the Word and its reading.

III. Outline Study.—

1. Study it as the Book of God.
   a. God breathed.—II Tim. 3:16; II Pet. 1:21.
   b. God's revelation to man.—Heb. 1: 1, 2; 2:1-4.
2. Study it reverently.—Psa. 119:89, 96; Isa. 40:8.
3. Study it prayerfully.—Psa. 119:18.
4. Study is obediently.—Jno. 7:17; Jas. 1:22-25.
5. Study it earnestly.—Psa. 63:1, 6; Matt. 5:6.
6. Study it constantly.—Psa. 1:2; Acts 17:11.
7. Study to know Christ.—Jno. 5:39; Acts 18:28.
8. Study to be efficient servants—II Tim. 3:17; 2:15.
9. Study by the help of the Spirit.—I Cor. 2:11-14.

PERSONAL THOUGHT

Do we have the concern for the knowing of the Holy Scriptures which becomes true servants of One who has redeemed us by His grace?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **It is written.**
2. Why Should Children Learn the Bible?

For Young People—

1. The Importance of Bible Study.
2. The Spirit of the Bible Student.
3. Ways of Gaining a Knowledge of the Word.

For Older People—

1. The Danger of Irreverent Study.
2. Obedience and Prayer as Doors to Bible Treasure.

MAKING THE LORD'S DAY A BLESSING.—Jno. 20:26; Acts 20:7; Rev. 1:10

Topic for August 26

MOTTO

"Call the Sabbath a delight, the holy of the Lord, honorable."

THE STUDY HOUR

I. The Lord's Day.—This day has been observed from apostolic times as the day in which the Christian keeps a Sabbath to the Lord. Being the day of the resurrection, it naturally became the appropriate day to celebrate the resurrection and assemble to worship and exhort one another.

But there is a great loss of interest in the keeping of the Lord's day thruout the world among those who know the message of the Gospel and even profess to be followers of Jesus. The reason of this is, we believe, similar to the reason that caused Israel to encroach upon the time appointed of God for the Sabbath under the Law. They had departed from the Lord and had come to seek their own selfish ends in life. They sought more to honor that which brought to them the immediate advantage than what brought honor to the Lord.

It is no wonder that men think they are justified in plowing corn, or harvesting wheat, or doing extra chores on the Lord's day even to the neglect of worship in the assembly when their point of view is only temporal, and their trust is not in a God of Blessing, but in themselves and human works. It is evident that such people have not gone very far in the way of trust in God, and are very dull in their knowledge of spiritual values. Those who value the souls of men of less consequence than the present satisfaction of their bodies will allow anxiety for the needs of their families to cause them to lose all the blessing of the Lord's day and to deprive their families of the spiritual provision which God has made for their well being.

Whatever the god of our worship, that is the god whom we serve on the Lord's day. Those who serve the god of pleasure, will regard this day sacred to their pleasure. Those who serve the god of wealth will serve their god on this day. And whatever form our devotion has taken will be manifest in what we do with the time set apart for the worship of the true God of heaven.

II. The Text, (1) Jno. 20:26.—This text gives a blessing in a Lord's day meeting of the disciples. Jesus made a point to meet with them on the day of the week which marked the time of the resurrection from the dead.

(2) **Acts 20:7.**—Here was an incident showing that the disciples met together on the first day of the week, and that the time was spent in breaking bread and in preaching.

(3) **Rev. 1:10.**—This gives a glorious vision which the apostle John was given while in the Spirit on the Lord's day. Evidently John was giving his time especially to prayer and devotion or the Lord would not have had an opportunity to thus manifest Himself on this day.

III. Outline Study.

1. Blessings on the Lord's day.
   a. The assembly for mutual exhortation.—Heb. 10:25.
   b. Preaching the Gospel.—Luke 6:6.
   c. Giving.—I Cor. 16:2.
   d. Doing merciful acts.—Matt. 12:10-13.
   e. Holy uplifting conversation.—Col. 4:6.
   f. Rest from secular cares.—Ex. 20:8-11; Neh. 10:31.
   g. Sing psalms.—Psa. 92; Psa. 118:24.
   h. Seeking the lost.—Acts 2:37-40.

PERSONAL THOUGHT

May our opportunities for receiving and bestowing blessings upon the Lord's day be fully used. God grant us wisdom to discern the value of the souls of men above secular and temporal things.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Sabbath.**
2. A Day to Worship God.
3. A Day to Learn of Jesus.

For Young People—

1. Blessings of a Day of Rest From Secular Care.
2. The Sin of Robbing Others of Their Sabbath Privileges.
3. Practical Preparations for a Well-spent Sabbath Day.
4. How Improve the Spirit of Spending the Lord's Day in Our Community?

For Older People—

1. Cultivating Wholesome and Regular Lord's Day Habits in the Home.
2. How Spend the Time when not in Meeting?
3. Drawing a Line Between Secular Affairs Allowed and Not Allowed —Where, and Why?

CONSECRATION OF SCHOOL LIFE—Phil. 3; Acts 22:3; 5:34

Topic for September 2

MOTTO

"Do all in the name of the Lord Jesus."

THE STUDY HOUR

I. School Life.—We think of the school life especially as belonging to the time of youth. It is true that this is a special time of development when mind and body are growing very rapidly. If the mind is stored with useful knowledge and the life is trained in noble habits, it is a period well spent. But if during this time there is a filling up in knowledge after the pattern of a sinful and vain world and the formation of habits that lead the soul away from God, the time may be said to be worse than wasted.

To consecrate our school life to the Lord means that we feel the responsibility of storing our minds with things that will make us more efficient servants for the Master. It will mean that we want to exercise our life in the ways of virtue that will truly bring glory to our

(Concluded on page 248)

A CALL

We are nearing the time when it is the duty of the Young People's Meeting Topic Committee to select and arrange the topics for another year. It is our desire to have all the helpful suggestions at hand for consideration and direction that it is possible for our Y. P. M. workers to give us. If you can write us a few lines giving some ideas and suggestions, or any kindly criticism you may have, the Committee will greatly appreciate it. One thing especially desired by the Committee is to find out from our workers how they are pleased with the number of Junior topics in the present series. Are there too many? Are they what you need for your juniors? What improvements could you suggest? What new problems are confronting you now that you did not have a year ago that could be possibly remedied by some helpful topic? What topics have you to suggest along any line? Be free to give anything which you believe will aid the Committee to prepare a better and more helpful series of topics for the year 1918. Address all communications to J. R. Shank, Purvis, Mo., not later than August. 15. Better do it NOW while you are thinking of it.

Anticipating your hearty co-operation in this work and soliciting an interest in your prayers in behalf of the work of the Committee, we are Yours in behalf of our young people,

THE COMMITTEE.

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

III Robert Raikes

Vernon J. Smucker

Robert Raikes, now generally acknowledged as the father of the modern Sunday school movement was born in Gloucester, England, about 1736. He was the son of a printer and publisher and inherited his father's establishment, thus gaining a position of more than ordinary prominence and influence in those days when newspapers and books were not nearly so plentiful and common as they are in our own day

He seems to have been a man of broad humanitarian sympathies. His attention was first drawn to the deplorable condition of the inmates of the jails and prisons in his community and he endeavored by visitation work and by writing to make their condition more tolerable. Later he made a study of the poor and degraded classes from which this criminal procession came. His investigations brought him to the conclusion that their degradation was the result of ignorance and idleness, and that their reformation must be brought about, not only by restraint, but by instruction in the rudiments of morality. But he found it difficult to teach even the rudiments of morality to matured men and women who had been living in sin and wickedness from their childhood. Hence he turned his attention to the children.

Gloucester was a city particularly well fitted for an experiment of this kind. It was the center of the pin industry of England and hundreds of children were employed. On Sundays these children were turned loose and spent their time in wild riot and all sorts of vice. The heart of the Gloucester printer was pained as he saw them on the streets, "spending their Sundays in sports and drinking, with lewd and brutal songs." He determined to see whether these degraded and ragged children, under discipline and instruction, could not be made to show the evidences of the finer sensibilities and instincts, and whether he was right in his idea that the regeneration of society could be brought about largely thru the children.

It was in July, 1780, that he first put his idea into execution, and this is the date usually given for the beginning of the Sunday school movement. But how different this pioneer Sunday school was in scope and practice from our Sunday schools of today!

The method of organizing the first Sunday school is best given in the words of Raikes himself. "I then inquired if there were any decent, well-disposed women in the neighborhood who kept schools for teaching to read. I presently was directed to four; to these I applied and made an agreement with them to receive as many children as I should send them upon the Sundays whom they were to instruct in reading and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned (the Rev. Thomas Stock), and imparted to him my plan; he was so much satisfied with the idea, that he engaged to lend his assistance by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathen."

It was not until three years after he began his experiment that Raikes felt confident enough of its success to bring it to public attention. Then he called his printing press to his aid, published tracts on the needs of the children, and wrote letters to his friends concerning his work. Slowly others began to see the possibilities of these schools and soon a number were started. By 1878 over eight hundred pupils were enrolled in one city, "taught by eighty masters, who receive no pay but what they are to receive from their great Master." The improvement in the morals of the children and in conditions in general was remarkable.

The establishment of these schools was not without much opposition even on the part of the Church itself. Many thinkers considered it dangerous to instil the rudiments of education into the masses, and fierce attacks were made both on the schools and on Raikes himself. A Scotch preacher's great objection was "the fear that they will destroy all family religion." But others seemed to have a deeper insight into their possibilities than Raikes himself. John Wesley wrote, "Perhaps God may have a deeper end thereto than men are aware of. Who knows but what some of these schools may become nurseries for Christians,"—one of the very things we claim for the Sunday school today.

The first Sunday schools had paid teachers, and as before intimated, the instruction was limited mainly to lessons in reading and a study of the Church Catechism. Gradually they secured voluntary teachers who served without pay, and soon the memorizing of Bible verses came to be included in its lessons. Plans and methods of work were extended until they comprised the systematic study of the Bible, week by week, and scholars were classified in accordance with their age and attainments.

Thus, briefly, has come about the development of the "Schools for ragged children" into our present organized and efficient system of Sunday school instruction. Each step in its development was an adaptation to a particular need. The Sunday school of today could not have done effective work one hundred years ago, and no more could the Sunday schools of that time do effective work now. There is no promise that our present system will be adequate fifty or one hundred years hence. Let us as Sunday school workers keep our minds and hearts open to the leadings of the Spirit along this as well as other lines, so that God, thru us, may be able to work out His great purpose for the redemption of mankind.

(To be continued)

Smithville, Ohio.

WORLD-WIDE SUNDAY SCHOOL NEWS

Wonderful Work in the Philippines

The Panayan Association recently held its annual convention and the reports show real progress. Two years ago their total membership was only about five thousand: one year ago a little over seven thousand five hundred: now they have over fifteen thousand.

In the province of Bulacan, as the result of special effort to increase Sunday school interest during the last two years, the Sunday school membership has grown from twenty-five hundred to eight thousand, and there have been two thousand additions to the church as a part of this plan.

A truly "Bible Revival" has been in progress in Pampanga, under the special leadership of Rev. E. L. Housley, who is happy only when in the midst of a genuine revival. He has twenty-six circuits in Pampanga and these are being worked in three allotments. While working one set the pastors from the others come over

to unite with the ones working. Each set is worked eight days and nights. They start off the campaign with a rousing revival meeting at night, enlisting volunteers to help canvass the whole town in teams of two and two. The pastors are especially busy in this work. During the day time visits are made from house to house, taking every one in succession on given streets. They ask if the house contains a copy of the Scriptures, and if not, then they donate a Gospel. This leads to conversation and oftimes sales of the Bible follow. The subject matter of the Scriptures are a natural subject of conversation and invitations to attend the Sunday school are freely extended. Accessions to the church come in due course.

At the end of the first section they held a Workers' Conference that was a real benediction. The workers came in with their stories of successes and their difficulties. For a whole day they dealt with definite concrete items of how to enter a house, to open the conversation, whether to sit down or stand up, to carry their books under their coats or in open hands, etc. The reports were large with results. About 800 Gospels had been donated, 2,000 were sold, 2,800 homes were visited for the first time, 250 were added to the Sunday schools and 49 to the church membership. Then these workers started off for the second installment of circuits.

Street Waifs in Buenos Aires

Scores of children are picked up on the streets of Buenos Aires and cared for by the Boca Sunday school of the Methodist Episcopal Church. This Sunday school is in one of the neediest sections of the city.

The police records of Buenos Aires state that there are 5,000 abandoned children on the streets. An influential magazine, "Munde Argentino," is doing its best to stir up the public mind to a realization of the neglect to which these children are subject. This publication states that the principal amusements of the children are gambling and smoking. The children of South America have not yet come into their own. The Sunday school is called to be a powerful agency in the vindication of these child-rights.

Get Ready for the Missionaries' Christmas Now

The needs on the foreign mission fields must not be forgotten. Christmas brings a special call and the response has been generous. The missionaries lay away many things which come during the year and bring them out for distribution at the Christmas season. They are always asking for simply dressed dolls. These should be of the go-to-sleep variety and about 10 inches in size. Dolls can be sent to many countries by parcel post, and that rate is twelve cents per pound. Then pictures by the thousand are needed at every foreign mission station. A missionary in China just wrote, "Yesterday thirty-five boys more than usual came to the Sunday school and registered their names. They had heard about the pictures and calendars. I am sure that most of them, if not all, came only because of the pictures. But they came and heard about Jesus, and I will try to make them come again. These pictures are a real help to us." Picture time abroad is any time during the year. Gifts for use at the Christmas season should be forwarded by October 15, and can be prepared during this delightful season of the year. The Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York City, has an interesting leaflet about this special work. Mention your denomination when you write for the information.

CONSECRATION OF SCHOOL LIFE

(Concluded from page 246)

Lord and Master who redeemed us and gave us a new heart and a right spirit. Those who will not improve their minds by scooling in youth, will likely fill them with something that will not bring the best returns for the Master in time to come. Schooling it may also be called, but schooling that wastes by wrong use or by lack of use which leads to decay and unprofitableness.

It is the desire of every consecrated life to fit the mind for those duties that God has for them in life to perform. This need not always be a life of specialized intellectual pursuits, like teaching, but it is always a life that is filled with the motive of service for Christ in the home, in society and as far as our influence will reach.

II. **The Text,** (1) **Phil. 3.**—We note in this chapter how Paul placed all things under the one great motive of attaining the high mark for which Christ had called him. All his earthly attainments were counted as loss for Christ and the knowledge of Him. Every selfish aim was banished from his early attainments and standing in the world, and he was willing to count them loss. His abilities were all turned over to be exercised in the service of the Great Teacher Christ Jesus.

(2) **Acts 22:3.**—This shows where Paul went to school and who his early teacher was in religion.

(3) **Acts 5:34.**—This tells of the reputation of Paul's former teacher. If we study Paul's discourses under Christ's school as the Holy Spirit taught him, we find how he had to use the letter of his former knowledge made over a new pattern of thought according to the teaching of Christ and not of man.

III. **Outline Study.—**

1. Knowledge that is useful.
   a. To read well.—Neh. 8:8; Matt. 22:31.
   b. To write and compose well.—Hab. 2:2.
   c. To have an understanding of our environment.—I Cor. 9:20-23.
   d. To know how God sees life and humanity.—I Cor. 1:17-31.
   e. To know some useful trade.—Eph. 4:28; II Thes. 3:7-12.
2. Every power of life is God's.
   a. We are a living sacrifice.—Rom. 12:1, 2.
   b. All doings are to be to His glory.—I Cor. 10:31.
   c. Prepare to carry out the will of God.—Luke 12:47, 48; 12:35.
   d. We are to be His temple.—II Cor. 6:16

PERSONAL THOUGHT

JESUS is my Master. Everything I study, everything I learn to do, all the powers He gives me belong to Him. I want Him to direct my study and my learning that His will may be done in this life of mine.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text words, **Learn.**
2. Learning to be Useful.

For Young People—

1. The School of Life.
2. Opportunities to Improve Our Talents.
3. Motives in Getting Knowledge.
4. Proper Use of What We Learn.

For Older People—

1. Christ the Center of All That We are to Do.
2. Blessings of a Consecrated Knowledge.

"Old Wives' Fables" in Tunisia, Africa.—Some of the explanations given of our modes of procedure and of the object we have in view are decidedly curious. One man said with the greatest confidence to his friend, that when an Arab "enters" our religion, the first thing the missionary does is to take his photo. If this turns out well, the sum is settled (generally five francs) which is to be paid him daily for "entering" our religion. Should the convert return to Islam, the missionary would soon know it, for the photograph would then change color. He would then take the renegade's photo and shoot at it with a revolver. As soon as the ball pierces it the man would fall dead. If after some time the convert remains true, the "chief of the religion" arrives. The tops of the thumbs and the great toes of the convert are cut sufficiently to make the blood flow, and the "chief of the religion" is operated on in the same way. The "chief" then places his bleeding thumbs and great toes on those of the convert, and, their blood thus coming into contact, it is believed that the native convert will remain faithful to Christianity. Some of the convert's blood is put into a small bottle and kept most carefully by the missionaries. This blood remains red as long as the convert remains faithful, but changes color if he should prove unfaithful.—Sel.

"Since we are to help others in building good characters the earlier in life we begin this work of helpfulness, the better it is for us and them."

Christ also hath once suffered for sins, the just for the unjust.—I Pet. 3:18.

All that believe are justified from all things.—Acts 13:39.

CURRENT EVENTS

A Political Crisis in Germany.—In the concluding weeks of the third year of the great world war Germany is passing thru a political crisis of no mean magnitude. Just what is transpiring in German political circles is not definitely known as only meager reports and rumors drift across the German borders. The significance of this political upheaval is also unknown yet, but the general opinion is that it will not have a vital bearing upon the present war situation. The trouble started when a member of the Reichstag, the leader of the Catholic party, made a speech demanding that the Government make known its war aims. He was supported by other political parties and they threatened not to vote any more war credits until the peace aims were stated. This the Government refused to do. Also demands for immediate political reforms vesting more powers in the people were made. The crisis became so acute that the Chancellor Hollweg and several other ministers were compelled to resign. It is said that the Crown Prince, heir to the throne, has now gained a place of greater influence in the government than the Kaiser himself, and that the military party has absolute control of the Government. It is reported that the Kaiser may abdicate the throne in favor of his son in the hope that he may be able to save the dynasty. The people of Germany are said to be thoroly tired of the war and becoming more and more restless. There are those who predict a revolution in Germany, an uprising against the government like that in Russia, in an attempt to overthrow the monarchy and establish a more democratic form of government. It is known that a revolutionary party exists in Germany and that millions of circulars have been distributed among the laborers secretly calling upon them to rise by the millions and overthrow the government. But the strong military organization makes such an uprising more difficult than in a country like Russia. The present political crisis may be the first indications of a coming storm that will bring about marked political changes. Time alone will tell what is now transpiring in Germany and whether the present reports are trustworthy.

Palestine.—In this world war the eyes of the Christian world naturally turn to the Holy Land. The recent advance of British forces from Egypt as far as Gaza, where the British forces now seem to be resting, quickened the interest in Jerusalem. The reports that Jerusalem is fortified and the surrounding hills likewise fortified against a possible attack by the enemy is causing some anxiety as to the future of some of the places and monuments associated with the life of Christ while here. To students of prophecy events in this land are of especial interest. For centuries Jerusalem has been trodden under foot by the Gentiles as prophesied in Scripture, and it may be that the time is nigh when God's chosen people shall again gain possession of their own land. Reports from reliable sources state that the Turkish authorities have threatened a wholesale massacre of the Jews in Palestine, that the Armenian policy of massacre is to be applied to the Jews. Thousands of Jews in Palestine are starving. A Jewish suburb of Jaffa has been sacked and lies in ruins. It is feared that the coming attack on Jerusalem may result in the total destruction of the ancient city. Why the British halted their advance at Gaza is not known. It may possibly be to permit negotiations with Turkey as regard the future of Palestine. Already plans are under consideration by the nations as to the future of the Holy Land when it once passes from the control of the Turks. It has been suggested that it be made a Jewish state under the protectorate of a strong Christian nation. It is said the Jews have the plans drawn for the rebuilding of the temple and the necessary tools all ready packed and stored in a neutral country in Europe for transportation to Jerusalem so soon as the Turks are driven out and it becomes evident that a Jewish state will be established. In the light of prophecy yet unfulfilled regards the Jews and their promised land the events now transpiring there become of intense interest. God's promises to the Jews will have a literal fulfilment, hence watch events in Palestine.

An Upheaval in China.—China is struggling towards democracy. After some stormy times Yuan Shi Kai became President of the republic. A short time before his death he abolished the republican form of government and declared himself the head of a new monarchy. There was immediate opposition and at his death Li Yuan-hung, Vice President under Yuan Shi Kai, gained control and became President. Recently a faction in China has been agitating that diplomatic relations with Germany be broken and a declaration of war declared. The President was not favorable to this policy. The Premier exerted his influence in favor of war, but Parliament refused to be influenced by him. He then summoned a number of military governors to the capital who favored war and tried to coerce the Parliament to make a declaration of war. This failed. Finally the President dismissed the Premier which was the signal for a rebellion. The masses stood with the President and Parliament, but the military governors led by Gen. Chang Hsun, sent an ultimatum to the President demanding the dissolution of Parliament or his resignation. The President refused to do either, and began to labor for internal peace. Meantime Gen. Chang Hsun headed a cabinet and returned to power the young Manchu Emperor, who abdicated when the republic was established some years ago. The President was taken prisoner but later escaped. At once there was war. The republican forces marched on Pekin and defeated the forces of the monarchy defending the city. Gen. Chang Hsun with a remnant of his forces took refuge in the Temple of Heaven, but in an attack on the city his forces were overwhelmed. Indications are that the republic will again be restored.

Russia.—After passing thru a time of stress and storm for several months Russia is giving evidence of increasing strength and unity. Upon the overthrow of the bureaucratic monarchy the nation was drunk with her new found liberty and the numerous elements and factions that had been held in suppression began to assert themselves and for a time it appeared as tho Russia would not emerge from her political confusion and weather the storm. However indications are that the provisional government is gaining the confidence of the masses and also their support. The attempt to have Russia make a separate peace with Germany failed and the nation now is apparently a unit in the determination not to make peace until Germany is defeated. Soon after the deposition of the Czar it was thought that Russia would not be a factor in the war for possibly a whole year. Russia, however, surprised the world by launching a vigorous offensive in Galicia the first week of July, which at this writing (July 13) is still sweeping forward driving the Teutonic forces before it. The objective of the Russian forces is the strategical position of Lemberg, which stronghold the Russians are rapidly approaching. Since the offensive began the Russians have taken captive 25,000 of the enemy and captured many big guns and machine guns with large quantities of ammunition. The Russians are well supplied with ammunition and have an abundance of reserves.

The East St. Louis Atrocity.—On Independence Day when many orators were speaking for democracy and equal rights thousands of negroes were fleeing for their lives before a mob of blood-thirsty whites. East St. Louis in Illinois, just across the river from St. Louis, Mo., was the scene of a bloody race riot in which about two score negroes were slain, a large number wounded and more than three hundred of their homes burned to the ground. A large number of negroes have been imported from the South to work in the industrial centers at wages far in excess to what they received in the South. Because they work for less and live cheaper than the average white man it appears was one of the reasons for the riot in East St. Louis. There are those who lay the responsibility for this holocaust at the doors of the saloon. Negroes were shot down in cold blood, white women entered street cars and dragged any colored folks to be found out on the street where they were beaten and in some instances killed. Buildings were set on fire and terror reigned for a season. The police and militia sent to quell the riot are charged with failure to perform their duty and an investigation is now on foot to determine the responsibility.

Greece.—On July 16 official information was received at Washington that Greece had not only severed diplomatic relations with Germany and her allies but that she was actually in a state of war with them. The Grecian war resources will be at once mobilized. The large allied army stationed at Salonika for many months, and who did not take the offensive in the Balkan States because the status of Greece seemed uncertain, should now be in a position to do actual fighting and attack the German and Bulgarian forces in that region. It seems that King Alexander, who recently succeeded his father, has declared his purpose to follow the domestic and foreign policies of the former King. He has been warned by Premier Venizelos, the strong man of Greece, not to interfere with the execution of the compact between Greece and the protecting powers. This attitude of the young King, who was supposed to be in sympathy with the enemies of Germany, no doubt will have an effect upon the activity of the large allied armies stationed in Greece.

Austria-Hungary.—According to reports Emperor Charles of Austria-Hungary is not having a time of ease on his new throne. His empire loosely held together during the reign of Francis-Joseph is now threatened with disintegration. The people are becoming tired of the conflict and are longing for peace. Hungary now desires her independence as also do some of the Slavic peoples in the empire. The successful revolution in Russia has spurred some of the subjects of King Charles to likewise desire freedom and independence, and they consider this an opportune time to press their demands. The successful offensive of the Russians who are driving the demoralized Austrian forces before them will intensify this desire for peace and independence. It is said that Austria-Hungary would be willing to negotiate for peace, but is so completely dominated by German influence that the German will is supreme and Austria is helpless.

New Paper Out of Old.—A process is said to have been invented whereby waste paper can be reclaimed and converted into newspaper. By this process waste paper can be resolved into fresh paper as often as brought back to the mill. The paper is of a bluish gray color and is said to have a greater strength than ordinary newspaper. Those who have used this paper say it gives excellent results.

Preserved Honey from Fire.—"A writer in a recent issue of Gleanings in Bee Culture relates an instance in which a swarm of bees kept their honey from being destroyed by fanning it with their wings. Stationing themselves at the entrance of the hive the bees created such a current of air that only a small part of the honey inside melted tho the fire burned thru the hive in many places. It is a mystery, the writer says, how the bees themselves were able to live in the heat."

Mt. Etna Active.—Recently Mt. Etna, Sicily, was active for a brief period. The eruption caused a panic among the population of the nearby districts. A quantity of lava surpassing previous records was discharged. Prof. Pond, an expert on volcanic activities, said the eruption was of wonderful grandeur. The column of lava reached a height of 2,500 feet above the crater, and in thirty-five minutes the area for a mile around was covered with lava to a thickness varying from ten to twenty feet.

INTERESTING FACTS AND NEWS ITEMS

Plans have been completed for the building of 100,000 freight cars to be owned exclusively by the United States.

The railroads of the country have been notified that conventions and other gatherings which stimulate passenger traffic and causes railroads to use up time and fuel are out of place, since the transportation of freight and troops should be paramount to every other issue.

Manufacturers of electric flashlamps are unable to meet the present demand. This increased demand is attributed to the large number of soldiers in the country who consider their equipment incomplete without one.

A five-month-old Holstein bull calf was recently sold for $53,200.

The British House of Commons voted favorably for the adoption of woman suffrage, and has fixed the age qualifying women to vote at 30 years.

A project is on foot for the erection of one of the most powerful wireless station in the world in Portugal. The antennae will be about 2,000 feet above the earth.

The United States is said to produce over one-third of the meat consumed in the civilized world, exclusive of China.

More than 300,000 cords of slabs, sawdust, and other lumber waste were converted into paper pulp last year.

A billion dollars is now spent on education annually by the United States.

The total enrollment in public and private school is 23,500,000, requiring a teaching staff of 706,000, of whom 537,000 are women.

The new provisional government of Russia has removed all educational restrictions against the Jews so they can attend school on an equal footing with others.

The world's production of sugar for 1916 amounted to 37,193,000,000 pounds.

In 1916 the United States consumed 7,960,000,000 pounds of sugar, or 73.13 pounds per capita.

From June to November of last year infantile paralysis claimed a toll of 6,000 deaths in the United States, and more than 27,000 cases were reported.

The government has leased a 2,500 acre tract of land near Dayton, O., for an aviation school, planned to be the largest in the world.

The Pension Bureau recently announced that the war with Germany will be called "the War of 1917."

Germany has planned to place millions of children now in cities and industrial centers with Prussian farmers, and pay them 12 cents each per day for their board and pay all additional expenses.

The twenty American students in Berlin University have been taken off the list.

The provisional government of Russia has fixed Sept. 30 as the day for the election of members of the constituent assembly, and Oct. 13 for the first meeting of the assembly.

Due to poor wheat harvests New Zealand has placed an embargo on shipments of wheat and flour to foreign countries.

A Swedish engineer is reported to have developed a process whereby cloth can be woven from peat fiber. Dress fabrics on a large scale have been successfully produced.

There are about 56,000 postoffices in the United States.

The United States has about 255,000 miles of railroad.

A new explosive, called "terrorall," said to be many thousand times more powerful than dynamite has been discovered by several New York scientists. It is said that a tablet weighing five grains is sufficient to destroy a huge building.

A new anesthetic called nikalgen has been discovered. It is applied externally to a wound by means of an atomizer-like device. An effort is being made to supply each soldier with it so that wounded men in an emergency could secure relief from pain.

(Concluded on page 253)

MISCELLANEOUS

BUBBLES THAT HAVE MEANT MANY MILLIONS OF DOLLARS TO THE MINING WORLD

Beating the white of an egg into a stiff froth is a very simple operation practiced by man—or rather woman—ever since the first domesticated hen burst into a triumphant cackle. The art of froth-production consists merely of beating air into the albumen until its mass is saturated with tiny bubbles. There is no mystery in the process. Neither is the iridescent soap bubble a novelty. Yet, despite our familiarity with bubbles of all kinds, nobody realized until a few years ago that there was a pile of money in them. During the last four years, so we learn from Walter V. Woehlke in the "Sunset Monthly," they have literally turned the practice of metallurgy upside down.

They are producing millions of dollars in additional profits every week for the mining industry of the Golden West; they have made available the metal contents of a billion tons of lean ore hitherto considered worthless; and pretty soon they will be yielding a cool million dollars a month in royalties which, according to a recent decision of the United States Supreme Court, must promptly travel to London into the pockets of the British bubble patentees.

These are sweeping statements, but the "Sunset" writer gives some interesting facts and figures to support them:

"In one single copper mine the air bubbles, with practically no additional expense, increased the output by 120,000 pounds of copper a day. At twenty cents a pound the additional revenue due to the bubbles is $24,000 every day in the year for this one single mine! A Montana mining company (the Anaconda), having lately put in a bubble plant at the modest cost of a few hundred thousand, increased its output from the same tonnage by 50,000,000 pounds the first year and got twenty-five cents a pound for the metal. A zinc mine (the Butte and Superior) that never produced a dividend added the bubbles to its equipment, lifted the output by 200,000 pounds a day and started to gush profits with the regularity of Old Faithful. And now that mining company, having twiddled its thumbs derisively at the claims of the British patent owners (Minerals Separation, Limited), faces the pleasant prospect of shelling out some ten or twelve million dollars of bubble profits to the London crowd which won in the Supreme Court."

To gain a proper understanding of the function and importance of air bubbles in the mining industry, not only of America but of the entire world, we have to remember that copper, lead, zinc and silver are rarely found in the pure metallic state. Early in the game mining engineers were confronted by a choice of two evils, like Villa and Carranza in Mexico. Whichever one they chose, they lost. They found the rock and the ore so intimately mixed that, if they crushed the material into a coarse pulp, a good part of the ore remained enclosed in the large grains of rock, as nuts are in shells, and could not be recovered. When, on the other hand, the material was finely pulverized, the minute metallic particles refused to sink, swam merrily along with the powdered rock and were lost. So it came about that this water-separation process rarely recovered more than 60 or 70 per cent. of the metal contents.

Then came the oil separation process, greatly reducing the loss, which, however, remained enormous in the aggregate. And then came the revolutionizing discovery of the bubble, as a metal-saving device, in this roundabout way:

"In the rich Broken Hill mining district of Australia, where the amount of waste metal reached proportions of special magnitude, there had accumulated a few years ago twelve million tons of tailings and slimes which contained the incredible total of four billion pounds of zinc, not counting vast amounts of lead and silver. At five cents a pound, the normal market value, the zinc alone was worth $24,000,000; but since there existed no known method of separating it from the crushed rock with which it was mixed, the value of the four billion pounds did not reach thirty cents—until the tiny bubble came along.

"It was the theory of A. E. Cattermole, an Australian mining engineer, that the well-known affinity of oil for metallic surfaces would cause the oil to seek out each of the little flecks of metal floating in the water and envelop it, while the violent stirring would bring these oil-coated specks into contact and paste them together until they were heavy enough to sink to the bottom when the stirring ceased.

"So promising was the Cattermole oil-pasting-and-sinking process that the patents were bought by a syndicate of London mining men endowed with foresight and tenacity. But when the process was tried out in actual practice on a commercial scale, the results did not live up to the theoretical perfection. So the syndicate ordered its laboratory force to make an almost endless series of experiments with different quantities of oil, of water, with different rates of agitation and other varying factors in order to determine under which conditions the metal particles could best be made to sink to the bottom.

"The laboratory had as hard a time with the metal particles as the British navy has had with the German submarine. Neither would stay down. But the experimenters kept on. Believing that the buoyancy of the oil was at the bottom of the trouble, they used less and less of it, stirred the pulp harder and harder. And then, when they were using barely three pounds of oil to the ton of ore, when they were chasing the mixing arms thru the pulp at the rate of eleven hundred revolutions per minute, something totally unexpected happened. Instead of going **down,** nearly all the metallic particles held a mass meeting **on top** of the water, in a thick froth that stayed frothy, like whipped cream, for hours upon hours.

"The flotation process of separating metal from gangue, the method that had been in the grasp of a dozen inventors, emerged from its chrysalis. . . .

"It is only necessary to grind the ore very fine, to add a few pounds of certain pine oils to the watery pulp, to agitate it violently for eight or ten minutes, to draw it off into a settling tank and presto! as if by magic a heavy, thick froth appears on the surface. This froth consists of billions of tiny air bubbles, each bubble coated with a thin film of oil which, in turn, is completely covered with infinitesimal specks of metallic particles, encrusted in a coat of armor so to speak. To skim off this froth and to extract the metal is an **easy task."**

But, this writer reports, the path of Minerals Separation, London, owners of the patents, has not been paved with gold pieces and surrounded by champagne bubbles. Only last October a test case came to the Supreme Court at Washington for final decision—and something most unusual occurred. The justices, impressed with the importance of the issue, trampled on precedent, left the bench and adjourned to watch a dozen motor-driven machines in which bubbles were shown actually at work on ore pulp. For two hours the court studied the various processes, and then rendered a decision up-

holding the basic patent of the English syndicate.

Three years ago the amount of American ore subjected to the oiled-bubble treatment was negligible; in 1916 more than twenty-five million tons were treated by the flotation process, and it is predicted that within a few years the volume will reach 100,000 tons of ore a day, with a saving of a million pounds of metal that formerly went to waste every day in the year.—Current Opinion.

THE SMALLEST THING IN THE WORLD

For a long time the atom was spoken of as being the smallest thing in the world, so small, indeed, that it could not be seen with the most powerful magnifying glass, says the Louisville Courier-Journal. A molecule is the smallest part of any material. It is supposed to be made up of atoms of various elements. Thus a molecule of water is made up of one atom of oxygen and two atoms of hydrogen.

Now we hear that the atom may be broken up into fragments called ions. The ion is both the smallest quantity of matter and the smallest quantity of electricity capable of existing in a free state It is so small that if enough electricity to generate the hydrogen in a toy balloon were to be obtained by counting out the ions, 100 to the minute, the task would occupy 100,000,000 persons 4,000,000 years, according to scientists.

And yet these ions have been isolated and measured in the laboratory of Prof. R. A. Milliken of the University of Chicago. Prof. Milliken has modified and improved upon the methods of previous experimenters who used for their experiments a fog of tiny water particles, whose average size and weight could be calculated as well as the average electric charge on each. Prof. Milliken isolates and observes a droplet of oil which he controls and experiments upon as easily as one might measure and test a block of steel. This droplet serves as a trap for flying ions, the accession of which to the drop is at once detected by a sudden change in its behavior.—Pathfinder.

BE CHEERFUL

The work of any man is better for every bit of cheeriness that he brings to it. The man who can sing or hum or whistle at his work finds his task going forward with a wholesome sort of readiness. And somehow a man like that will be found to be showing to the world a kindly poise, and such a gentle hold upon all the things that go to make up right living, that those who are in his presence will be conscious of a real uplift.

The world is richer and sweeter and better for every forward-facing person who keeps his face toward the sun. A man like that is a constant reminder to those who have lost their grip upon things that this is a good world, and that a good God must have made it. Looking into a face that smiles, and listening to the cheerful tones of a voice that is glad to sound the praises of its Maker, the man who is discouraged and disheartened is likely to find a symphony that will call him back to better things.

Let's be cheerful; let's look up, and forward, and lend a hand, and send some weary brother on his way a stronger and a better person. That's a program that is worthy of any man. It can be tried day after day; it will never grow old. It will always have a freshness and sweetness to it that will hold our interest, and once we have learned to be cheerful, we shall wonder why we hadn't learned it long ago.—Zion's Herald.

COTTON IN NATURAL COLORS

Instead of having to dye cotton, we may in future grow it in whatever color we desire. Colored cotton is already grown in various parts of the world, and we have only to assemble the colored varieties in our own country, and produce intermediate tints by interbreeding, to obtain the result suggested above. In order that this may be brought about, of course, the different-colored varieties must breed true; that is, the seeds of yellow, green, or red cotton must always produce cotton of that one particular color. That this is true, and that the colors are not due to the influence of soil or other environment, have been proved by A. W. Brabham, a plant breeder, of Olar, S. C. Says a writer in the New York World:

"The production of cotton tinted by nature with any color desired is the newest and most revolutionary departure attempted in the cotton-growing industry, and one which may have far-reaching effects in the United States.

"Commercially, the achievement of natural colors in cotton would obviate the use of chemical dyes, which, besides their expense, are said to damage the fabric of the cheaper varieties of cotton stuffs. With the perfection of the new process it would be possible to feed to the looms, to suit any design, cotton-threads colored by nature with tints which could not fade.

"The leading apostle of colored cotton is A. W. Brabham, of Olar, S. C. He points out what is scarcely known to the American public—acquainted only with white cotton—that already there exist species of cotton of many various hues.

"Besides the white cotton of the United States, Peru produces a cotton with reddish lint; brown cotton is grown in Egypt, Peru, and Hawaii; yellow cotton is produced in China; and India has a grey cotton. In addition, a green cotton has been evolved in South Carolina, and even a jet-black cotton is said to have been developed in Mexico. C. H. Clarke, of Boston, has written to Brabham that it has proved feasible in laboratory experiments to produce a blue cotton.

"Brabham's chief contribution to the introduction of colored cottons is his proof that the different species, whether from Peru, Egypt, or China, will breed true to color in whatever soil they are planted. It was at first thought that the hues of the lint were due to peculiarities of the earth in which the cotton grew. But by experiments in South Carolina he has established that the seed from gray cotton in India produces gray cotton wherever planted; and that the same is true of red cotton from Peru, yellow from China, and brown cotton from Egypt. It is well established that white cotton from North Carolina or Texas also remains white cotton in the tropics.

"The American experimenter may thus have at his disposal eight different hues of cotton—white, red, brown, yellow, gray, green, blue, and black. According to Brabham, by interbreeding it will be possible to blend these colors into all the intermediate tints. For instance, by breeding white and red cotton together, we should arrive at a fixed type of pink cotton; by blending red and blue cotton we should achieve purple cotton; and the intermixture of black cotton should give us darker hues of all the other colors."—Sel.

WHAT IS A MAN? BREAK A THOUSAND EGGS AND YOU'LL HAVE HIS CONTENTS

What is a man? How much is he worth from a scientific viewpoint?

According to one way of looking at it a man is worth about $2.50 a day from his shoulders down and anywhere from $50,000 to $1,000,000 a year from his shoulders up. This may be said to be the estimate of the average successful business man.

The scientist, however, looks at the question from another angle. According to him a man is worth $2.45 for illuminating purposes, since man weighing 150 pounds contains about 3,500 cubic feet of oxygen, hydrogen and nitrogen in his constitution, which at seventy cents per 1,000 cubic feet equals the price above. Also a man contains enough carbon to make 9,360 lead pencils; enough phosphorus to make 800,000 matches or enough to kill 500 persons, and enough water to fill a thirty-eight quart reservoir.

Furthermore, it makes no difference how sour a man may look he contains about sixty lumps of sugar, a great deal of starch, chloride of potash, magnesium, sulphur and hydrochloric acid in his system. There are fifty grains of iron in the blood of an ordinary man, enough to make one spike large enough to hold his weight.

What is a man? This is the somewhat cynical answer of one scientific man:

"Break the shells of 1,000 eggs into a huge pan or basin and you have ingredients from which to form him from his toe nails to the most delicate tissues of his brain."—Sel.

Above all things have fervent charity among yourselves; for charity shall cover the multitude of sins.—I Pet. 4:8.

WHAT MAKES THE HERO

It is not the doing of some grand deed that makes the hero, but rather the earnest discharging of duty when that duty appeals to be done. Such is the lesson that comes to us with this pleasing story of the heroic action of a brave little Swiss boy who knew duty when it came to him, and who did what he saw was right, without fear of the dangers that he might enconter:

A fire broke out one day in a charming little village in the mountains of Switzerland, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around wringing their hands, and weeping over their lost homes and the bones of the burned cattle.

One poor man was in greater trouble than his neighbors, even. True, his home and cows were gone, but so also was his son, a bright boy of six or seven years. He wept, and refused to hear any words of comfort. He spent that night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring village.

Just as daylight came, however, he heard a well-known sound, and looking up he saw his favorite cow leading the herd, and coming directly after them was the bright-eyed little son.

"Oh, my son! my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! a hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried his father, "he who does the right thing at the right time is a hero."—Selected.

A ROUNDED EDUCATION

A true education is a rounded education, and a rounded education is a Christian education. Some young people graduate intellectually brilliant, but spiritually dull, an unfortunate and detrimental combination.

Mind culture is not everything to a young person. Neither is soul culture complete without mind culture. The two belong together. They should be developed together, and they should be interwoven even as the different constituent parts are combined in a mosaic. It is to be regretted that there are some schools that treat religious culture during the college years of young men and women as a side issue, or neglect it altogether. Life's duties are too real and too exacting not to have an all-around and well-balanced education. Each young man and young woman an graduate should have a mind and a character and a soul fashioned after the "similitude of a palace," not only beautiful as a palace, but well furnished as a palace with intellectual and spiritual treasures. Intellectual giants and spiritual dwarfs are a misfit, round pegs in square holes.—Evanegilcal Messenger.

FACTS AND NEWS ITEMS

(Continued from page 250)

A regiment of Russian girl students is being made up to go to the front and fight.

Of the 60,000,000 children of school age in China only 4,000,000 are publicly educated.

The British and Foreign Bible Society last year issued copies of the Bible in 110 different languages for distribution in Canada.

In the New Orleans mint there are two sets of scales, the larger of which weighs anything from one-thousandth of an ounce to 600 pounds. The other, with its agate bearings, will weigh accurately a human hair.

Sunflowers are cultivated on large tracts in Central Russia, where every part of the plant is put to some use.

Vanadium ore, which is one of the most valuable of metals used in modern industrial operations, has been found at Libby, Mont., in rock that was never known to carry vanadium before.

Italy has ordered 40,000 tons of barbed wire in the United States, to cost about $3,000,000.

Experts estimate that the efficiency of the more than 64,000 locomotives in the United States would be more than doubled if coal were fed to them pulverized instead of in the lump.

Eating of corn bread is urged in order to reduce the consumption of wheat. By serving it for breakfast in all our homes a saving of 150,000,000 bushels of wheat may be effected.

By means of what is known as an "exploring loop" and triangulation, the government is able to locate any unregistered and hidden wireless station which may exist.

Fourteen Germans, regarded by the government as head of the German spy system in the United States, have been sent to Georgia where they will be interned for the duration of the war.

Thru the reduction of passenger service on the railroads thruout the country there will be a saving of about 1,120,000 tons of fuel per annum. The approximate cost of operating the trains that have been withdrawn from service is $28,500,000 which is saved by the railroads.

On July 16 Porto Rico voted for prohibition by a big majority. With only the returns of four small unimportant towns missing the result was 99,775 to 61,295 in favor of prohibition.

DEVOTIONAL USE OF BIBLE

(Continued from page 227)

are obvious. The musical sign "Selah' divides it into three parts, two of which end with the refrain:

"The Lord of Hosts is with us;
The God of Jacob is our refuge."

Then the verses may be taken one by one, comparing the things within the verse, and then the things allied with them in other parts of the Scriptures. The first verse is the great affirmation concerning God. It says of Him that He is our Refuge, our Strength, a very present help in time of trouble. The terms that describe what He is indicate the nature of our need, and this is set forth in the verses which follow. Refuge: Streugth: Help! There are perils against which we have no defence. The law of change, the sudden calamity, and the overwhelming tempest, find us helpless apart from God, Who is our Refuge. There are demands to which we are inadequate. We have vision, we may have desire, but we lack strength. The demand for holiness, the call to service, the life of the Spirit find us unequal till God becomes our strength. There are experiences in which we are incomplete. We are parts of a whole, and there are things we can only do and become in association with others. We need a helper; on who will be alongside; a presence as well as a power.

All these needs are met in God. Corresponding passages, like Isaiah 41:10: Luke 5:10, and Philippians 4:13, abundantly confirm the testimony. There is no need to fear, "though the earth do change, and though the mountains be moved in the midst of the seas; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.."

Faith needs an assured and reasoned basis. It must be sure of its credentials and verification. How may we know that God is able to defend, strengthen, and help? He is the Lord of Hosts and the God of Jacob. That is enough. When the heart contemplates the Sovereign power of the Almighty it finds security and peace. The Lord of Hosts! Who can measure the resources of His power? The angels that excel in strength are at His command. The earth also is His. In the greatness of His power the mountains are as dust in the balance, and He takes up the isles as a very little thing. In the Lord Jehovah there is everlasting strength and of His resources there is no end, and the Lord of Hosts is the God of Jacob. Why Jacob? The prophet calls him a worm. He had neither exceptional strength nor exceptional goodness, but he sought God and he prayed. So there is a chance for us all. "Be still," says the Psalmist, "and know." It is the soul that listens that hears, and the heart that waits that knows. Be still, and see! Be still, and hearken! Be still, and the glory of the Lord will surely appear!—Evangelical Christian.

BIBLE STUDY

(Continued from page 241)

spending it in a way that honors its origin and its use by the Lord in whose honor it exists.

IN THE NIGHT SCHOOL.—John 3

September 2

Aspirations for a life devoted to learning.

I. Things Worth Knowing.—vv. 1, 2.
1. That the source of all knowledge is in Christ.
2. That the power of God was most manifest in the life that was most closely related to God.

II. The Principles of a Complete Life.
1. Recognition of the human nature—the "man."—v. 3.
2. Acknowledging the spiritual life of man—"born from above."—v. 3.

III. The Importance of the Spiritual Life.
1. It is essential in order to see the kingdom of God.—v. 5.
2. Those who would teach others should understand it.—v. 10..
3. Those who have it not will perish.—vv.15, 16.

IV. The Doctrine of the Great Teacher.
1. Men must be born again.—vv. 3, 5.
2. Spiritual life is as actual as the physical but is invisible.—vv. 6-8.
3. Spiritual life is of and a revelation from Heaven.—vv. 10-13.
4. Spiritual life results only thru Christ crucified.—vv. 14-16.

V. Secret Faith Requires Open Confession.—Cf. Jno. 19:39.

GENERAL ITEMS

The Good

To get good is animal
To do good is human
To be good is Divine.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God through faith."—Phil. 3:8, 9.

The Proof of Love

Jno. 21:17.

The proof of love is the faithfulness of service.

"Jesus utters no reproach, not even any rebuke; prescribes no penance; demands no tears; wants no anguished repenting: but He probes the coward and demands loyalty."

"Feed my growing sheep with abundance of appropriate food."

Majorities

Jno. 19:6

"Victory standeth as little in the number of soldiers, as verity in the plurality of voices."

Contentment

Phil. 4:11-13.

"Whether it be a good year for us, or a bad one, is an affair of our inner furniture more than of our outer happenings."

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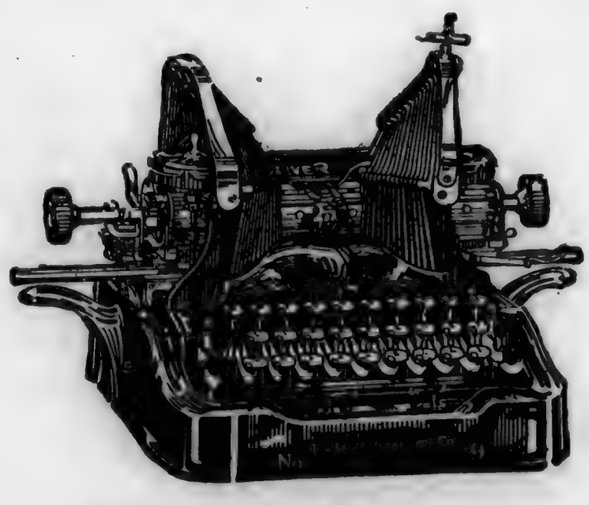

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Prayer

Luke 22:42

"Prayer in its most supreme aspect is not in asking, but a hearkening unto God; an endeavor of the human soul to submit conscious desire unto the wisdom of Jehovah, a reaching out into the Christ status:—'Not my will, but Thine, be done.'"

Blessed are they that keep my ways.—Prov. 8:32.

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BOOK REVIEWS

(Continued from page 244)

it is something that comes naturally when certain laws are obeyed. In the chapter, The Master of Life, we see that the great mission of Jesus is to restore life to the normal—the blind must be healed, the deaf made to hear and the spiritually sick made whole. Thus thruout the volume in such chapters as Voices Which Call to Life, The Return to Self, Stability of Character or Means of Grace, we have inspiring suggestions regarding the character of Christ, the message of Christ and the relation of Christ to the daily life of the Christian.

This is a volume that will bear rereading for its pages are full of things that make one ponder.

J. W. Shank,
La Junta, Colo.

The College of Apostles," by Vance.—In the author's own words, it "is a character study, and an effort to make into real people the men whom Christ selected as the founders of the Christian Church. The text-books are twelve, each book a man, each man an apostle. The graduating degree is 'apostolic succession.'"

The material is rather meagre in some instances from which to draw such decided conclusions, that one might be inclined to doubt the wisdom of writing such a book, yet it is filled with so many practical lessons, and all in accordance with Scripture, that the reader cannot help but be benefitted.

The author shows in pleasing language and apt illustrations, the wisdom of Christ in sending out Peter and Andrew as one team, James and John as another, Thomas and Matthew as a third, etc., and, that as the talents and weaknesses of these twelve men were used to preach the Gospel in their time, so we, who are following Christ today, can be used in like manner. The characters of the twelve are so varied that they serve as a mirror, in which every human being can see himself reflected, and knowing their experiences, can profit thereby.

Oscar Burkholder,
Breslau, Ont.

The Last Weapon, by Theodora Wilson Wilson.—Because of pesent world conditions this book has left a vivid impression on me. The author pictures the heavenly court with bowed heads in reverence to Divine authority, while the prayers of men ascend to the throne. The child in search of the sorrows of God, with eyes aflame with purest love, passes thru the throng unheard and unseen, gets another glimpse of the wounds in the body of Christ, made blood red afresh because some of the children who profess His name have woven a thick veil of untruth between the peoples of the earth and the Christ. With a new desire to do God service the child trembling gives a listening ear, tho utmost silence prevails, he pleads that only he might bring healing to the freshly opened wounds. Altho not understanding in full, the message comes, "Thru the wounding of love love prevails.

It is evident that the professed children on earth do not understand this else they would not cry, For King! For Country! For Fatherland! etc., challenging the millions. Tho the Spirit of God does speak thru the appeals of conscience and the ties of dear ones, and tho better knowledge declares that war is from the evil one, yet man, made sons of Fear by superstition and distrusting God, gives way to evil surmisings and doctrines of devils who are lurking for the gain that may be had by such evil inventions as are supposed shall be able to overcome the enemy, little considering that Satan in his shrewd way supplies the enemy with similar means.

In conclusion the author forcibly holds forth that the righteous innocent suffer with the guilty. Not by waging a righteous (?) (carnal) warfare, but by teaching the truth and if need be gladly suffer persecution, yea even death. Hence the Last Weapon—LOVE.

Fred J. Gingerich,
Beaver Crossing, Neb.

United States to Make Nitrate.—Secretary of War Baker announced that the United States will immediately begin the construction of plants for the production of nitrate from the atmospheric nitrogen. About $4,000,000 will be expended in the construction of these plants. Congress appropriated the sum of $20,000,000 for the project. It is proposed that the government erect a large plan in which water power can be utilized, but since the construction of such a plant would require several years, the plants now to be constructed will use other than water power, as there is an immediate demand for nitrate for the manufacture of ammunition. The locations for these plants has not yet been determined.

Let us therefore come boldly unto the throne of grace.—Heb. 4:16.

EDITORIALS

(Continued from page 228)

successful Christian living and work. Where there is a neglect of such study by the individual or Church the farther and faster will be the drift away from the truth of the Word. If the Bible is what the Christian claims it to be—God's revelation to man—it follows that it should be his chief study.

Our Church needs a system of Bible study that is unified and systematized and yet flexible enough so that it is applicable to the varied conditions and needs thruout the Church. We believe that the work of our congregational Bible Classes, Bible Conferences and Bible schools, both those conducted by several of our Conferences and our institutions of learning, should be so organized and correlated, if possible, that the student can pursue his studies in an orderly and systematic manner and thus receive encouragement to pursue his studies. Elementary and more advanced courses should be outlined and recommended by the Church and a constant effort made to promote the study of the Bible.

We do not know what plan could be used most effectively under our present conditions, but we believe that one could be worked out by the Church that if carefully and earnestly worked would result in stimulating and fostering more earnest and thoro Bible study. Whatever plan will help individuals and congregations to more Bible study and encourage them in it should have our earnest support. A constant and faithful searching of the Scriptures by every member of the Church is one of our greatest needs.

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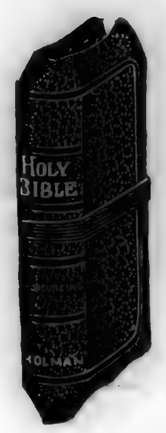

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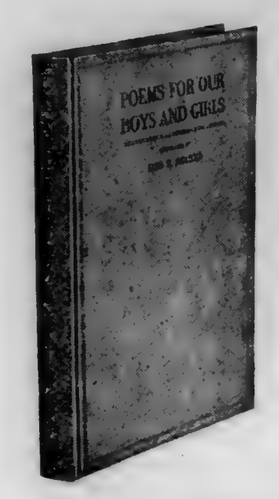

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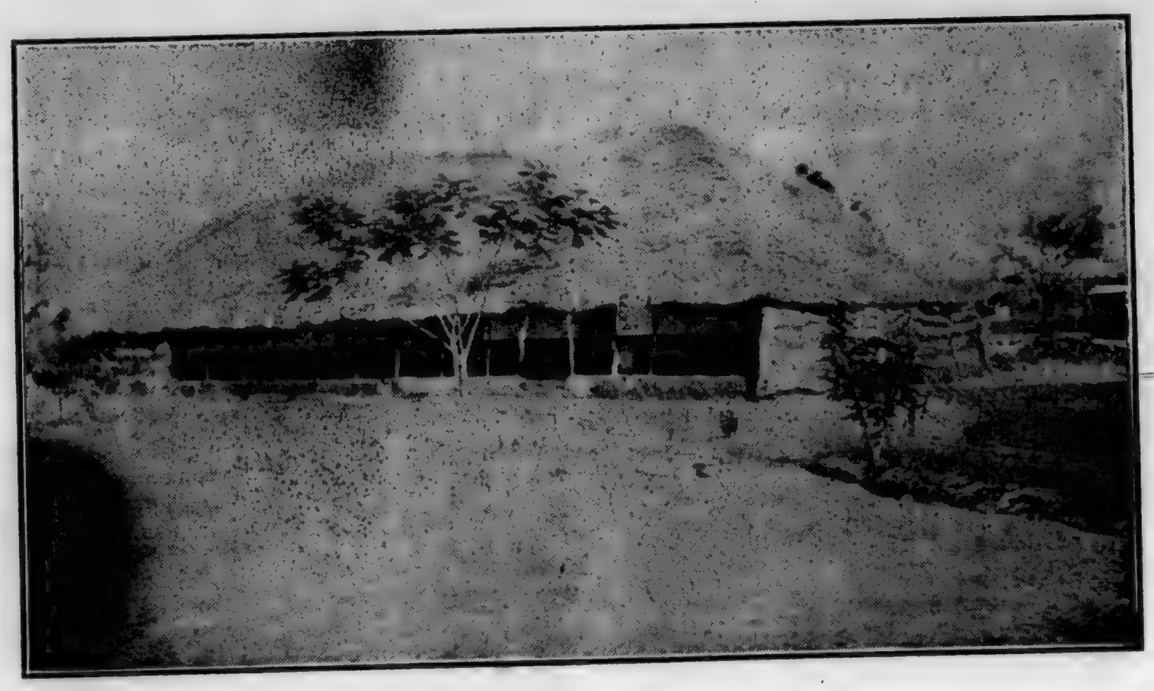
CHRISTIAN MONITOR

SEPTEMBER, 1917



A GRASS THATCHED HOME OF SEVERAL MISSIONARIES IN AFRICA

(See page 268)

SELECT READING

ECHOES OF LIFE

Wells of the World

Clayton F. Yake

I am sitting in the cool, quiet shade of a wooded, boggy glen. My seat—the best Nature can afford—is a fallen tree partly decayed, moist and overgrown with moss, but is in every way ideal and comfortable. About me the thick growth of the underbrush and the dense foliage make it impossible to note any particular way or path leading away from this secluded niche. The sun shining in all its splendor sends down its welcome rays of brightness and lightens up this otherwise dismal spot.

Before me at my feet is a little barrel with both ends knocked out and buried upright in the sand as if grown there, but placed there long ago I presume by some kindly hands whose heart was close to Nature and God. Within the moss-covered and nature-worn barrel is the secret of my inspiration—a little well—an artesian spring of the clearest, purest and most refreshing water Nature can provide. Its waters ooze up perpendicularly thru the sand and are retarded by the retained water in the little barrel. I sit and watch it issuing forth with gladness for it seems to be so happy. It is impulsive and once in a while it puts forth a special effort and its waters roll up just a bit higher. How cheerful it is in its service which is continual and yet just for a moment, for its waters pass off in a little undefined rill and are lost in the nearby swamp.

I drink of its waters again and again. They are very satisfying, but even like to all good things there finally came the desire for more and I really never could quench my natural thirst but for a period, which was after all all I expected and desired. But as I sit and watch and drink I cannot help but think—think of the wells I know.

There comes to my mind right now one of the wells I used to haunt in my boyhood days. Its waters were such that of all the wells in our neighborhood I would not allow anybody's well to surpass its qualities, for if the question of whose was the best water in the community was raised there was just one final conclusion and that was our well. And I could always offer ample evidence to substantiate my claims. All the fellows-on-the-road (tramps and wayfarers) would make our well their drinking place, for it was near the railway, and I often sat on the old pump-bed and listened to that oft-repeated phrase, "This is the best water along this road." And do you know I always felt like a little king just to possess such a little well as that—a well that would refresh all the weary way-farers along that railroad! The old well is there yet and I wonder whether it still has the good water and still does its noble work, for I have not tasted its waters for years. But the well is still mine and shall be mine, regardless of who holds the deed, as long as I have soul-appreciation enough to possess it.

Another well I know—known far and wide for its refreshing, crystal-clear water. A spring such as if known once will never be forgotten, for its refreshing waters are incomparable, and as it is the source of a lovely stream that supplies many with its ideally pure water it has won for itself a worthy name indeed. How many folks are gladdened with the free-willed and unostentatious offering of that spring! How many thirsts are quenched, souls satisfied and weary bodies refreshed by its cooling waters for a season!

Another, and another and another well comes looming up in my mind, but somehow I am made to think of the one that years ago I had occasion to see and drink from, and I can recall the taste yet. A glass of water was handed me without any comment and I naturally started to drain it, but ooh! the first swallow was about all the farther I got even tho I was thirsty, for its waters were mineral waters and were very repellant. They were, however, not considered injurious and for some people even healthful, but not for me.

And now I recall a well on a certain place I chanced to visit sometime. While we were thirsty this well was passed by with abhorrence—even with a shudder, for just a year before the entire family was stricken with typhoid due to using the infected waters of this well. I can well recall how some of us even would not enter nor approach the pump-house for fear of the reputation the well had even tho at that time its waters were declared pure by test.

Then, while thinking, I was made to wonder. Why all this difference? Why such good water from one well or spring or stream and why displeasing, repellant and infected water from another? Is not the source of all water the same? Do not all wells issue from the ground? But I came to the conclusion that the nature of the source is not always the same and that even while the source may be pure the stream may be polluted that feeds the well.

Abruptly my thoughts went to Palestine, to the road that leads from Jerusalem to Samaria, to the outskirts of the village of Sychar. And I see by the ancient walls of an Oriental well One sitting in meditation—looking out over the fields that are ripe unto harvest, and while in that pensive mood a jaded, flashily dressed woman approached to draw water. The heat of the midday has caused the Master to thirst and when the water is drawn He kindly asks, "Give me to drink." The very expression from that Samaritan woman tells me He has discovered her soul. A hesitation and inquiry on her part, and the answer, "Hadst thou asked of me, I would have given thee living water." I see the woman's astonishment and surprise when the Master again touches her soul: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Her answer and request state her desire: "Sir, give me this water that I thirst not neither come hither to drink." And in the conclusion of their dialogue He gives that wonderful truth of Christian life to the insignificant woman: "God is a Spirit, and they that worship him must worship him in spirit and in truth." And she hurries back to the village with the message, "Come see a man which told me all that ever I did."

Nothing, it appears to me, could be more suggestive to a thoughtful traveler thru Palestine than Jacob's well, for here, with Christ included, is the typification of the Water of Life. A public fountain in Philadelphia bears this simple inscription, "Whosoever drinketh of this water shall thirst again"—a picture of the transitoriness of all the satisfaction the earth can give. The contrast of the two—the one eternal, the other temporal!

But, my friend, will you note this Samaritan woman? Jesus met her need by offering her the gift of becoming a fountain, and upon her acceptance she immediately begins to supply others in the village of Sychar. Even this lax woman immediately becomes an evangelist. She had received the Water of Life and it was in her a fountain bubbling over and refreshing those that drank from it. Christ does not want His friends to be cisterns—Christians—merely receivers and containers, or retainers of water of grace. He

(Concluded on page 287)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. IX SCOTTDALE, PA., SEPTEMBER, 1917 No. 9

SIERRA LEONE, THE COUNTRY AND THE PRODUCTS

Sierra Leone is a British Colony in Africa lying between the seventh and tenth degrees north latitude and the tenth and thirteenth west longitude. It has a width of about two hundred and fifty miles and a length of about three hundred miles. The Colony proper was purchased by Great Britain from native chiefs in 1787, as a refuge for liberated slaves from England and Nova Scotia. It has been enlarged to its present size by subsequent treaties with the chiefs of interior tribes. Here is the home of many distinct tribes, the following of which are the most important: Temne, Loko, Limba, Mendi, Kissi, Konnah, Manica, Sherbro, and Kuranko.

The surface is generally rugged, being situated among the foothills of the Kong Mountains. The name Sierra Leone signifies "Lion Mountain," so called from the fancied resemblance of its mountains to a lion. Much of the surface is covered with small timber. underbrush and tangled vines. This is called the jungle and is the home of many wild beasts and reptiles.

Judging from the map one would think that in a country traversed by so many fine rivers there should be no lack of means of water communication. But unfortunately these rivers are not so useful as they appear, many of them being navigable for only a few miles, when the rocky bed becomes so impeded with boulders that they are not navigable at all. If only these rivers were navigable for any great distance the country could be opened up magnificently.

Freetown, the capital, is a strongly fortified seaport of thirty thousand inhabitants. It is an important naval and coaling station and has the best harbor between the Mediterranean and the Cape. The crescent shaped mountains on the east and the broad blue Atlantic on the west, together with the luxuriant tropical verdure, make the place one of the most beautiful on the west coast of Africa.

The climate is tropical, the days being intensely hot and the nights cool. We have witnessed a change of more than fifty degrees between morning and midday, the thermometer registering forty-seven degrees Fahrenheit in the morning and one hundred at noon. These extremely cool nights, however, last only about two weeks, sometime during December or January. There are two seasons, of six months each, the dry season and the rainy season. During the dry season, which lasts from October to April, almost no rain falls, and everything becomes parched and brown. The streams dry up and it is sometimes difficult to get drinking water. On one occasion while traveling down country at the close of the dry season, our boys went to get water for us for cooking and drinking purposes, while stopping in a certain town for the night. Of course we had to use it for it was all we could get, but it was so muddy we could not see the bottom of the bucket. A lady missionary and myself desired to know from whence the water came, so we started out in quest of it, altho being urged very strongly to the contrary by the gentlemen of our party. After a little searching we found the place, a hole about three feet in diameter and three feet deep in a yellow sandy soil. While we were there a native woman came, with a wooden bowl upon her head, to get water. She stepped down into the water with both big, black feet, filled her bowl, and then climbed out and went away.

The rains begin in the month of April, light at first, but growing heavier and heavier until August when every stream and river is swollen until transportation is next to impossible. Then they begin to grow lighter and less frequent until October when no rain falls and the dry season begins. At times the rain seems to come almost from a clear sky, for the clouds gather so quickly, the rain falls in torrents, and then in a few minutes the clouds have cleared away and the sun is shining, and the water seems nowhere to be found. I recall an incident during the rainy season. We went into the town in the evening to hold a religious service as was our custom each evening. When we went the sky showed no appearance of rain, but a heavy storm came up during the service and when we returned to the mission in about an hour the rain was falling in torrents and the water in the main thoroughfare was knee deep.

The main crop of the country is rice, which is also the principal food of the natives, altho sweet potatoes, cassava, yams, and peanuts are raised quite extensively, and corn is grown on a small scale. Cotton from which their scanty clothing is made is raised in the gardens. The women card and spin it, and the men weave it and make it into garments. The principal tropical fruits are oranges, bananas, limes, pineapples, paw-paws, and breadfruit.

The African planting season corresponds very nearly to that of our Northern states. A man of wealth or position does not pretend to till the ground with his own hands. This is done by his slaves, wives and children. The first thing to do in making a farm is to go out into the field with knives and cutlases and cut down the grass and brush which have been growing for three or four years. This is left for a few days to dry. Then a swath is cleaned all around the field and the torch is applied. It is a wonderful sight, especially in the evening, to see the gleaming, leaping tongues of fire devouring everything before them, and the curling columns of smoke, as the farms are being burned preparatory to the planting season. After the farm has been burned men and boys may be seen going over the field gathering up the charred remains of rats and mice and such other small animals as were caught in the fiames. They carry these home with happy anticipation for they are going to have a delicacy for supper. The next thing to do is to hoe up the soil. A company of people go out with their little hoes, the blades of which are about three inches wide and six inches long and the handles about two feet long, and in a short time the work is done. They sing as they work, always keeping time with the stroke of the hoe. Now the people have a little respite from labor with the exception of one member of the family who has to be in the field from early morning until late at night to drive away the rice birds. Once or twice during the season weeding has to be done. The slaves, the women and children go at it with a song and make quick work of it.

In August and September the songs of the reapers can be heard on every hand as the people with curved knives cut the rice, a handful at a time, and then bind it into small sheaves and leave it to dry. It is later gathered, and threshed by treading it with the feet, and then cleaned in a mortar with a pestle, and afterward winnowed. Now the new rice is ready to eat, and the people feast while they have it, even tho they may suffer hunger later.

As we see the ripened grain being gathered in, we think of that other harvest. We see the whitening fields all about us, but where are the reapers? The harvest days will soon be over and the precious ripened grain be lost. Let us cast in our sickle quickly and gather the sheaves into the garner.—**Light and Life Evangel.**

EDITORIALS

SOUTH AMERICA:—About twelve years ago the first step was taken that culminated in the sailing of four missionaries for South America on August 16, 1917. It was taken when a group of young people, who, after a careful study of South America as a mission field, received the conviction that the Mennonite Church should enter this field with the Gospel, and were instrumental in creating a small fund for this work. The fund increased as the interest in this particular field grew. South America and its needs were discussed and favorable sentiment fostered until in 1911 the Mennonite Board of Missions and Charities considered the time opportune to send a representative to the "Neglected Continent" to investigate and study the field. This act, and the report of the representative, served to quicken the interest and in a comparatively short time a large sum of money was subscribed for the support of this work. For various reasons the opening of the work was delayed, and not until this year were satisfactory arrangements made for launching the work.

The missionaries appointed for this new field, Bros. T. K. Hershey and J. W. Shank and their wives, are now on their way to Buenos Aires, Argentine, South America. After spending some time in the study of the Spanish language an effort will be made to find a permament location for the Mission. While engaged in this preliminary work of acquiring the language and seeking a location these workers need the constant and prevailing prayers of the Church to the end that the Lord may definitely lead them to His chosen location for our work.

The sailing of these missionaries marks an epoch in our missionary annals. This is the second foreign field we enter. We now will have another point of contact with the heathen world which affords us larger opportunities and greater possibilities to witness for Him. Likewise our responsibilities have been multiplied and call for still greater sacrifices and self-denials on our part that Jesus may be made known. As these laborers leave our shores we rejoice because of what it shall mean to South America and to the Church in the homeland, and above all, for what it shall mean to Him. We wish them God speed.

AFRICA:—In our Young People's Meeting this month we study Africa as a mission field. As a Church we have no established work there, hence our knowledge of, and interest in, Africa is possibly more limited than of a field where we have our own representatives. Our lack of information should serve as an incentive to make a special study of Africa now in order that our vision of the great harvest field might be enlarged so that we might be enabled to do a greater work for the Master by praying more intelligently and effectually as a result of our increased knowledge of the spiritual needs and actual conditions of this field.

Africa today presents one of the most promising fields for missionary endeavor. It is open to the preaching of the Gospel as never before. Tribes that a short time ago were antagonistic to the missionary are now asking that teachers be sent. The calls from such tribes are more numerous than can be supplied. Mohammedanism is spreading over Africa and prosecuting a vigorous campaign to win the numerous tribes of Africa. If Mohammedanism once secures a foothold among these people the task and difficulties of the Protestant missionary are greatly increased. The call from the "Dark Continent" is urgent. The field there is white to harvest, but the Church is so slow in sending forth both workers and means to gather the ripening grain. As we behold Africa in the gall of bitterness and sin, bound by superstition and prejudice, may we lift our hearts in earnest prayer that the Gospel may speedily be brought to them.

Is it too much to hope that we as a Church may soon enter this field? Two foreign fields have now been entered. Shall Africa be the third? We are confident of this, that God has blessed the Church with sufficient talent and means, that if fully consecrated, she can support the work already established and enter new fields at home and abroad. Will we as a Church do it? Will you as an individual make the needful consecration?

WHAT WILL SHE DO?—When God opens a door no man can shut it; when He shuts it no man can open it. Above the door God opens is written in glowing letters of gold, O-P-P-O-R-T-U-N-I-T-Y. To him who enters opportunities undreamed of come. To pass thru such an open door inevitably means treading a stony path strewn with thorns; it means entrance upon a life of sacrifice and self-denial, but a life of supreme joy and boundless happiness that comes only thru an intimate fellowship with Him made possible by suffering with Him. Thrice happy is he who, with implicit faith and resolute purpose, enters the door opened by God; sorrow and keen regrets are the portion of him who tarries until God swings the door shut on its hinges. This is not only true of individuals, but most fearfully true of the Church.

Today the Church is facing a door swung open wide by the mighty hand of God. The present world situation seems to have been used by God to swing it open. The wide world over men are beginning to question, and questioning seriously, their faith. Not a few are forced to reconstruct their philosophy of life. The Mohammedan is doubting the teachings of the prophet; the Jew is beset by haunting fears that possibly Jesus was the promised Messiah; the Hindu, the Buddhist, the Pagan, all, have their

doubts concerning their religion. Those who profess to be followers of Christ, likewise, are not all free from misgivings. Among those who have departed far from the faith in Christ as the Son of God who died to atone for our sin, are some who are finding their sandy foundation swept away by the dark and troubled waters. In thought men are again coming back to the faith of their fathers. Not that men everywhere are flocking to Christ as their personal Savior, but finding their foundations tottering beneath them the message of the old Gospel takes on a new meaning. In the midst of these troubled waters is seen Christ the Rock towering majestically above them, immovable and steadfast, reassuring men's hearts. In Him alone is to be found that which comforts, strengthens and encourages the soul in these times of misery and woe. It is the Rock of Ages that assures the trembling heart.

Since God seems to have moved upon the minds and hearts of men so as to make them peculiarly susceptible to the message of the Gospel, the Church is confronting an unparalleled opportunity to herald forth with a positive conviction that Christ is the only hope of humanity. Such a message will be made effective, not by argumentation, but by the power of a Spirit-filled life. When men are adrift, seeking for a sure anchoring place, is the opportune time to present Christ. May it be that God is giving the Church her last great opportunity for the accomplishment of the task given her by the Master upon His departure? If the Church refuses to enter this open door what will be the consequences? If the Church believes what she professes to believe regards Christ, let her prove her faith by her WORKS. What will she do?

We stand dumbfounded when we think of the sacrifices made by the nations engaged in the present conflict. For three long years an endless and ever-widening crimson stream has been flowing across the scarred battlefields of Europe and Asia, and the end is not yet in sight. Billions upon billions of dollars have been poured out with a lavish hand all these years, and continues to flow in an ever-increasing stream. Nations, for the sake of national honor and greed, are suffering hardships and deprivations never dreamed of before. S-A-C-R-I-F-I-C-E, in letters dripping with blood, is written across the world. The constant daily appeal is for still greater sacrifices. Millions on the tortured battlefields and at home have already given their lives, millions more will as a result of this mad carnage. Look where you will among the warring nations and the idea of sacrifice is burned into your heart and soul.

With a sickened heart we cease to gaze upon the death struggle in Europe and behold the army of the King —the Church—and what do we see? Sacrifice? Suffering? Do we see her pouring out her life blood in an ever-increasing measure for the cause of her Commander? Is she draining her coffers of silver and gold to wage the warfare of her Lord? Do we behold the glorious sight of parents pleading with their sons and daughters to enlist for definite service in the front ranks of the King's army—to give their lives on the altar of service—as some parents are pleading with their sons to go out and bring death instead of life to the enemy? Do we see ministers of the Gospel as earnestly seeking to persuade young men and women to go and preach the Gospel as some ministers do to have them enlist for their country? Is the spirit of enthusiasm and loyalty running as high in the army of the King of Kings as it is in the nations of the world? Is not the cause of the Lord incomparably more worthy of the sacrifice of our lives and means than that of any earthly potentate? The contrast in the sacrifices made by the nations and the Church is so striking that no further comment is necessary. The world is giving the Church an example of sacrifice such as the Church should have given to the world all thru the ages. The door to a larger sacrifice is open. What will she do?

We as a Church are seeking exemption from all military service. There is no small concern about this matter. Many a parent's heart is troubled; many a young man is fearful. Why this concern? Why do we desire exemption? Is it because as a people we want to escape sacrifice and suffering? We hope not. Is it because it is more agreeable to have our boys at home and therefore do not want to give them up? We trust not. Is it because we have a positive, God-given conviction that it is wrong for the Christian to engage in military service, and because of our love for, and devotion to, our Master we cannot serve in such capacity, and therefore will rather suffer the loss of all things than be untrue to Him and do violence to our conscience? We trust it is, as we believe this to be the only Scriptural motive for claiming exemption. If this is our motive, it follows as surely as the night follows the day, that we are ready and willing to cheerfully make any possible sacrifice for Him, and that we are willing and anxious to have our boys and girls enlist in the service of the Master. We believe it to be irreconcilable to claim exemption on the grounds of our loyalty and devotion to the Master and at the same time be unwilling to go, or have our boys and girls go, anywhere the Lord directs to labor for Him, and be unwilling to give freely of our means to support the work.

We as a Church are today face to face with an opportunity to give a practical testimony for Christ such as has seldom or ever confronted her. If we want to convince the world that our profession is vital to us we must do so by our WORKS. If there ever was a time when we can demonstrate our faith by our works it is NOW. If we want to give indisputable evidence that we are seeking exemption from military service on Scriptural grounds, and not because of cowardice or in order to escape making sacrifice, we must do so by making a larger sacrifice for Him whom we profess to love and whom we seek to honor by living the non-resistant life. If we are unwilling to give our boys for "cannon fodder" we surely cannot be unwilling to give them to the Lord for the preaching of His Gospel, and be consistent with our profession. For us to be exempt from military service and profit financially as a result of the war and not use that wealth to make known Christ, would be a denial of our faith. For us to continue on the even tenor of our way without responding in unstinted measure to the crying needs of humanity today will convince the world that we are ingrates and our profession a hollow mockery.

(Concluded on page 287)

CHRISTIAN LIFE

SONG IN THE HEARTS OF OUR YOUNG PEOPLE

Chester K. Lehman

In the days of old young men were chosen to sing unto the Lord. The Psalmist, one of the most beautiful characters of the Bible, was blessed with a soul which reverberated constantly psalms which have become immortal. He sang these when he was a shepherd boy and we believe that since his heart at that early time learned to praise God in that most perfect way, his manhood could broaden to its fullest extent into a life of nobleness. Those lives on the threshold of manhood and womanhood with all the vigor, courage, and youthful hope that is due them reach their perfection when they can culminate praise to their Creator by living songs from the heart.

It may be that the veteran Christian soldier will sing more serious songs. He may sing of the battle strife or a battle won, or it may be a song to the glory of his triumphant Leader. The song of the youth may be less serious but full of hope and courage to do the right. Who would deny the youth the right to sing hopefully and courageously? Or who would say that his songs are in vain? "No," says the veteran, "They have been my life in the thickest of the fight. Let them sing."

God has given to all a voice to sing. He has made it natural and becoming that young people should enjoy letting their voices resound in harmonious strains, but it is unfortunate that many do not appreciate singing. They have not been taught to sing. It is not that their hearts have nothing to express, but it may be that they have not been taught how to express it. The spirit of singing may have died out in their community. As an aid or stimulus to stir up singing there ought to be an old fashioned singing class in every community where young and old gather "to be learned the notes." It is not necessary that the teacher be a college professor. If there is one in the home community or neighboring town who can sing, can put life into singing and knows enough to study with the class, that is all that is necessary to have a live class. It must be understood that the notes cannot be learned in thirteen lessons. It takes years of constant practice to be a proficient singer.

It is beyond the scope of this article to show the necessity and value of well organized community singing to all people, especially the young, but it might be added that of all things which bring about good fellowship and direct the minds of people to higher things, the community singing class or choral society is one of the best to accomplish that end. There needs to be more real, live singing among the American people. There would be less crimes, less evil thoughts and evil actions. A spirit of kindred love would be established.

What songs do the young folks sing? Their hearts crave after songs with life. They desire songs which deal with realities and not fancies. If they are not taught good songs they will be attracted by the current ragtime pieces. The great fault of "ragtime" is that they treat of the unreal. One of them soon wears out and another takes its place. But there are songs which echo their youthful ambitions, songs which mean something to their lives. These will never be forgotten.

It may not be understood just what constitutes a good song. There are at least four requisites of a good song. First, the music must bear a message; second, the words must bear a message; third, these messages must be harmonious; and fourth, the combined effect of music and words must be uplifting.

If the above question is not answered satisfactorily in your home community let us see by what means it can be bettered. In the following places the young people sing: Sunday school, Church, school, singing school, social gatherings, etc. Do the songs used in these various places appeal to the young? If not, why not? Every young person who is a Christian will love to sing the standard hymns found in our Church Hymnal. If they are tired of these, the fault is with the persons individually. A self examination is necessary to see whether they are growing in their religious experience. Such songs as, "All Hail the Power of Jesus Name," "Jesus Lover of My Soul," "Rock of Ages," "What a Friend We Have in Jesus," etc., never grow old if Jesus is constantly becoming dearer to us. As to the songs used in schools and singing schools, they must be pure and uplifting. Usually the song books published by the standard publishing companies contain such songs. At social gatherings the songs may be more questionable. Are ragtime songs the favorites; or are the good old hymns, Sunday school songs, evangelistic hymns, wholesome, secular songs either classical or current, the ones called for? We have so many songs which have been tested by time and have been proved good. Why not sing these rather than waste our time and energy on light trashy music?

In concluding these rambling sentences let us as young people express our overflowing, youthful vigor in good, wholesome songs. Our whole being should be thrilled when singing songs that have rung thru the past centuries. Why keep back from expression the abundant overflow of what God has given us? Our voices were given to sing forth His praise for what He has done for us. Some day they who have washed their robes and have made them white in the blood of the Lamb shall sing with that innumerable host around the throne—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12); "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:3).

Hesston, Kans.

THE SONGS OF THE BIBLE

Paul E. Whitmer

Singing Common in Bible Times

"Is any among you afflicted? Let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord." James here recognizes that the normal Christian life has a variety of moods, each of which has its natural and approved manner of expression. Singing is put on the same plane as praying and is recognized as equally appropriate and natural in the life of the true Christian. Paul likewise recognizes the place of song in a complete Christian life, saying, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spirital songs, singing and making melody in your heart to the Lord." These New Testament writers knew the human heart as well as the mind of God; they knew that the singing of spiritual songs edifies the hearts of believers as well as glorifies God.

Not only by precept, but by example as well, the singing of appropriate songs are encouraged in the Bible. When Paul and Silas were in prison for their faith they spent a part of the night at least in singing hymns, not only to their own edifica-

tion but also to the salvation of their jailor. In those solemn moments just preceding the sufferings of Christ in the garden of Gethsemane Jesus and His disciples sang—"And when they had sung an hymn they went out into the Mount of Olives." Under the very shadow of the cross Christ and His disciples sang. In the prison at night while suffering from the effects of a cruel scourging Paul and Silas sang. The singing of these hymns of faith even under such gloomy circumstances must have greatly strengthened them and turned these nights of sorrow and suffering into glorious days of triumph.

The Nature of the Songs of the Bible

The finest examples of the songs of the Bible are found in the Book of Psalms. There are other earlier songs found in the historical and narrative books of the Bible but the real treasury of David, the finest fruit of religious song is contained in the Psalms. We are told that the Jewish pilgrims sang Psalms on their journeys to Jerusalem to attend the Passover feast and after reaching the holy city large choruses assembled on Mount Zion to sing together these fervent hymns of faith. These Psalms also probably constituted a leading part in the temple worship instituted when the first temple was built in Jerusalem and revived with each rebuilding of the temple. Singing Psalms seems to have been very common among the Jews whenever large bodies of people assembled whether it was on pilgrim journeys, at national festivals or the regular temple worship.

The songs of the New Testament were probably of two kinds: the literal use of the Psalms and adaptations of the Psalms. The angel song at the birth of Christ, the song of Mary and the song of Zachariah as given in the New Testament are all adaptations of the phraseology and sentiments of the Psalms of the Old Testament. The hymns of the Jews are reconstructed so as to make them valuable also for use in the Christian period represented by the New Testament. The deferred hope in the coming Messiah of the Old Testament had to be changed into the realization of the living Christ of the New Testament. In every other respect the Psalms are just as valuable now for use in worship as they were in the days of David. They represent genuine worship but are the light of a deferred instead of a realized hope. In this fact the Christian Church of today finds its justification in using hymns written by saints of a later day than that of the inspired writers of the Old and New Testaments. These hymns of faith are a reassembling and a reincarnation of the thoughts and sentiments of the Psalms in the light of the advent and glorification of the Christ. For this reason they are to us spirit and truth, inspiration and instruction.

The themes of the songs of the Bible, both Old Testament and New, cover the whole range of human need and divine help. Adoration of God for His glory, His love, His goodness; reflection on the moral order of the world, the divine providence, the value of the sacred scripture; thanksgiving to God for His justice, His love, His mercy; in dealing bountifully with us and redeeming us from sin thru Christ; penitence in moral distress, confession of wrong doing, pleading for pardon, petition for deliverance from evil, preservation in sore trial, restoration into divine favor; lamentations over the sorrows of life—all these are recurrent themes in the songs of the Bible. They are the veritable up-wellings of the human heart in the midst of the experiences of life, conscious thruout of an abiding need of divine help. Consciousness of human need and the efficacy of divine help are the two perennial sources of the songs of the Bible and of all religious songs as well. The sense of human need without the complimentary sense of divine help would bring black despair, crush out all hope, all song. How glad the Christian can be that song is not only possible but an experience that sustains and sooths "an unfaltering trust" in the One who can supply our every need.

Augustine in his Confessions bears testimony to the power of the Psalms in his Christian life in these fervent words: "Oh, what accents did I utter unto Thee in those Psalms, and how was I kindled by them towards Thee, and on fire to rehearse them, if possible thru the world, against the pride of mankind. And yet they are sung thru the whole world, nor can any hide himself from Thy heat. . . . How I would that they (the heathen) had then been somewhere near me, and, without my knowing that they were there, could have beheld my countenance and heard my words, when I read (sang) the 4th Psalm in that time of my rest, and how that Psalm wrought upon me. 'When I called, the God of my righteousness heard me; in tribulation Thou enlargest me; Have mercy upon me, O Lord, and hear my prayer.'"

Bluffton, Ohio.

SONG IN THE HEARTS OF OUR YOUNG PEOPLE

A. S. Ebersole

While this subject is primarily directed to the hearts of our young people, its larger application is addressed to **all** of our church people, for it is from the angle of the church that it is being discussed.

It is not intended to be an academic or philosophical treatise on this particular phase of music; it is an attempt to state in a very simple manner an apparent prevalent tendency in a questionable direction among many of our young people of today, together with some of the causes and a few possible means of altering this tendency. It is often told us that what gets our attention gets us. It is our common tendency to listen to, and follow after the things that attract us until perhaps unconsciously they become a vital guiding principle in our lives. We are told again (in Proverbs) that as we think in our hearts, so are we, and I believe it to be just as true that as we **sing** in our hearts so are we. That is to say, as we sing when we feel deeply, so are we; so are we giving expression to our innermost thoughts and emotions, whether they be pure and ennobling, or foul and degrading. To say the least, our music may be considered a true index to our character, and this is not only true of the individual, it is true of any body of individuals, even of a nation, for it is readily declared that the history of any people is written in their music. So also I believe the history, and also the prophecy of a church, may be found in the music that succeeds in making its way into the hearts of its members, and by this I do not mean the music used in their worship hour alone, but that used in their homes and in their social functions as well, for it is further admitted that the music of the home and society of any period has had a more vital influence on that of the church than is found to be true in the reverse order.

Let us then look briefly into the musical habits of the homes and social gatherings of our young people of yesterday and of today and try to imagine at least their reflection upon their religious life and the part it must necessarily have in shaping their future ideals and in fixing their attitude towards the hymn book and religious worship generally.

Many of us who are still quite young can recall the common practice of only a few years past when our fathers and mothers whiled away many hours in their homes with their hymnals. The young people, too, not only sang their favorite songs or hymns while about their daily routine, but often gathered from the immediate and surrounding community to spend the evening in sacred song. This social custom is still practiced in some communities, but at more infrequent intervals and with less apparent reverence and enthusiasm than before, and often do we hear this fact lamented by persons who have noticed this constant tendency away from these cherished customs with a good deal of fear and concern for the future welfare of our young people and the church.

Can anyone deny the actual religious good that has come to us thru these practices (perhaps peculiar to our own church people) and now the loss thru our waning tendency in this line? We cannot go back. And does it not seem quite natural that our home and social life should be inclined to express itself in an almost wholly different form than it did even ten or fifteen years ago? Many elements peculiar to our day enter in to make practically every phase of our living take on a different aspect from that of the days gone by. Among the more important of these are perhaps the telephone, the automobile, the High School, the daily paper, the reading

of many books, the piano, and the Victrola. Many others could be mentioned, two of which must be taken into account and these are of extremely opposite character and it is to be hoped are not universally applicable. They are the popular song, known more generally as "ragtime" music, and the absence of the family altar.

It is not my purpose here to say that our present situation in view of the above paragraph is unqualifiedly lamentable, on the contrary I believe we have never seen a better day, but it is an apparent fact and one to be regretted that our modern home conveniences and means of communication and transportation, are instilling in us an almost inconquerable habit of nervous hurry in all our activities, which, in too many cases to say the least, is finding its normal musical expression in the lilting song, or even "ragtime" on the one hand and offers a strong incentive to the elimination of the family altar (for "we haven't time!") and the more wholesome type of song on the other hand. Even in our regular religious service choristers are often tempted to turn to this lighter, more rhythmical song because it brings a more ready response than does the more serious type of hymn, despite the fact that the latter in most cases is incomparably more fruitful in thought and devotion, if only the spirit of it were rooted more deeply in the heart of the singer.

This condition, I believe, presents a problem to our church leaders equal in importance to many others of the day that are considered grave, and one that will cause the future Mennonite Church to pay a price unless it is recognized and given serious attention. It is a simple case of our young people finding new channels for the expression of almost every phase of their life without a commensurate musical direction and safe guard on the part of the church assuming responsibility for their religious welfare in general. If we would change these conditions we have but to apply the general principle of creating and cultivating a **desire** for this change, we must somehow establish in the hearts of our young people a greater desire for a more elevating, a more spiritual type of thought and emotion, for we must again remind ourselves that "out of the **abundance** of the **heart** the mouth speaketh." It is the grateful heart, filled with lofty aspirations, with a love for and devotion to that which is highest and best in human kind and the perfect in the Divine, who seeks the best possible medium of musical expression.

There are many ways in which this point can be gained, at least in a measure. In the first place, we must see to it that a better technical knowledge of music be given. There are still so many to whom one note on a page is like another. This can be done by a more perfected system of class instruction than we have had so far, and by using our influence in furthering the proper study of music in the public schools; and choral societies, too, could be made a great help in many places, both as a means of practice and of becoming acquainted with and appreciating the greatest masters of song. In the second place, let us acquaint our young people more thoroly with our hymnal and other song books in use and the spiritual worth of their contents in their daily lives. To this end we should have special hymn study hours, perhaps several times the year in regular Y. P. Meeting sessions if no better time can be found. Then, too, we need to have more of song service and song testimony, and especially should we have an occasional song sermon. All these are things that can quite easily be undertaken by our people, and in a large measure under the direct supervision of the church, the results of which in time cannot help but inspire her young people to nobler aspirations and to a more spiritual type of home and congregational singing, for the spirit of reverence and devotion radiating their hearts will not only dominate the hour of worship but the many hours of daily routine as well, and only then shall we have a united people out and out for God, and for the music of His kingdom.

Goshen, Ind.

BLACK SAINTS

A member of the French Mission in South Africa records in the "Journal des Missions" the death of two native Christians, placing them together with Andrew Murray in a triple necrology, entitled, "Three Men of God." This grouping with the great South African saint is as high a tribute to their piety as could well be made:

"Simeon Feko was one of those Kaffirs who are hard to convert, but who, once converted, are so for good and all time. In the early days when he went to religious services he would pomade himself with red ocher and stick ducks' feathers in his hair. When the missionaries sang hymns, beating time with the hand, the pagans imitated them, turning the expressions of Christian piety into the dances of savages.

One day after a youth full of unedifying adventures, Feko turned right about and, realizing his sins and the folly and evil of paganism, threw himself body and soul into the religion of Christ. When he reached the age of 100 he was still a Christian and with enthusiasm. During many years he was the only Christian in a great village full of quarrelsome heathen, who made life heavy for him. But he never flinched and gradually gathered about him a group of Christians, brands plucked from the burning.

"His ardent piety, his irreproachable life, his eager manner, his exhortation and rebukes (often accompanied with tears—think of a Basuto weeping! a miracle indeed!), all gave him an incontestable authority in the church. And his zeal for the evangelization of the Basuto pagans, of the people of the Zambesi, and of the whole world never slackened. To this end he spent himself—pure and person. Those who heard him were thankful to have known, for so many years, this Christian—genuine, natural, spontaneous, simple, yet powerful and attractive.

"**The Second of Our Dead.** Nathanael Makotoko was one of the most beautiful specimens of the black race that I have ever known. Tall, supple, distinguished in gait and gesture, a head very Japhetic in form, noble, regular features, clothing always clean and worthy of him, words calm and well weighed, coming not merely from the mouth but from the head itself—such were the traits of this remarkable man. On seeing him one could not refrain from saying, 'This is a gentleman by nature and birth.'

"As remarkable as his manner was his life. Of his piety I will not speak much. It was Christianity complete—simple, regular, unshakable and surviving all the temptations of heathenism. In political affairs he played the part of experienced and balanced counselor. The Basuto chiefs and white magistrates always consulted with him. In the counsels of the Church and Synods he exercised great and beneficent influence. I know it, for I worked with him for nineteen years. To the end he kept his politeness, his distinction, his great goodness and peaceable faith. He was buried with the respect and regrets of all who knew him."—Sel.

FAITHFULNESS

"It's just the same, day after day," said Dorothy; "housework, and mending, and shopping, and marketing to make the money go as far as it can, and the reading-club and church, and then all over again. I'm getting to feel just like one cog in a great, big wheel. I don't count—what difference does it make what I do? Or whether I do anything at all?"

Jane took up the morning paper and marked a paragraph. "Read that aloud," she said.

"Pride in humility," read Dorothy. "Oh, it's one of those 'line-o'-cheer' things.

"'I'm but a cog in life's vast wheel
That daily makes the same old trip,
Yet what a joy it is to feel
That but for me the wheel might slip!
'Tis something, after all, to jog
Along, and be a first-class cog.'"

"Just so," said Jane. "There's your answer in the daily paper for today. I noticed it, because I often feel the same way that you describe. I suppose every one does. Probably kings do."

Dorothy pondered. "I think I'll learn that by heart," she said; and she did.—Exchange.

"We are to work out in our lives what God has worked in us thru His grace and goodness."

Being justified freely by His grace through the redemption that is in Christ Jesus.—Rom. 3:24.

MISSIONS

NOTES AND COMMENTS

Africa.—This month we are studying one of the great mission fields of the world. It has been called the "Dark Continent," not because most of its inhabitants are dark-skinned, but primarily because of its dense spiritual darkness. We here note several facts regards this field that will be of interest in our study.

Africa is equal in area to Europe and North America combined, comprising nearly 12,000,000 square miles. Its greatest length is 5,000 miles, and its greatest breadth, 4,600. It is crossed by both tropics and intersected by the equator little below the center.

The New International Encyclopedia gives the following approximate statistics of the division of the area and population of Africa among the various powers:

Country	Area Sq. miles	Pop.
France	4,000,000	32,635,910
Great Britain	2,700,000	41,773,360
Germany	1,000,000	14,200,000
Portugal	800,000	8,197,790
Turkey	400,000	1,300,000
Italy	200,000	450,000
Spain	80,000	136,000

The population of Africa is estimated by the recent authorities at 175,000,000, or about one-eighth of the entire population of the world.

The religion of Africa may be characterized as pagan. Of the pagans on the entire globe six-seventh are in Africa. Mohammedanism is the principal imported religion, which was first introduced in the 7th century, and is spreading rapidly.

The first Protestant missionary work in Africa was undertaken by the Moravians in 1792. Since then nearly every Protestant denomination has entered this field.

Some of the obstacles in the way of missionary work are, climatic conditions which in some sections, are deadly to most missionaries; the vast number of languages (523) and dialects (320) spoken thruout Africa; the traffic in liquor; the brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible; polygamy and the degradation of woman; the influence of the sorcerer and wizard, based on the nearly universal belief in spirits; the greed of commercial enterprize, resulting in age-long abuse of the natives, who have been wronged by the white man since the earliest times.

"Nevertheless, most Africans are hospitable to the foreigner, naturally docile under the influence of strong minds, and especially curious and eager to learn new things. In this latter trait they are far more easily reached than are the Chinese with their fixed retrogressive temperament. The Africans, moreover, are not naturally atheistic, and have many ideas and beliefs that prepare them to believe the Gospel."

One of the most remarkable mission fields in the world is that of Uganda in Africa. The remarkable results obtained in this field promises like fruit from Christian teaching elsewhere.

A Home Mission Oportunity.—Our interest in Latin America will be intensified by the entrance of our missionaries in this needy field. For some time we have been looking forward to the opening of a work in South America. It seems that within the last few years God has been presenting the Church in the United States a large opportunity of bringing the Gospel to the Spanish speaking people by sending them into our midst. Hundreds and thousands of Mexicans are now employed by our railroads and in the mines of Pennsylvania. It is said that the Mexicans already in the north have stood well the rigors of the past winter and are giving satisfaction to their employers. Good wages and more sanitary environments will no doubt keep him in the United States and bring others after him. This people presents an opportunity for foreign missionary work at home. Will the Church rise to her opportunity and endeavor to bring the Gospel to the Mexicans among us? They are approachable and if properly treated are easily led. By evangelizing them they will become better citizens if they remain here, and if they return to Mexico they will make missionaries to their own people. Such an opportunity should be eagerly seized by the Church. While the nations are pouring out their life and wealth in an unstinted manner for selfish and temporal ends, should not the Church even in a greater measure give of her life and wealth for the preaching of the Gospel?

Kim's Confession.—A missionary to Korea reports the confession of a native Christian sixty-three years old, who for twenty years has been a believer. All this time he has been giving all his time to the work of the Church without a cent of compensation. Recently during a special meeting he arose and said: "I had a dream and I am so ashamed I have not told it to you before. Now that you are all getting such blessings I cannot but tell it for I want a new blessing myself. In the dream I was having my final examinations. First one was on my theological beliefs; I passed with a full hundred on that. Then, Bible reading; there was no trouble about it, as I had not missed a day reading the Bible for twenty years. Then came prayer and I passed on that. In fidelity I received 100, for when have I wavered or thought of not being faithful to the end? But when it came to real love for the brethren I received zero, and on preaching from house to house to individuals, I did no better. Then when it came to the question as to whether I had returned all glory to my Lord, I utterly failed and broke down and wept. Now I have made my confession and I pledge you and my Lord, that for this new year I will work to remove these three zeros from my record."

This confession suggests I Cor. 13. Correct theology, daily Bible reading and prayer, fidelity and definite service count but little in the sight of God when real love for our fellowmen is absent. Love for God and man is the very essence of Christianity. It is possible for an individual to have his theology correct, to be an earnest student of the Word, given to much prayer and wholehearted in Christian service and yet be lacking in true Christian love towards his fellowmen who may not see and understand all things as he does. Individuals judge our service by the character and degree of love that we manifest. The acid test that God applies to our service is love. If you were to take a similar examination today would you be confronted with zero marks?

An African Church.—In November, 1916, the Presbyterian Church at Elat, West Africa, received over 1,000 on confession of faith. This is the third consecutive year that the additions by confession of faith have exceeded 1,000. This congregation has 280 Bible readers or teachers, supported by the congregation, or giving their services gratuitously. During the past year thirty-two candidates for the ministry have been received. The catechumen classes, as last reported, numbered 18,883—under constant instruction for two years. During the twelve months ending August, 1915, 7,500 persons confessed Christ at the Elat Church. Of these, 5,000 were led to Christ by the native workers, the missionary not having had any personal touch with any of them until they were brought to him to make confession and give up their fetishes. This African church is setting an example of activity that should be a spur to many a congregation in Christian America. Such zeal, earnestness and devotion puts to shame the indifference and unconcern of not a few churches in the home land. There is no limit to the possibilities that may be realized by the Church that taps the great spiritual resources at her command.

A MAGIC LANTERN

Eva M. Stanley

A few weeks after our arrival at the "Bush Station" of Gaegi, and after the Gbaris had somewhat recovered from their surprise at seeing a white woman, and even more to their astonishment a white baby for the first time, we descended the Mission Hill one evening after dark, intending to visit the King and have a little talk with him in his own compound, as well as we could with our limited knowledge of the language. We found, however, that the people were taking a rest after the excitement of a recent death feast. Men, women, children were lying asleep upon the ground, drowsy and apparently reluctant to be awakened. The pigs and goats had followed their example and the former saluted us with grunts as we passed them.

As we retraced our steps from the King's section, we were attracted by the sound of voices in a small compound near by. We entered and found these people much more lively and disposed to talk. We sat down on some low stools offered us and proceeded to use every means in our power to get acquainted and establish friendly relations. Our host, quite a young man, leaned up against the wall by which he sat, and opposite him another young man leaned against a neighboring wall. By the resemblance in their features we judged they were brothers. The old mother, a cheery, talkative soul, stood behind this worthy pair, hands on her hips, some large protruding teeth giving her an odd appearance. A crowd of children, boys and girls of all sizes, who always gather upon every appearance of the white man, filled in every corner and crevice of the little compound. Among them was one uuusually tall girl of a very tawny skin who seemed anxious to exhibit the length of her legs, which were out of all proportion to the remaining length of her body.

Our young host, sitting opposite us, seemed interested in the lantern and, between the salutations we continued to exchange, he exclaimed to himself in an undertone concerning the way it lighted his compound. Seeing his interest we proceeded to show to him and his family its mechanism, if such it could be called. Taking off the glass and putting it on again excited great interest. The little cap was removed to show where the oil was put in; the lantern was lifted up high in the air to show to what a distance the light would shine, and this made the children run precipitately away and hide when they found that the light revealed their identity to the older people and to the white man. This created a laugh among their elders but the children were soon back in their places again to see all that could be seen, as all children love to do. The two brothers continued to regard the lantern with fixed attention and at each new demonstration would look from it to each other, shake their heads while from their lips would fall exclamations such as "Salubarika," i. e. "Blessings on it!" "Bere wasa!" i. e. "Stop your playing or fooling!"

During this time we had been much amused noting the expression on their faces, especially when their pleasure so worked on their feelings as to cause their mouths to open in wondering smiles. We suspected that they had been drinking native beer, not enough to make them drunk but just sufficient that they could laugh with but little provocation. The fun went on, the glass was raised up and down by the lever, then the light was turned up to its fullest extent and then very slowly turned down. Its descent was accompanied by a prolonged groan from the audience as if bereavement in some shape had suddenly overtaken them.

But lo! when with a quick turn the light shone full and bright again, the joy of the two in front of us knew no bounds and they broke out into laughter and exclamations. Down it went again and the dismal groan accompanied it. Once again it shone brightly and we were rewarded by hearing blessings pronounced. Then, lifting it up in the air, the light was blown out and we were left in absolute darkness. The two in front of us were in deep distress, "What could be done?" The beautiful light they had so much enjoyed had gone out and left them in the dark. A bright idea, and Lumi, our host called to his old mother to run quickly and bring a torch of burning grass to relight it. Before she could do so a match was struck and the wick relighted and again it was set on the ground in front of us.

Very seldom amused by the natives and usually seeing our work in a more serious light, we, nevertheless, had for some time on this occasion been holding our sides where they ached from laughter, from pure sympathy with the boyish delight of the two worthies before us. Indeed we had laughed as much and as often as they, and this seemed to increase their merriment. We have often since wished that many of our friends at home might have enjoyed the scene in this little native home. We listened now and looked as the lantern was set down freshly lighted in our midst, and were not disappointed. A moment of silence; bewildered looks exchanged between the brothers and then the climax—their mouths opened in two huge smiles in which one seemed to see the whole interior of their throats. They threw back their heads and themselves also, each against the supporting walls behind them, and their loud haw, haw, haws must surely have awakened any poor picaninnies who had sought an early rest. They writhed and rolled and howled again and again and between each convulsion solemnly adjured each other to "stop his fooling." I really think that they had probably forgotten the original cause of their merriment and that it could have been summed up in one small word, i. e., guinea corn beer, if any one had cared to seek for first causes.

However, the ice was broken among these people and the simple sitting down and showing them the working of an ordinary lantern became the means of opening their hearts to us. Since that time we have always found them especially willing and even anxious to help or correct us in the use of their language, which help we much appreciate. They have also been willing auditors of the old yet ever new and precious Gospel message, which truly is as a "light which shineth in a dark place," dispelling the fears and the gloom of heathenism with all its attendant evils.

Toronto, Ont.

MRS. WALKER'S VICTORY

II

A. M. Eash.

"Oh, pa, don't! Please don't hurt her," cried the burdened woman and then, forgetting her own troubles and the possible consequences to herself for crossing her husband's will, she jumped to her feet to defend the one who had so many times championed her. "Don't you dare to touch her! She is the only friend I've got and I won't allow her to be insulted like this in my home! You've beaten me and the children many times and we didn't dare to resist you, but you are not going to touch Mrs. Smith!" And she advanced menacingly toward him.

"Now, Mr. Walker, you know that you are not doing the right thing toward your family. This kind of living cannot go on always and you are the one that must make a change. Here are your poor wife and children afraid by day and night that at any moment you will come home in a drunken condition and perhaps kill them. You just heard your wife say that she is unable to bear up under all of these burdens. If you keep this up, you will return home some day to discover that you have actually driven her to do the things which other broken-hearted mothers are doing in Chicago every week. You're a brute to treat them in this manner. You, a big, strong and healthy bodied man spending day and night in these rotten corner saloons and spending every nickel and dime that comes within your reach while your poor wife is scrubbing away her life over washtubs and on other people's floors! Is there no shame in you or how can you continue in this manner? Think of poor Elsa and Mabel! How much they need to have their mother to care for and teach

them! And there is Freddie. Do you expect him to become a man like his father? Wouldn't it be a great credit to yourself when an old man to realize that you had wrecked four lives in your own home, all because you loved the saloon and your rotten whiskey more than you loved yourself and your family? I am sure, Mr. Walker, that you are too much of a man to keep up in this manner any longer. Think of your children and what it will mean to them to grow up to be young women and a young man and to need to think of their father as nothing but a drunken sot? Would you blame them if they were ashamed to meet their own father on the street? On the other hand, how much better it would be for them to be raised in a real home and with a father who is a real example to them in his manner of living! If you would only rid yourself of this terrible habit, you could give your wife a fine home and the children an education equal to that of anyone in this community. I don't suppose you know that Freddie has told Mr. Smith repeatedly that he wants to become a preacher. He is such a likely little chap that a person cannot help but like him, and we think it would be a wonderful thing to send him on thru school until he is fully equipped for a life work. And the girls are so bright, too. Everyone at the church is impressed with their exceptional ability. Now, don't you think you could do a little more to help your own family?

"I know you are like a great many other men when it comes to your drinking. You think yourself a man and say you can drink when you feel like it and quit when you want to. That's the way you drinking men talk, little realizing that you are worse slaves to your appetites than any colored man ever was to a slaveholder. Let me tell you what Mr. Smith said the other evening. He has been studying this community for several years and is confident that his estimates are correct. He says that it requires nearly a half million dollars every year to keep the saloons going in this community with about five thousand families. Think of it—five hundred thousand dollars for the saloon every year in a community in which the large majority of families are tenants and an average amount of one hundred dollars a family paid for strong drink. Remember I said 'the average amount.' A large number of these families do not use liquor at all and in many others very little is used. It remains for a small proportion of the families to pay the bulk of the money needed to run the saloons. Who pays this half million dollars every year? Suppose we do a little figuring. I believe you earn about $25.00 a week at your trade. Suppose you average working about two-thirds of the time, which would be about thirty-five weeks. In those thirty-five weeks you would earn approximately nine hundred dollars. Tell me, how much of the money that you earned during the past twelve months went for the support of your family? You know that they would have starved many times if your faithful wife had not been bending over some other woman's washtub. Think of what the money you earned would have meant to your own family. I realize that on account of your constant drinking you are not able to hold a position and are not earning nearly as much as you would if you remained sober, but even what you did earn would have been a wonderful boon to your family. I do not know how much money you have given to the saloon keepers to help keep up their homes—clothe, educate, and feed their children—while your own family was suffering, but I am quite sure it amounts to a nice little sum. Do you want to know why they are able to ride around in their own automobiles and dress their children in fine clothing? It is because you and a number of other thoughtless men like yourself have been paying the bills for them. It must be quite nice to feel that there are several hundred men living about your place of business who make it a practice to turn their money over to you to pay your bills while their own families are living in want. I certainly would not care to try my conscience out in the saloon-keeper's position, neither would I care to make a fool of myself by paying his bills. Don't you see that it is just as possible for you to own your own home, have an automobile for the family, a piano for the daughters and to give every one of the children a good education as it is for any saloon keeper in the neighborhood to have these things? Why don't you men decide to keep that half million dollars for yourselves and your families, and let the saloon men either look elsewhere for their support or else go and earn an honest living? Don't be angry with me, Mr. Walker, but I simply could not keep myself from saying these things. They have been on my mind for a long time and I simply had to say them. You will consider them fairly, won't you?"

This was the longest temperance speech Mrs. Smith had ever made, especially with such a strange setting. For the time she had forgotten the poor woman whose troubles had drawn her to the home and her entire thought was given to an effort to convince the man of his injustice to himself and his family. He had listened attentively, thru the entire speech—in fact his pipe went out which was a very unusual thing for him. Gradually his feelings of resentment gave way to a sense of guilt and shame as he heard himself and his position described in about the most sensible manner he could conceive.

"Well, I guess you expect me to say something," he began. "But I haven't anything to say. You have told the truth. I know I have been acting like a dog and I haven't a word of excuse—not a single word. Ma, give a match." Mrs. Walker gave him the match and he turned and walked hurriedly out of the room.

For a few moments the two women stood in silence—a silence that was only broken by Mrs. Walker when she became conscious of the fact that her visitor had been standing all this while. Neither of them knew what they ought to say. They scarcely knew their own thoughts. Mr. Walker had left the house so abruptly. Where had he gone? What would he do while away? What would he do to his family on his return? These and many other questions came and went thru their minds and each one added a little to their already great anxiety. Mrs. Smith had passed thru many and varied experiences but never before had she so unceremoniously expressed herself so forcefully to one whose views were so radically different from her own. Had she made a mistake and might this perhaps lead to more bitter persecutions and greater abuse. How she longed to know the thoughts that were just then surging thru his mind and what would be the outcome of it all. At length her thoughts returned to Freddie and his early trip to the parsonage and she recalled her reason for making this Monday morning call. "Did you send Freddie to our place this morning? He told me you did not care to do our work any longer so I thought I had better come and see what the reason is for your dissatisfaction. You know we have had many different women to help us with the work but never had any that did it as well as you have done it nor whom we felt we could trust in the house like we can trust you. You know we trust you implicitly in our home and have tried to help you out in every manner we could. It really is rather disappointing to think that perhaps we have not treated you as we should have done and that you are thinking of leaving us. Can we not talk the matter over and perhaps adjust the difficulty? I assure you we want to do only what is right for both you and ourselves?"

"Mrs. Smith," began the woman," you have been so good to me. I really didn't know what I was doing when I sent Freddie over. Oh! You don't know what troubles we have had. It's simply terrible and I have put up with it so long that I sometimes think I am going to lose my mind. I wonder what my husband is doing now. Wish I had sent Freddie after him to see where he went to. The saloons are all bad but I think Schraeder and Downey are the worst. Oh, if I was only strong enough! I'd show those men what it means to bring all this shame and misery to a poor woman and her helpless children. What's that noise? Is he coming back? Oh! what shall I do?"

(To be continued.)

Chicago, Ill.

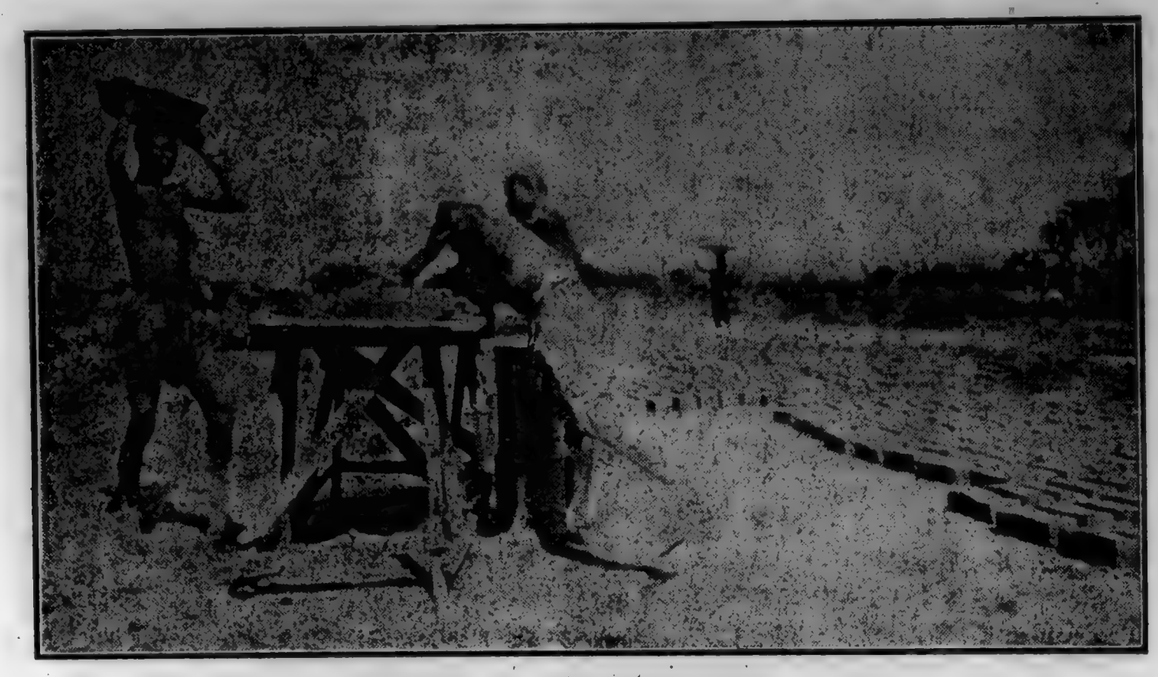
I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.—Luke 15:18, 19.

If any man be in Christ, he is a new creature: old things are passed away.—II Cor. 5:17,

BUILDING MISSION HOUSES IN NIGERIA, WEST AFRICA

F. E. Hein

In order to give the readers an idea of house building in this country I will describe it in some detail. First of all a plot of land, usually from two to four acres must be leased from the Government. (Land cannot be bought or sold in Nigeria for it is only a Protectorate and not a colony.) But a 35-year lease may be had for the small rental of from $2.00 to $5.00 per year. But for sanitary reasons the site must be at least four hundred yards from the nearest native quarters. In dealing with the Government one has to exercise much patience, for it sometimes takes over a year from the time we first apply for the site before we can begin building operations.



African Natives Making Brick for a Mission House

Usually the first thing we do on the site is to start digging a well, clear the ground, stake out the place for the house, dig out the loose soil where the foundation is to be laid so as to get it onto solid ground. While this is being done a separate gang of men are set to making bricks. These are made in wooden or steel moulds and dried in the sun. The size is 12 x 6 x 4 inches. We pay the natives $2.50 per thousand for making them. When it goes to building the walls, if we are in a place where we can get trained natives to lay bricks, we employ them and pay them from 25 to 75 cents a day according to their ability. But if we cannot get these we either have to do the brick laying ourselves or else train raw natives. They are very stupid and terribly slow, so much so that we often run out of patience with them. Even a trained native will scarcely average more than fifty bricks a day when he could easily lay four hundred. The wages of an ordinary laborer is from 12 to 16 cents a day, but food is so cheap that even at such a low wage a man could lay up something for the future if he was saving with what he got, but as a rule the natives spend everything as fast as they get it and sometimes faster.

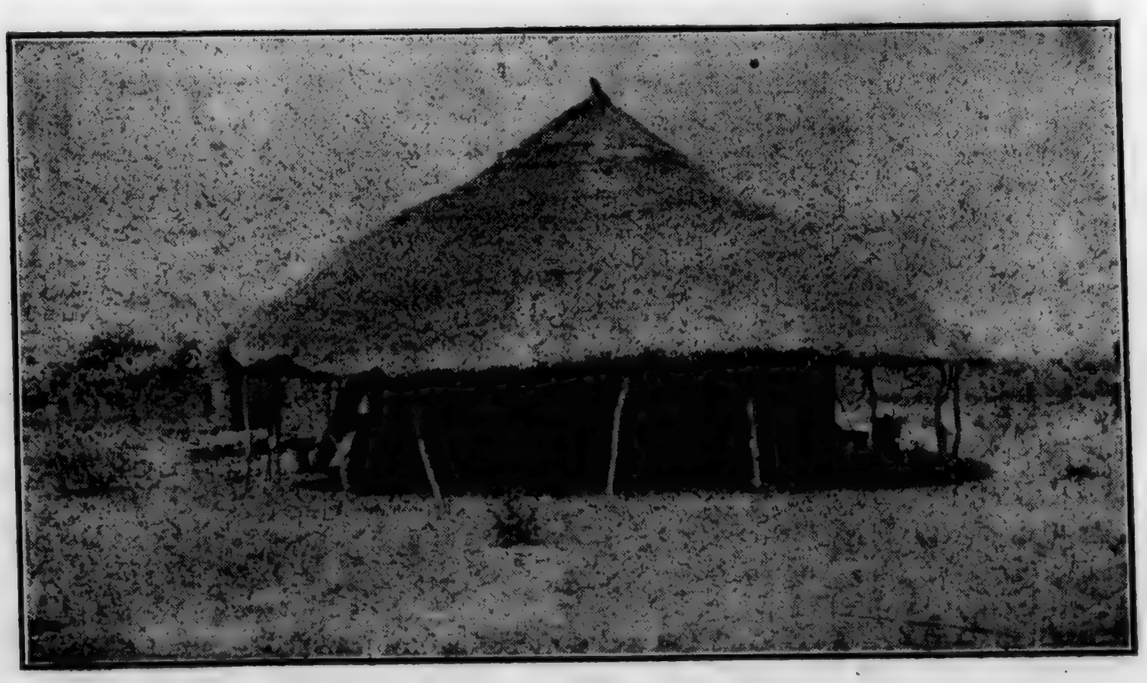
We use mud for mortar and make the walls from 12 to 18 inches thick. The wood for the door and window frames is sometimes difficult to get and we sometimes have to go to the bush and manufacture it ourselves. There are no saw mills out here. It would take a native carpenter several days to make a simple door frame of 2 x 4 inch material if he had to get it out of the bush. A native carpenter usually holds his saw with the teeth away from him when he saws anything. There are many other things the natives do just the opposite way we do them.

The roofs are usually made of grass thatch on a bamboo frame work. Sometimes galvanized corrugated iron pans are used upon an iron frame, but it is very hot underneath such a roof and therefore requires a good thick ceiling. The house I am building just now has an almost flat roof made of old railway rails, which we had given to us by the Nigerian Railway, and split palm wood for a frame and then covered with old pans of corrogated iron, which were also given to us by the Railway Company, and on top of this a layer of bricks and mud about five or six inches thick and then several coats of tar applied to prevent the rain water from soaking in and washing it away. But a roof like this could not be built far away from the railway because one could not get such heavy material carried so far.

We usually have a verandah of six or more feet wide all around the house which protects the walls from the rains and sun, but where the walls are exposed to the weather we apply a few coats of coal tar. On the inside we usually paint them with kalsomine or whatever we can get, or leave them as they are. Glass windows are very rare out here, so we just nail wire screening over the windows and make screen doors to keep out the mosquitoes and the numerous other flying and creeping insects. The floors are often only of earth with gravel or pieces of broken crockery spread over it and water poured on and then pounded with flat stones or wooden mallets made for that purpose, until it is almost as hard as cement. When we can get cement and it is not too expensive we make cement floors. Much of the furniture of the house, such as tables, desks, bookcases, cupboards and wash stands are made of store boxes. So the more a missionary knows about carpenter work the nicer his furniture is.

We as a rule have to have several native servants on the place and for them we just get native huts built such as they are used to having when they live among their own people. These cost from $2.00 to $10.00 according to size, which ranges from six to twenty feet in diameter. Sometimes the missionaries live in such huts for a year or more until a better house can be erected.

I was a builder before I was a missionary and now whenever there is any building to do here it naturally falls to my lot to see that it is done properly. We white people cannot do much manual work in the tropical climate so we have to



Round Hut with Mud Walls, Four-foot Verandah, and Conical Grass-thatched Roof.

rely upon the natives to do that part under our supervision and it is wonderful what they can accomplish if you give them plenty of time in which to do it, for they will not do things in a hurry.

If the above article will have helped to create some interest in the work in Africa I shall feel repaid for the time spent in writing it.

Minna, Nigeria, West Africa.

April 26, 1917.

MISSIONARY EXPERIENCES AMONG THE SENGA

The Loangwa Valley, in British Central Africa, seems to epitomize all the moods and phases of the pioneer missionary's work. Here I have seen times of gross darkness, unbroken by any light, times of crude and eager response, when the wonder of the Gospel broke upon the people, times of soul-moving evidences of the triumph, times of sore reaction, when stern rebukes and warnings were one's constant message. This is a land where no European can live and work, so the Gospel has been brought to them by native Christians. Every force that fights against the Kingdom seems to be let loose in turn. Now it is ignorance and a craven timidity. Now it is the climate, or drought, or sore famine. Now it is a sudden inrush of wealth, now the tsetse fly and sleeping sickness, and last the outbreak of those sensual powers of hell which are ever smouldering under the strong animal passions of the African.

Eighteen years ago I came to them for the first time with the message of Peace. Then they were huddled and crowded in stockaded villages, hidden in filthy thorn-tree thickets. The Wemba had raided them from the west. In the villages there were men whose fingers and toes had been cut off by those cruel warriors. The Ngoni had swept thru the land every year coming from the east. So now they were a poor craven folk, spirit had died out in those smelling hot villages over which the dread of a hostile force was always hanging. My carriers were Ngoni, for the Gospel had already triumphed over their war-spirit, and they came with me on this errand of Peace. As we approached the stockades, the heads of the raiders who had been slain in former attacks were grinning at us from the tops of poles. We spent a day or two in each village telling the Senga they had no need to fear the Ngoni, for Christ had triumphed over them, and the same Stronghold was for them. It was hard to speak when one knew that scarcely a word was understood, and even the Ngoni teacher who repeated my message in a language more intelligible to their ears, spoke to those who had ears but could not hear. At first my appearance was terrible to the natives, and a sudden movement of the white man produced a panic. But gradually some sense that we had a great message for them broke strongly on them. Before we left a stockade we were assailed with requests for schools.

A month or two later there followed a great Convention in Ngoniland, when we told the little church there what we had seen, and called for volunteer missionaries. A dozen of our best teachers offered, and with them three or four schools were opened in the chief villages. Year by year my fellow missionaries or I went down to the valley to superintend the work of the teachers, and there we saw the gradual coming of the dawn and a new day.

Then came the visit when the first Senga were baptized, and a little church was formed. The people with a new confidence had moved out of their stockades, and were living in open villages, for the fear of the enemy had disappeared. The schools were crowded with eager pupils, men and women, boys and girls, who were pressing towards the light. There we saw mothers who had known the long years of dark terror and ignorance, now sitting with babies on their backs, with their primers, trying to master the mystery of reading. In every village there were large classes of enquirers, and the Ngoni teachers were full of zeal and hope. Rinderpest had swept off the game, and the tsetse fly had disappeared. Now the Ngoni masters opened friendship by sending down cattle to each headman to keep for him. In a few years we saw these once poor villages well stocked with cattle, sheep, and goats. What a land it is for cattle when no tsetse are there! How the stock increased and the evidences of new prosperity were everywhere! Year by year knowledge grew more and more. Some of the brighter Senga lads were trained to be teachers, and soon each Ngoni had a Senga monitor under him, helping him in his work, teaching him the way to God and the mysteries revealed in Christ.

The Rhodesian Government had now begun to administer the land, and to open up ways to new undreamed-of wealth. Crowds of lads who had scarcely ventured beyond the village stockade in former days, made journeys to the mines in the south. Many died there, for they had not the physique to stand the long journey, and the rigor of the climate in the mining highlands. Others returned with gold in their pockets, and wearing cast off European clothing and ungainly boots. I have seen the day when the congregation was dressed chiefly in oil and a few inches of homespun cloth. But now the little native looms are neglected, and while startling costumes are seen on a Sunday every person in the church is clothed in some degree of respectability. But new riches were stealing their hearts. Some lads thought that those garments, and the pleasures that money could buy, were the real things. Spiritual things were less valued, and the message of the Kingdom of God seemed too visionary. The cases of discipline in the classes and church became alarmingly frequent, and the schools were less crowded by the old and young.

The tsetse fly appeared, and rapidly spread with the increase of game. The cattle died, and goats, sheep and dogs faded away, until not a domestic animal could be found in all the villages. Soon sleeping sickness followed, not in a severe form, but here and there isolated cases. The Government took precautions, isolated all infected persons and closed the border between Ngoniland and the Loangwa Valley.

This was a severe check to our work, for we could no longer send senior and responsible Ngoni to help the Senga. They must now rely on themselves. Happily I was able to reorganize the schools, which now numbered about thirty, and place them under charge of local teachers. I did this with misgivings, for these lads were poorly taught and feeble in authority beyond most folks. The Government gave missionaries special permission to travel in the sleeping sickness area and to visit the schools. Thus we were able to continue our work of supervision, but our visits were paid at long intervals, and meanwhile the people were cut off from communication with us.

We knew that this condition of affairs must soon lead to confusion. An European was sent from home to care for these Senga. But before he reached them he was invalided home. This was our second attempt to give the people a missionary of their own. The first endeavor ended with the death of Mrs. Boxer after a few months' residence. The poor folk grew dispirited. For years they had waited for their missionary, but just when they seemed to have him, he eluded them. The feeble Senga teachers felt their own incapacity more and more every year, and everything was going wrong.

Last year, during a hurried visit to the schools, I found that everywhere an abominable dance, called Tiya, had taken possession of the valley. It is loathsome beyond words. Yet the elder men and women danced it, and the children loved it. No more horrible exhibition of the essential lewdness of public morals could be found than this dance. Yet night by night the villagers gloried in it, and some of the chiefs led it. I denounced it in the strongest terms, and demanded that it should cease. No one could defend the sport. Village head-men declared that it led constantly to dreadful evil. Some of them took strong measures after my visit, and smashed the drums that beat for the dance, and dared any one in their villages to start it.

This year I have again been among these Senga. I write this on my way home after a five weeks' journey, during which we have traveled between four and five hundred miles among their villages. Never have I had a sadder tour, and yet it has been full of thankfulness, for all the time we knew that we were leaving things better than we found them, and we were conscious of a following stream of prayer,

poured out by the Ngoni Christians, all along our way. Nothing else could account for the authority that crumbled up each new force opposing.

What shall I say of the schools? Day after day we came to mere shadows of what were once good and useful schools. In some cases the pupils were reduced from fifty or sixty to two or three. In village after village the school had lost all evangelistic power, and not a single enquirer was to be found on the rolls. The old enrollments had been blotted out, for the enquirers had returned to drunkenness and polygamy. The teachers had lost courage and hope.

At three centres I celebrated the sacraments. Let me speak of one. As I sat in my hut after arrival the young chief came in to greet me. He had once been a teacher, but since he had succeeded to the chieftainship he had renounced his Christian profession. He had entered deeply into polygamy, and, like most African chiefs, was a drunkard. I had no message of peace for him. Before his headman I denounced him and his wilful denial of Christ. He sat ashamed, saying little. I told him he had to answer not only for himself, but for all those who were led astray by his example. At the Sunday celebration of Holy Communion, I thought with a sad heart of those who should be there and were not. Then I looked on the seventy men and women who were partaking with us, and I praised God for those who had not defiled their garments.

The next day as I was tramping thru the long forest reaches in a blazing sun, the young chief came out from his village to meet me, and to lead me on my way for two or three miles. As he walked ahead I said,

"C——, it was hard to speak to you as I did on Friday. You once did me a great kindness which I can never forget. The only return I can make to you is to speak the truth."

"Ah, sir," he said, "your words have stabbed me. I have no peace, and I know I am on the way to death."

"Why not follow the Light?" I asked.

"I must. I cannot go on as I am."

Then he told me that he was coming to our Convention at Loudon a month later, a hundred miles away, and there he hoped to make the great renunciation. When I left him the whole forest was full of light and shadow, too. I tramped the remaining miles with a sob in my heart.

Eight or nine of the schools had fallen so low that I closed them after inspection. Calling the people together, I told them that I had given them the Gospel, and they had despised it. Now I was taking their lamp from them, and I would carry it to others who would value its light. So we went forth with disappointed hopes, but in each case I was followed to the next village by chief and people, praying me to restore the school, and not to leave them alone. I told them that they had despised the gift that had been sent to them, and I could not grant what they asked. The world was full of need. Others would be glad to have what they did not value. They begged and begged, and in each case I yielded when they showed their earnestness by bringing the school fees for the past session, promising to send every child to school, and never again to allow the Tiya dance in their villages.

In one case we sat and argued for five hours, I resisting, and the people pleading. In the end we found that we had not been able to close a single school, but we had left the people with a new seriousness, and sense of their responsibility to the message that was among them. At the same time it was evident that the Senga teachers were no longer fit to be left alone. Some way must be found to send senior men with authority; God will find for us also a European missionary, after His own heart, who will shepherd these poor folk.

The last morning I was in the Senga villages I found a curious example of their docility to our authority. We were preparing to start at dawn on our journey. As my carriers were tying up their bundles, I strolled thru the village to see what was the meaning of the fires that had been kept up all night, and the perpetual chatter of women. I found that they were brewing beer for a great drunken bout. About one hundred gallons were in their beer-pots, and I could imagine the orgy that would demoralize the people a week hence. So I went round the various fires and spoke to the women about the devil they were raising, and urged them to pour out the beer and save themselves from the drunkenness and resulting crime that would be sure to arise when once the beer had fermented. Then I returned and had prayers with my men before we started on our long journey. As they took up their loads I walked round the fires again, and found every beer-pot empty. One hundred gallons of beer had been poured out on the sand by the women who were preparing it. So we started out for the hills feeling that it had been worth while making this long journey thru the valley, and that God had not withdrawn Himself from this sad folk. Pray for the poor people of the Senga villages.—Donald Fraser in Missionary Review of World.

THE SUDAN INTERIOR MISSION

Eva M. Stanley.

Some Facts Concerning the Organization

The Sudan Interior Mission is a union effort of Christians of all denominations, organized to meet the spiritual crisis in the Sudan.

The Mission is the outgrowth of a pioneer expedition that reached the heart of the Sudan in 1893.

Its doctrinal basis is evangelical, and it accepts and sends forth consecrated workers from any church, sound in the fundamental truths of the Bible.

It is supported by the voluntary offerings of God's people.

It has sixteen stations with a number of outstations already established, and several other towns are about to be occupied.

It is operating in nine different languages and translating the Scriptures into these tongues.

A number of the missionaries speak the native languages fluently, and already first-fruits have been gathered from several of the tribes.

Some Facts about the Field

The Sudan is as large as India, Germany, France and the British Isles combined, or as large as the whole of Europe minus Russia.

The population of the Sudan, formerly estimated at sixty to ninety millions, has been reduced by slave-raiding wars to not more than fifty millions.

The whole region has only about 125 missionaries, the greater number of whom have but recently gone to the field.

Northern Nigeria, our special field, is the centre of the vast Sudan, and is the most densely populated region of Africa, still having large cities without a missionary.

It presents a wide open door for the gospel, but unless we respond to the need of the Pagan tribes they will go over to Mohammedanism, whose teachers are flocking in since the British conquest.

Five out of twelve great provinces of Northern Nigeria have not a single mission station or missionary.

For 1,500 miles the Niger flows thru a region where Christ is not known.

The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—Matt. 9:37, 38

THE LESSONS OF A DROUGHT

Rain in Answer to Prayer

One afternoon in November last, as I was returning home after having visited some kraals, and was passing a kraal near the road, a middle-aged man whom I know well came towards me. After having greeted me in the usual way, he said, "Wait a bit, we want to speak to you." Presently two more came up to me. "Well, what do you want?" I said. "We want you to ask God for rain; we will come on Sunday to the Church, and we want you to ask God for rain. "But I am not a rain-doctor," I said, "and how can I ask God for rain; it is only a few Sundays ago since you brought beer from all around, and you were drinking, feasting, and worshiping the spirits, asking them for a good season, with plenty of rain, and food in abundance. How do you think that God will answer prayer for rain when you are doing these things, and you know it is wrong; always you have done it before you have got a famine?"

All sorts of excuses came from them; one said, "You are always bringing this thing up, and reminding us of it." "Yes," I said, "and that is the reason you have famine."

Before leaving them I said, "Come on Sunday and we will see what God says." I did not ask them to call the people, because I thought if they are really in earnest they would get as many to come as possible.

In the meantime we laid the matter before God. Indeed, everything looked very serious; we hardly remember such a long drought. Sunday afternoon at the usual time for our principal service, 35, including the Christians on the Station, came to the meeting; we were disappointed.

I took for my theme Elijah and Ahab on Mount Carmel, and tried to put before them how God had closed the heaven on account of their sin in turning from the true God to worship Baal! The whole scene on Mount Carmel was put before them. More especially I wanted them to see that no rain came before the people had fallen on their faces and said, "The Lord, He is the God; the Lord, He is the God." And they had also slain the prophets of Baal. Then Elijah prayed and the rain came.

I told them that if they would turn from praying to the spirits unto the true and living God, and also put away from them the witch doctors, we would pray for rain.

"Think over it," I said, "and if you will do this, come back again on Wednesday, and we will ask God for rain."

Still no rain, still the heavens like brass! Wednesday afternoon the people began to gather, and at the time of the meeting a fair number had come. I went thru the scene at Mount Carmel again, and we felt God's presence with us. After the preaching was over Mrs. Feyling was led to ask those who truly wanted to turn away from sin unto God to rise! They hesitated. She asked those who already had done so to rise. The Christians rose. Again she asked those who truly wanted to turn to God now to do so! Some of the kraal school girls rose, soon others followed all over the church, until between 60 and 70 had risen to their feet out of 80 present.

We felt the near presence of God in our midst; it was a solemn hour.

Most likely many of them, perhaps the most of them did not fully understand what they were doing, but some did, and said, after the meeting, that they would give up the spirit worship, and seek God.

After this we prayed God for rain, but we also reminded the people that they could not deceive God. He knew and saw their hearts.

Friday we got a nice shower of rain, and on Saturday we had a tremendous thunderstorm and a heavy rain. On Sunday morning, as we went out to invite the people to the meeting we were met all over by these words, "We are coming to thank God for the rain."

Fifty-nine people came to the meeting to thank God for the rain, and we had a most impressive meeting. I spoke to them from Jeremiah 29:13, "And ye shall seek me, and find me, when ye shall search for me with all your heart."

God has indeed spoken to these people, and we feel that they can never go back to the spirit worship, without knowing in their hearts that they are sinning against God.

We have been praying daily for revival in Zululand for some time now. God grant that this may be the beginning to the answer of our prayer.—L. O. Feyling, in South African Pioneer.

NOTES

Making Headway in African Tribes

In Africa, under the British rule, it is left to the chief to decide whether he will have mission schools or not. In some instances it takes years of friendly overtures on the part of the missionaries before the chief's consent is obtained. In other cases the chief is fairly eager, and it is simply a question of finding a suitable teaching force. Rev. C. C. Fuller, of Mt. Sildna in Rhodesia, writes:

"We are overwhelmed with the openings for new work. Chiomo, one of the principal chiefs to the southeast, has asked for a school to be opened in his territory on this side of the border, altho most of his people are in Portuguese territory. There is more than one opening across the Sabi, but I fear that nothing will be done until we have more men in the field. Everything is ready for the school at Chipinga and it will be opened next month, we trust. It is a long fight to get into Mutema's. I am confident that we shall succeed this year. Nearly all of Mutema's people want us to open a school there at once and our men are ready to go. Mutema has more boys and girls away at school than any other chief of whom I know. His people are generally more progressive than most of the natives of the district.

"Mr. King has written you about the opening at Gwenzi's and his hope to establish a school there. There are few chiefs in this country with as many people as Gwenzi and, as he is near Mt. Silinda, they know what we teach and what it means to become Christians. Personally, I think it is one of the most important points for us to occupy. Our work at Mphungu's is already bearing fruit and people are being converted. The conversion of a school girl who was to become one of the wives of the Chief led to a great disturbance. The Chief wanted to throw out the school and the teachers. But more sober counsel prevailed and there is peace again, altho I hear that the girl is not yet back in school. The head-wife of Mphungu—he has a lot of them, six or eight—has professed conversion and can have a great influence over all his people. —Sel.

Progress in West Africa

The Southern Presbyterian Church reports that the work of its African mission has been carried on under many difficulties and embarrassments. Transportation facilities have been greatly interfered with by war conditions, and the missionaries have been subjected to vexatious delays in receiving their supplies. At one time they were entirely out of medicine and might have suffered seriously if one of the state hospitals had not come to their relief.

The native church has experienced much persecution at the hands of Roman Catholic priests and their followers, the opposition from this quarter having been more bitter and more annoying than in any preceding year.

Notwithstanding these difficulties the work of the mission has had most extraordinary success. The total number of additions by baptism was 2,672, which is 785 more than the largest number received in any previous year, and 1,468 more than the number received last year.

Much emphasis is being placed upon the matter of self-support, and to this end the practice of the tithe has been insisted on and has been adopted by a large proportion of the church members and by practically all of the church officials.—Christian Observer.

Christian Life in the Congo

Luebo, in Central Africa, is the principal station of the Southern Presbyterians, who have the largest Protestant mission in the Congo country. To say that there is a congregation of two thousand on Sunday, that there is a school here of seven or eight hundred, and that there are two services a day attended by nearly a thousand; that is just beginning to tell the story. The influence of the Mission is felt far and wide. Evangelists are constantly in training, but they cannot supply the demand that is coming in from all around for more workers.

At the saw-mill the men work until twelve, handling logs and lumber and then they have prayer meetings and school until they start to work again at 1 o'clock One of the workmen leads the meeting and teaches school. On Wednesday and Sunday nights there are prayer meetings all over the village. These meetings are all the more remarkable because the natives started them without any suggestion from the missionaries.—Sel.

A Load of Bibles in the Bush

Archdeacon Dennie of Ebu, Owerri, describes the arrival of a consignment of Bibles: "News is brought to the mission station that cases have arrived at the nearest point to the river. Imagine a line of 124 African carriers, each with the regulation load of sixty pounds on his head, walking in single file along the narrow track thru the bush. Twenty-five Bibles in a tin-lined case made a load, so that the porters carry 3,100 copies. One hundred and twenty cases take some stowing away when storage room is limited and precautions have to be taken against the depredations of white ants. If the demand for the Bibles keeps up at the present level, the 3,100 copies will be sold within a year."—Sel.

BIBLE STUDY

BIBLE STUDY

In the last number of the **Christian Monitor** an effort was made to present the views of a number of workers who are active in the field of Bible Study on the present situation among the churches and the need of making more effort to interest others and to help many more in becoming fitted for Christian service thru more diligent study of the Word. From a review of those articles the subject becomes more interesting and a solution of the difficulties and the possibilities for advancement in the work becomes a subject of greater interest.

As conditions present themselves today, there is an apparent need of Bible study among all classes of Christians. The minister, the teacher and the leaders in Christian work all recognize their own need of more knowledge and better understanding of the Bible. It is apparent, that, with all of the facilities and opportunities for Bible study, there is a great lack of knowledge, both of facts and teachings, among all classes of people. Teaching the Bible to all classes may not solve all of the problems of spiritual development among the masses, but such development will certainly not be attained without the knowledge and understanding of the Word of God.

The Church is also confronted with the lack of efficient Christian workers. Many of the workers on the field and in Mission stations have proven themselves efficient by hard study and practical experiences on their respective fields of service. Many more have found that their lack of Bible knowledge and Gospel truths has proven of so great a hindrance to their greatest success that they have sought further preparation before continuing their active service. One of the calls made by the Church today is for Bible teachers. This need may also be supplied.

Among the agencies that have furnished Bible education for the Church the Sunday school is the foremost. Two generations ago the Bible had a place in the day school as a text-book, with the result that many of the grandparents are better Bible students today than are their grandchildren. The Sunday school was conducive of effecting the organization of the teacher's meeting for the study of the lesson preparatory to teaching it on the following Sunday. The teachers needed more than the instruction gained in the Sunday school. It was a step toward preparing the teacher for better service than was possible by the Sunday school training alone. Another step in advance along the line of training is that given in the special Teacher Training Courses, which guide the teacher in the attainment of more Bible knowledge as well as in understanding the principles of imparting instruction. But with these advancements made in the preparation of the teacher for his work there is still a large place for increased application to Bible study alone to give the teacher the inspiration and power for his work of bringing the light of God's truth to this sinful world.

The periodical Bible conference and meetings of a similar kind, in which the Word is taught and its truths explained, had their origin in an effort to meet the demands of those who felt that the teacher or preacher needed to be taught.—Gal. 6: 6. It was the preachers themselves who demanded the teaching and they were as willing to be taught as they were to teach others. Such helps proved of great value to them and they became of the advocates of special Bible study meetings which have proved to be a great blessing to the Church.

From the beginnings of Bible study as already mentioned in previous articles, the variety of organizations and meetings and classes now active in the various congregations have had their incentive and are aiming to carry out the original ideas and meet the present needs of the Church. In the articles in the August number of the **Christian Monitor** a variety of methods were mentioned for conducting Bible Study Classes. Some were simple in form, others more extensive in organization and scope of service. Any of them have proven to be practicable. The Young People's Bible Study class suggests possibilities that could be carried out in the average congregation and appeals to the class in the Church which feels the need and could easily apply themselves to Bible study and the preparation of the working force of the Church in the near and even distant future. Another paper suggests that there should be a class in every congregation, and still another tells of a pastor's class meeting during the winter months at frequent intervals during the week and thus constituting a regular class with regular courses of study for a continued period of time. There is no doubt but that with such definite efforts effective and lasting results could be attained.

Another character of Bible Study Classes is suggested by still other of the papers cited. The Bible Normal, following more along the line of the Bible Conference, but with a greater variety of subjects and with an aim to meet the various needs of the Christian worker, has already proven to be a possibility and a blessing. These classes may be conducted in a congregation as a local matter, or may be held for the benefit of a larger district, or even for a whole conference district. In the case of it being a congregational class, it would be under the direction of the home ministers and workers, while, if held for the Conference district it would need to have the approval of the conference as well as its direction and support. These classes have usually continued their study for periods of from two to four weeks.

Another kind of Bible Study, which has been tried and proven, is of the nature of the Bible Conference and Normal, but with the view of continuing a regular course of study over a period of a number of years, during which course practically the whole of the Bible has been covered and much of the work of the Church has been brought under the notice of the class with the purpose of inspiring and aiding the class to fit themselves for the work at hand. Such classes are conducted under the direction of the Conference district, and are intended to benefit especially the workers and prospective workers of the Church in that particular district.

The Church schools have been endeavoring to meet the needs of the Church which gave them being in order to care for the spiritual interests of her young men and women. The Bible Courses in these schools are among the first interests that the Church has in these institutions. The Short Bible Term offered by the schools have been practical and are appreciated for the sake of the good that they have brought to those who could not attend a longer period of study. The question of extending the field of usefulness of the Bible departments of the schools is worthy of consideration and it seems that as soon as the demand is here for such larger field of usefulness that it is possible to meet it. The Church is widely scattered. The schools have been seeking centers. Their influences for good are calculated to radiate thru the churches from these centres, and thus far have done so thru the products of their efforts. Like the present system of secular education, the universities as centres, and the public schools as the active educational influence in the country, our schools may prepare the workers but each congregation should become a part of the plan and a part of the educational scheme of the Church. East or West or Centre, our schools could and should reach into every part of the

Church and bring to every community a part of the benefit which they intended to bring to the Church.

The six weeks courses, offered under the title of "Short Bible Term," invite the students from all of the churches to attend, and only a few are in a position to do so. Yet the results are good. The manner of extending the usefulness of the Bible work of the schools has already been touched upon and a plan of working has been suggested. This same plan is applicable to any or all of the Church schools. One instructor would be able to conduct a class in Bible Study and Christian work during a period of four or six weeks and bring to them the spirit and power and knowledge that has proven so helpful in the institution which he represented. In this manner the schools could afford a two-fold advantage: bring the benefits of the school to the community, and train workers to continue their usefulness to the Church at large.

The periods of such classes, conducted with the Bible schools as centres, could vary according to the conditions of the community in which they are held. The work could be continued from year to year as considered advisable. But, the touch which the communities of the Church would get with the schools would be invaluable in effecting a better understanding of their mutual aims, and affording an opportunity for a closer union and co-operation in this part of the Lord's work. The Church should make use of her own schools in some more practical way than she has done, and while she is calling for Bible teachers and leaders she should not forget that she has been and is still preparing such and that they are at her command.

To whom do the schools belong, but to the entire Church? For what do the schools exist but for the training and equipping of workers for the Church? What can the schools do when we call upon them for help but to give back our sons and daughters, trained, equipped and ready to serve the Church anywhere and in every work that needs to be done to carry on the work, by holding forth the Word of Life.

GENERAL ITEMS

The Grief of the Lord.—Psa. 22

"He grieves sincerely who grieves unseen."

Experience

"Solomon and Job have best known and best spoken of human misery: one the most fortunate, the other the most unfortunate; the one knowing by experience the vanity of pleasures, the other the reality of evils."—Pascal.

Contentment.—Eccl. 2:1-17

"The foundation of contentment must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing everything but his own disposition will waste his life in fruitless efforts, and multiply the grief which he purposes to remove."—Johnson.

The Word and Spirit.—Prov. 30:1-6

"It is not hard for any man who hath a Bible in his hand to borrow good words and high sayings in abundance, but to make them his own is a work of grace only from above."—Milton.

Unanswered Prayers.—Psa. 56:8

"He putteth all my tears in His bottle. God has old prayers of your long maturing by Him. What wine will you drink with Him in His kingdom!"—Forsythe.

Faith and Works.—Ex. 7:11, 12

"Clever men are as common as blackberries: the rare thing is to find a good one."—Huxley.

Purity Within.—Luke 11:41

Pay attention to inner cleansing.

Give for alms those things which are within.—Am. R. V.

"To have something in the world to do,
To have some one in the world to love,
To have some One in the world above to trust,
These three constitute true riches."

Definition of Play.—Rom. 15:1

"Whatsoever we do to please ourselves, and only for the sake of pleasure, not for an ultimate object, is 'play,' the 'pleasing thing,' not the useful thing."—Ruskin.

The Letter Killeth.—II Cor. 3:6

An illustration of this text is seen in the Jewish people. They have preserved the letter but have wholly missed the meaning of the Scriptures. "They have summed up all the letters in the Bible to show that one half of that sacred head is not perished. Eight hundred and forty-eight marginal notes are observed and preserved, for the more facility of the text: the middle verse of every book noted; the number of the verses in every book reckoned; and not a vowel that misseth ordinary grammar which is not marked."—Lightfoot.

Interpreting Prophecy

"All along the Oker Thal, in the Hartz, there are huge rocks towering up among the fir-clad hills, to which the peasants have appended names according as they fancy them to bear resemblance to chairs, horses, cobblers or cocked hats. The likeness in most cases is such as only fancy can make out when she is in her most vigorous mood, nevertheless this rock must needs be called a man, and that a church, and there has no doubt been many a quarrel between rival observers who have discovered each a different image in the one pile of rocks; yet the stones are not churches, chairs, or cobblers, and the whole business is childish and nonsensical. Interpreters of prophecy during the last two centuries have been most of them in the same position; one of them sees in the sublimities of the Revelation the form of Louis Napoleon where two or three hundred years ago half christendom saw the Pope, and the other half Martin Luther. The other day one of the seers saw Sabastopol in the prophecies, and now another detects the Suez Canal, and we feel pretty sure that the council at Rome will soon be spied out in Daniel or Ezekiel. The fact is, when fancy is their guide men wander as in a maze. Spiritualistic interpreters see, like children gazing into the fire, not what is really before them, but what is in their own heads. Great truths are in the prophets and in the precious book of Revelation, but your fanciful theologians turn their sublimities of truth into the toys of children, when they give their imagination license to act as expositor."—Spurgeon.

The Workers' Column

FAITHFUL IN YOUTH.—Luke 3:41-52

September 9

I. The Child Was as Faithful as the Parent.

1. They went up to Jerusalem as an act of obedience to God.—v. 41.
2. The Child went up to the feast as soon as he was able to do so.—v. 42.
3. They all fulfilled the time appointed for the feast.—v. 43.

II. The Child Realized a Special Responsibility for Himself.

1. The parents had fulfilled their obligations.—v. 43.
2. The Child tarried behind in order to continue His service at the sanctuary.—v. 43.
3. His devotion to God was independent of the knowledge or will of His earthly relationships.—vv. 43, 44.

III. He Sought the Fellowship of Those Who Continually Served God.—v. 46.

1. He was found in the temple.
2. He was among the doctors or teachers.—46.
3. His conversation was concerning the things of God.

IV. His Youth Did not Disqualify Him for God's Service.

1. He asked and answered questions.—v.46.
2. What He said astonished others.—v. 47.
3. He recognized that His youthful powers were not appreciated by His elders—they were all amazed. —v. 48.
4. He realized His own responsibility to God.—v. 48.

V. He continued to worship and serve God.

1. He returned from the place of worship, but obeyed God in serving the parents.
2. He increased in wisdom and stature and in favor with God and man.—v. 52.

SONGS IN THE BOOK OF PSALMS

September 16

1. Psalms of praise.—100, 107, 126, 145, 150.
2. Psalms of adoration.—93, 103, 104.
3. Psalms of worship.—92, 122, 138.
4. Devotional Psalm.—116.
5. Psalms of confidence.—110, 125.
6. Psalms inspiring faith.—110, 132.
7. Encouragement after failure.—Psa. 60.
8. Psalm of hope.—130.
9. A benediction.—Psa. 67.

The above are only selections from larger lists of the same and other character of inspiring Psalms.

REVERENCE FOR CHRIST.—Eph. 3

September 23

The Spirit of Reverence in the Apostle Paul

I. The Deepest Reverence when in the Deepest Trouble.—vv. 1, 2.
1. A prisoner.—Note the expression, "of" rather than "for" Jesus Christ; a position of honor instead of a misfortune.
2. His calling by Christ to minister to the Gentiles had led to his imprisonment.

II. The Honor of a Service of Suffering.
1. His was a dispensation of the grace of God.—v. 3.
2. The secrets of God were revealed to Him.—vv. 3-6.
3. The power of God wrought in him.—v. 7.
4. He was exalted from the lowest merit to serve in the highest ministry.—vv. 8, 9.

III. The Glory of His Ministry.—vv. 8-12.
1. Preaching the unsearchable riches of Christ.—v. 8.
2. Revealing to all men the hidden things of God in Christ.—v. 9.
3. Making known the wisdom of God by the Church unto principalities and powers in the heavenlies.—v. 10.
4. Joined with God in revealing His eternal purposes in Christ.—v. 11.
5. By faith having boldness and access in Christ.—v. 12.

This aspect of the glorious service of Christ reveals a spirit of reverence that has lost sight of self and personal sufferings.

IV. The Excellence of the Love of Christ. —vv. 13-21.
1. It overshadows all suffering.—v. 13.
2. It calls forth the greatest praise and devotion.—vv. 14, 15.
3. Its possession to be desired above all else for all men.—vv. 16-19.
4. It is the source of the most exalted praise to God the Father.—vv. 19-21.

THE FIRST AFRICAN CONVERT
Acts 8:26-40

September 30

I. God Gave the Ethiopians Special Attention.—v. 26.
1. He sent an angel messenger concerning them.
2. He directed them one of the first missionaries to other than the Jews.—Acts 8:5.
3. There was no human purpose in the plan, Philip not knowing to whom he was being sent.—v. 26.
4. It required a special message of the Spirit to bring Philip to the Eunuch.—v. 29.

II. Their Need of the Gospel.
1. They desired to worship God.—v. 27.
2. They sought to know God, and His Word.—v. 30.
3. They were anxious to be taught.—v. 31.
4. All they needed was enlightenment concerning salvation.—vv. 35-39.

III. God's Attitude Toward the Africans.
1. The curse was removed from Ham—also Canaan and other sons of Ham.—Gen. 9:18-27; 10:6-14.
2. He showed forgiveness to the oppressors of His people by sending the Gospel into the royal household.—Ex. 4:23; Acts 8:27.
3. He called Africans into His service. —Acts 18:24.
4. He rewarded the last earthly ministry of the Africans by an early gift of salvation.—Cf. Luke 23:26.

IV. The Christian's Attitude Toward Africa.
1. It is included in the field of Christian service.
2. Opportunities to preach to Africans should be welcomed—Philip ran to the chariot.—v. 30.
3. Christ was slain for them as well as for all.—vv. 32-35.
4. Their obedience to the Word is as effective to salvation as with others. —vv. 36-39.

THE HONOR OF HUMILITY.—Jas. 2

October 7

I. Worldly Honor is Sinful.
1. It is inconsistent with the faith of Christ.—v. 1.
2. It is not in the spirit of the glory of Christ.—v. 1.
3. It is the fruit of evil thoughts.—v. 4.
4. It results in partiality toward men.—v. 4.
5. It breaks the royal law and is sin.—vv. 9-11.

II. The Spirit of Humility.
1. It considers all men equal.
2. It is Christ-like, for the faith of Christ is without respect of persons.—v. 1.
3. It is kindly, hurting the feelings of none.—v. 3.
4. It honors the lowly and humble character of our Savior.—v. 5.
5. It fulfills the royal law.—v. 8.

III. The Service of Humility.
1. It can do nothing for the rich.—vv. 2-6.
   a. They have sufficient.—vv. 2, 3.
   b. They seek only empty honors.—v. 3.
   c. They are unsympathetic.—v. 6.
2. It is uplifting.
   a. It is intended to minister to the needy.—v. 2.
   b. It lifts up the dejected and rejected ones.—v. 3.
   c. It works in harmony with God.—v. 5.
3. It is an evidence of faith.
   a. Forgiving because of forgiveness.—vv. 12, 13.
   b. Manifesting the character of Christ in deeds of love.—vv. 14-17.

ANNOUNCEMENT

The proposed new Bible school will open, if the Lord wills, Oct. 3, 1917, at Elida, Ohio. The school year is to continue six months, closing Mar. 27, 1918. The first semester of twelve weeks closes Dec. 21. A special Bible term of six weeks will open Jan. 2, 1918, simultaneously with the second semester. The cost of tuition will be $1.00 per week payable in advance per term or semester. Ministers and mission workers will not be charged any tuition. An effort will be made to accommodate any such as desire to attend, but who lack financial support, by securing employment for them.

Two regular Bible courses will be offered, an elementary course open to all, and an advanced course open to high school graduates and others of sufficient maturity or ability as to enable them to take more advanced work. Special attention will be given towards preparing ministers, mission workers, and Sunday school teachers for more efficient service. There will also be a course in Vocal Music open to all, without extra charge. Emphasis will be laid upon the value and use of sacred song in religious worship and service.

It is our purpose to conduct the school along conservative lines, so that it may be a safe and helpful place to secure religious instruction so that students leaving this institution may not only be held for the Church but that they may become champions of the "faith of our fathers." To this end, in addition to the great fundamental doctrines of the Bible, those peculiar to the Church are to receive special emphasis and explanation. The utmost care will be exercised in the selection of suitable text books while the Bible itself is to be the constant companion and safeguard of the student. Any one desiring further information please address the undersigned.

J. B. Smith,
Elida, Ohio.

A Revival Among the Kroos

Rev. Walter Williams (Nanah Kroo via Sinoe, Liberia, West Africa) has for several years been praying for the salvation of a certain tribe. Recently he visited one of their towns and this is what he learned:

"One night while the missionary, miles away, was on his knees, a young woman in this bush town dreamed that God spoke to her and told her she must call to her people to put away **ju-jus** and every dirty thing and **hold God.** She awoke and with the unquestioning simplicity of a child began to give her message. At first disregarded, the Word began to catch her hearers and God's Spirit took mighty hold. **Ju-jus** were cast aside, country medicine dug up from all the devil rocks around, and a rude cross reared before the chief's house."

The spiritual fire has already spread to an adjacent town. In the first settlement a church is going up and a Kroo preacher has been put over it, who for years has preached Christ and lived the gospel of a clean life in his native town without any pay. Four times the heathen have broken down his house, stolen his property, ruined his farm, and beaten him. Now he comes to shepherd this little flock out in the forest.—Sel.

When we recognize God as the Creator of all our powers, we will not fail to praise Him for them, neither will we omit using them for His glory.—Sel.

EDUCATIONAL

THE STORY OF SOUND

Noah D. Showalter

Acoustics comprises everything that makes sound, from the animals and birds to the various elements of nature, the air, water, machinery and instruments.

Pythagoras was probably the first man who began the study of accoustics and after him we know of Plato, another great philosopher who was a student of Pythagoras. Pythagoras started a school of musical investigation that influenced the art for a long time afterward. We still have some of his ideals in our present day. These men recognized music as a means of expression, a channel thru which to appeal to people in a way unequaled by any other means. Plato said it would be easier to change the constitution of the state than to try to change their music, because you must change the feelings of people before you can successfully change their music.

Observation shows that in countries where this art is most neglected you observe the most crime. Music seems to have a great influence on people of all classes. We find the insane asylums use it to quiet the fiercest lunatics; it is used by the armies to inspire the soldiers to greater activity. On the other hand there are instances where very severe music has maddened the hearers so that they became unruly, and in several cases a change of the music or the rythm brought about normal conditions again so that the use of music has an equal effect either for good or bad.

Celtic priests used music to soften the manners of the people with whom they were in contact. St. Augustine held that any man who disliked music was a reprobate. Nurses use the lullaby to quiet the turbulent child. There are numerable instances in ancient stories of the part music played in great events and miracles.

Arabs claim that their cattle eat more and fatten better with the sound of some music or other. Army horses respond to the drum and band music in a peculiar way showing the effect on them. Many other animals, birds and insects are attracted more or less by the influence of music, showing that it is of all the greatest and most powerful means of universal communication.

The use of instruments dates from time immemorial. Instruments are supposed to have been invented by the shepherds, inspired by the wind whistling thru the reeds.

Music deals with one kind of sound. It is a phenomenon created by vibrations in some resonant body or means of transmission on to the ear of some person or animal. Musical sounds are like other sounds except that we expect a more steady flow of sound waves than there is in mere noises.

Many interesting experiments have been made with the transmission of sounds thru various bodies and substances. It will not be my purpose to name all the apparent results of the many experimenters. and besides I will not enter into the facts that have been proved out since the advent of electricity and other great inventions of the 20th century.

Of the various elements of transmission wood seems to be the most sensitive and responsive of all things so far known.

The vibrations or sound waves are transmitted to the mind in other ways besides thru the ears. The teeth are very sensitive and often vibrations are easily detected from contact.

Sound is a phenomenon which has been the subject of much study and experimentation, and even now is by no means past the experimental stage. It has been proved that a bell shaken in a vacuum will produce no sound at all. If the air be pumped out of it, it will diminish the sound as rapidly as the air is reduced from the receptacle containing the bell. This seems to prove that sound is a series of vibrations in some substance capable of transmitting it to other objects.

Wood seems to be the greatest conductor of sound vibrations. There are good conductors, but they vary in their qualities. The most common avenue of sound is thru the air, the air being all about us. Cold air carries sound much farther than warm air. It is observed that at a high altitude the firing of a pistol is very faint compared to a lower or cooler altitude. Aeronauts have been able to hear a shrill steam whistle at a height of 4 miles. Polar tests proved that a conversation could be held at a distance of over a mile.

Cannon have been heard at a distance of 370 miles, and the greatest distance the human voice has been known to travel was 12 miles; this was at Gibraltar. In 1670 Samuel Modland invented the megaphone or speaking trumpet, which is still in use to aid in speaking amid noise or to greater distances. All sound is varied owing to the conditions surrounding it in the way of echo and wind conditions, etc Alexander is said to have called his men at a distance of 12 miles on still days. It seems that a trumpet is not always capable of any great results due to the fact that the column of air in its shaft is not always attacked by the vibrations to send a very long sound wave, and it rather blurs or hinders its own progress. When these waves are sent out in the proper way they have been known to extinguish a lighted candle at a distance of over 3,000 feet thru a pipe by the firing of a pistol, showing that they have a great force when they go on in a harmonious way. Often chimneys of houses take up outside sounds and convey them inside, or vice versa, and a well 210 feet deep at Caribrook Castle conveyed the splash of a pin falling in its water in a distinct audible sound to those standing outside.

A prison cave was once built by a tyrant in Sicily in which he confined prisoners. From the prison he constructed a shaft 52 feet long to the surface, and it is said that the watchman outside could easily hear the slightest noise inside.

Water seems capable of carrying sound waves to great distances, and many are the experiments on record of water tests. One of interest was that of a submerged bell which was heard at a distance of 60 miles. Under water sounds are picked up with the aid of a trumpet of a special construction, the larger end of which is also submerged in the water.

Sound travels thru the air at the rate of about 1100 feet per second; thru water, 4,700 feet; silver, 8,859 feet; copper, and zinc, 12,140 feet; iron and steel, 16,404 feet; and wood, 19,685 feet. When sound rebounds from some object to the point where it started it is said to echo. There are some objects that reflect the sounds better than others. A group of trees seem to be very reflective. Shapes and proportions of houses and buildings have varied effects, but no one has ever mastered the art of acoustics. This would be a most valuable thing for it is so needful in the construction of every house built for speaking and singing. The ancients used to place the theater full of jugs of different shapes and sizes to produce resonant effects, however it is a question if they did much good.

Globes of glass having a tube attached so as to put to the ear will give a sound at a given pitch, and different sizes will respond to as many different pitches. These are useful to determine whether noises contain certain pitches, as the globes will not register any pitch that is not the right one to sound the globe.

A string vibrates in a very peculiar way often times. It does not always vibrate its entire length, but vibrates in several different sections and in different movements at the same time. Any flat sounding metal often vibrates in certain spots more than others. Tuning forks are objects of great interest in giving off sounds. The prongs of the fork show some interesting tests with reference to the movements in giving off sounds.

Sound must always have its origin in some elastic body that will respond to vibrations. Any body giving a certain number of vibrations per second will be in unison no matter from what object produced, of course the quality of the sound is different but the pitch is the same. From this source we have the foundation for a very accurate standard of pitch determination.

Octaves produced by a certain string will give its fourth with 3-4 of its entire length, and its fifth with its 2-3 length, and the upper octave at half its length. The Pythagorians made some crude experiments with a string, but their idea was in changing the tension more particularly, and it was never fully developed.

Sirens are very funny apparatuses. They sound the same in either air or liquid; their music is not very pleasing but so far as pitch is concerned they are capable of great range.

Sauver in 1700 started to develop acoustics and to establish pitches into a definite form. He was deaf from his birth, yet he early discovered the sounds to come from vibration and he claimed that a pipe 42 feet long on the organ was the lowest sound that could be heard, this was equal to 25 vibrations per second. There are pipes used now 30 feet long with 32 vibrations, and the shortest pipe gives sound at 10,000 vibrations.

The ears of many fail to distinguish pitch at 33,000 vibrations. It is thought that Despretz made tuning forks with a pitch produced by 73,000 vibrations, but these forks which are still preserved cannot be relied on as the makers used their ears to pitch them, and ears are very uncertain and vary. Some men claim that 40,000 vibrations are the highest that can be heard, so it shows that ears vary much.

Instruments range from 60 to 40,000 vibrations generally, and is about the range for all musical sounds.

Vibrations cause heat, color and chemical rays. Heat begins at 65,000,000, color at 400,000,000,000,000, and chemical rays, 1,000,000,000,000,000. The piano ranges from 54 to 8,400; the violin 400 to 6,000 vibrations. The voice ranges from 87 to 4,200.

Music is not so much concerned with the absolute pitch of notes as with their relation one to another, or the interval between them.. Music is a matter of numbers, and their varying numbers of vibrations from the statistics as to the number of progressions required to produce what we call harmony. I here note some statistics as to the number of progressions required to produce the various chords. The number of vibrations compared to the octave are as 3 to 2 to produce a fifth, and 3 to 4 to produce the fourth; a major third 4 to 5, a minor third 5 to 6.

Scales—the scale is related in the vibration as is 24, 27, 30, 32, 36, 40, 45, 48. The first of the scale may be any pitch but once fixing to Do determines all the rest in the proportions above listed. Guido first named the scale names in 1026 A. D.

Sauver, in 1700, fixed the pitch of C at 512 vibrations and later Chladni adopted the same pitch, this put La at 880 or a little less. Musicians, in 1859, changed this a trifle and put La at 870. Table gives the numbers as follows:

Do, 117.3; Re, 580.7; Mi, 651.8; Fa, 690.5; So, 775.1; La, 870.0; Ti, 976.5; Do, 1034.6.

Timbre is a nest of harmonious sounds whose warblings please us we know not why. Every tone quality seems to have several degrees of pitch within itself causing what is known as Timbre, sometimes called overtones. Sauver noticed that in striking a harp string, that besides the fundamental sound a number of other sounds were noticeable, due to parts of the string freeing themselves from the general vibrations of the string and forming as many distinct sets of vibrations as the parts of string thus freeing themselves; sometimes there are four or five of them, and each set of vibration gives off the tones that produce timbre.

Bells that give the most tuneful sounds are bells that have the best combination of overtones. This again may be illustrated by the waves of the water in which many sets of waves intermingle with each other and yet the outlines of each set may be visible. The noise of the crowded street is another example. Of all the noise one can easily tell where each particular sound is produced. The ball room is another illustration; the noise of feet, silk dresses, clapping of hands, the orchestra, every one different but not losing its identity.

The voice probably offers the most varied quality for the study of timbre, and with the use of the sonorous balls already described one detects 16 harmonics in a single bass voice singing A or E on a very low pitch. The lowest pitch is generally the fundamental one and the rest are higher, hence overtone.

The ear is pictured as an instrument of 3,000 strings which respond to various pitches as before mentioned. Even the eye is as the ear, a stringed instrument responding to the vibrations of the vibrations producing light, etc. It is the timbre of the voice that renders it sympathetic, persuasive and loving, or sharp, quarrelsome and disagreeable.

Voice is produced by a very puny instrument. Many singers are confined between two octaves, while there are records of a few who had much wider range. Several girls having a range of three and a half and the highest soprano voice on record was in the time of Mozart, at that time there seems to have been a number of exceptional singers.

Quality of the voice depends on the number and force of its harmonics. A true voice is one that passes from one note to another without hesitation.

Vowels "a" and "o" signify what is grand and full; mouth open to pronounce "e" expresses something subtle, sad or mournful; "i" means very small, slight, things; "o" stands for passion; "u" belongs to things secret and hidden; "o" is the easiest on low voice; "a" for medium and "i" for real high places.

Broadway, Va.

ELIZABETH BARRET BROWNING

I.

Elsie Byler Burkhard

When we come to the lives of those who have achieved something really worth while, something lasting, we are frequently so lost in the splendors of their successes as to forget there must have been a time when they were without the radiance that now surrounds them. Such lives seem never to have been obscure; they seem always to have been the shining lights we know them to be in history. Tennyson is to us the poet laureate of his time. It is hard to think of him as the one time writer of innumerable earlier verses whose publication brought public scorn upon himself. Hawthorne stands out pre-eminently as the creator of the "Marble Faun" and "The Scarlet Letter" and not as the author of that crude attempt Faushawe. And so with Elizabeth Barrett Browning. Altho she has written some things that are uninteresting, she is to us the author of "Aurora Leigh" and those exquisite sonnets from the Portuguese.

Time has accorded to each of these lasting fame, but it has done so only after each had passed thru long years of solitude and obscurity, years characterized chiefly by large devotion to an ideal and much fruitless endeavor to realize it. They were, however, years much needed for the proper ripening of their powers. When the public began to look with favor on the poetry of Tennyson, he came out of his obscurity and in a measure away from his solitude. Hawthorne rose into public view shortly after the publication of his first romance. In regard to his love for being alone—marriage, maturity, and recognition, none of these ever broke the spell of solitude which he threw around himself.

Mrs. Browning, too, had a long period of waiting before she was known to the world, while her solitude during that period was greater even than Hawthorne's It was, however, not self-imposed, nor was it due to an unsympathetic press. A slight chain of circumstances plus the influence of her father were the factors that forced upon her a life, solitary almost beyond

description. And this life lasted until her thirty-seventh year.

In early childhood, Elizabeth Barrett (as she was known at that time) had had a fall from her horse. Always a delicate child, this accident left her still more so. In order to hasten her recovery from this first illness, she was sent to a well-known watering-place in company with her brother. While here she received a shock that left her a confirmed invalid. Her brother was drowned before her eyes.

Up to this time in her life, there had been a beautiful intimacy between Elizabeth and her father. She was motherless. She was his eldest child. She was strong-minded, and brilliant. Her father read and praised what verses she had already written. He also constantly encouraged her to greater effort. He seems to have found in her a spiritual companionship such as he had found in her mother who died in Elizabeth's early childhood.

Nevertheless, underlying this affection he had for his daughter was something very unlike love. He seems not only to have been amazingly selfish, but also amazingly blind to the fact of his own selfishness. It was not a mild form such as one occasionally meets in real life, or reads about in books. It was the selfishness of the tyrant and the despot. He reminds one much of the Senora Morens in "Ramona." The Senora ruled her son and servants absolutely, but she managed them so successfully that neither the one nor the others suspected that what they did was other than their own free choice. In disposition, Mr. Barrett was much like this outwardly calm, iron-willed woman. He, too, ruled his household, altho somewhat less successfully than the Senora.

Elizabeth suffered most of all in this little kingdom. She had hardly reached home, when, under the guise of the most tender solicitude for her well-being, she was placed in complete retirement from public life by her father. Mr. Barrett selected the largest room in his home for her, and after she was installed there, ordered the shades to be drawn. Here, on a couch, she was destined to lie for years, while her father cared for her, watched over her, and prayed with her daily. Only the family and, at rare intervals, intimate friends were admitted to the room. Books and reading were frowned upon by both father and physician. Accustomed as we are to think of convalescence in pleasant, sunny rooms, where the atmosphere is cheerful and there is plenty of friendly conversation to divert the invalid from self, one is made to wonder how in a room such as this, where footsteps fall lightly, voices never rise above a whisper, and the shades are perpetually drawn, a patient can ever recover at all.

Miss Barrett seems not to have opposed her father's plans for her at this time in any way. She yielded to her imprisonment gracefully. She doubtless felt it was all for the best. She was devoted to him. He loved her; therefore he knew best. It was not until long after she had left her home that the real truth concerning her father dawned upon her. She saw then that he had kept her an invalid that he might save her fine intellectual companionship to himself. She realized at last that his love for her had its roots in selfishness. It must have brought intense pain to such a highly sensitive, deeply spiritual nature as Miss Barrett's, when this truth finally came home to her.

It was well for her at this time, when she was so completely severed from real life that she had a love for books. On this point, Miss Barrett exercised her own free choice. She read constantly and she read widely. She read in English, French, and Greek. In imagination she lived in many ages with many peoples. If her body was being deprived of its rightful excursions in the world of men, her mind was constantly faring forth into the lives of the great and good. If her windows were darkened so she could not see the world of nature outside, her eye was being trained to see the hidden things of the soul. She was learning to be at ease in the realm of great ideas.

One fault of her reading at this time seems to have been that it was rather unguided. She read as she herself says, "books, both good and bad." This in turn affected her writing and has resulted in a rather peculiar style. She was not in touch with good conversational English so most naturally patterned after her literary models. Readers will find her using good English, bad English, and obsolete English frequently in the same poems.

In spite of their defects, her verses found their way into print. Competent critics read them and immediately recognized in her efforts a poet of first rank. She had the poet's seeing eye and sympathetic heart, even if she lacked the ability to express herself well. And these are the writer's most valuable and necessary assets.

It is not probable, however, that at this time Miss Barrett suspected her own powers. Nearing her thirty-seventh year, she could have had no other plans for her life than to keep up the beautiful relationship with her father—to live and finally to die in that room.

"Where no sunbeam brake the gloom
Round the sick and dreary."

and where

"Roses gathered in a vase
In that chamber died apace
Beam and breeze resigning."

Had any one suggested to her at this time, that lasting fame would soon be hers, that love, home, health, opportunity for travel, and with these the beautiful life-long companionship of a rare and gifted mind—all these would come even before fame, she would probably have regarded it all as an idle dream. The fact remains, however, that all these and more were waiting at her door. She had but to reach out her hand and they were hers.

Newton, Kans.

(To be concluded).

CORN BREAD FOR AMERICA

It is not possible to make a satisfactory light bread of corn-meal and yeast without white wheat flour. The addition of corn-meal to white flour decreases the proportion of gluten in the bread, and hence its lightness. A similar result is obtained when wheat bran is added to white flour—or left with the white flour as in the manufacture of graham flour.

A yeast bread can be made with about one-third of corn meal.

A more distinctive departure in bread making and one which promises a greater use of corn products than any other plan, is the addition to wheat flour of white corn flour. Such flour is now on the market and used by makers in various products. It will not be found for sale in smaller stores, but may be secured from the large mail-order houses.

The addition of corn flour in small quantities produces a bread that in appearance and taste will pass for ordinary white wheat bread. Hence the value lies not in any superior nutrition, nor in any very great financial economy, but in the fact that in this manner the habit-bound public may be unconsciously persuaded to add very materially to the available wheat crop.

Twenty per cent. of corn flour may be so added without materially altering the appearance of the loaf. The passage of legislation enforcing such corn flour admixture to all wheat flour manufactured during the war would do more to save the wheat crop and actually add to the consumable food supply than all the other waste saving compaigns and food reforms that have been suggested since the declaration of war.

This may seem a strong statement, but it will stand analysis. Twenty per cent. of the wheat crop is from one hundred and twenty to one hundred and fifty million bushels a year. By the addition of twenty per cent. of corn flour to all wheat flours the human food supply is actually increased this amount, less the comparatively small loss occasioned by the withdrawal of the corn from the animal feeding industries. The food administration advises that we save meats, fat, and wheat, and states that "Any deficiencies in food supply, by economy along the above line, can be amply covered by increasing the use of fish, potatoes, beans, peas, turnips, cabbage, and vegetables generally, corn, buckwheat, rye and rice which we will have in abundance this harvest."

The above advice is all good, but telling us to eat beans, peas, and rice instead of wheat adds no food whatsoever to the national larder for the reason that beans, peas, and rice have hitherto and would under any conditions, be wholly given over

to human consumption. Moreover, being produced in limited quantities, such crops will immediately increase in price if a special consumption demand is created. But in the case of corn special demand will affect the price far less because the requisition for human consumption will draw off but a small proportion of the crop.

We cannot add to our total national food credit by switching the demand from wheat to rice, because all the wheat is normally eaten, and all the rice normally eaten. Another absurdity of the current newspaper advice is to be found in the fact that rice, potatoes and many of the other products we are advised to substitute for wheat cost much more for the nutritive value contained than the wheat. At present writing potatoes cost four times as much per unit of nutrition.

When we substitute corn for wheat we create human food, where before there was only pig-feed. But so doing we add to the food supply of the nation, and decrease the cost of living to the consumer. Eating corn is the true national and individual food economy, and this twenty per cent. corn flour white bread will carry corn into the diet of all the Nation.

For home use this finely ground corn flour may be entirely substituted for wheat flour or corn starch in all cookery where flour is used for thickening, rather than for its gluten content as in breads and cakes. Corn flour may be used to thicken gravies and custards. It is the main ingredient of many commercial pancake flours, and may be mixed in the home for similar uses.

Corn flour may also be used with corn meal and wheat flour in either hot corn breads, or in yeast breads.—August Physical Culture.

BOOK REVIEWS

A Helpful Book I Have Read Within the Last Twelve Months

"The Master's Touch," by Edith Githing Cherry, and published by Morgan & Scott, London.

Just one month to the day, from that saddest of days, when I bade farewell to my beloved companion for all time, and when there came to me the overwhelmingly sad realization that she was being taken from me and these my dear little motherless ones, when my heart naturally was sad from this first sad month of loneliness, and when most of my time was spent in my room alone in prayer and in tears, I came into the drawing room after my meal and, as if it were the Master directing them, my eyes fell upon a little volume, which, then was strange, but shall from hence forth have a place on my library table, wherever I shall be.

The author was stricken with infantile paralysis and from the age of twelve revealed an extraordinary talent for putting her noble spiritual thoughts into verse.

At twelve she wrote,

"Let me pass the noon as I passed the morn
With my spirit close to Thee;
I will work for Thee mid the ripening corn
If Thou abide with me."

At fourteen,

"But soon there stole into the music (of childhood)
An undertone—
Like the weary toss of the ocean,
When the wild waves moan.

"And then, to the heart of the singer,
God's rest was given;
And the life's song lives forever
In the chorus of heaven."

In later years,

"Thou knowest all I hope for,
Thou knowest all I dread.
Thou seest, as I cannot,
The hidden path ahead."

These words were for me,

"Hush, hush, hush! All the swift wings furl!
For the King Himself, at the Gates of Pearl,
Is taking her hand--dear tired little girl—
And leading her into Heaven."

And the message of consolation,

"So fair, so bright, an ending
To the brief but honored years,
So glorious a home-call
One dare not think of tears,"

comes as a divine one, at this time when the burden is so heavy to bear.

The volume tho small contains in these little sonnets so pregnant with spiritual truth and true devotion, bears in it messages coming from one whose life in her Master shone the more radiantly, because it could radiate from a thinner casement so made by the suffering of years.

But the content of either "Christ the Consoler," "Forgiven," "God's Haven," "Whatsoever," "Yielding," or the poem, "The Master's Touch," possess a gladsome, hopeful, inspiring chord which has the power of touching any state in life and of leading the reader into a greater nearness to Him who knows and feels.

The preface by F. B. Meyer led to reading and by reading it has become my friend.

Geo. J. Lapp,
Dhamtari, India.

The Pupil and the Teacher, by Luther A. Weigle.—The task of the Sunday school teacher is no easy one. The teacher who takes his work as seriously as he ought to take it is fully aware of the problems. There are various ways to meet these problems. There is the possibility of increasing one's preparation. The emphasis on the spiritual preparation and equipment of the teacher must always receive first place. That dare not be minimized in the least. But the devoted Christian worker is always anxious to increase his usefulness by gaining a more thoro knowledge of his work. For such who would make themselves more useful workers in the Sunday school this book will be a decided help.

The book is divided into two parts. The first part is devoted to a study of the pupil. The teacher should not only know his Bible and its message but he should also know the laws of child life and thought. These chapters will prove to be an aid in getting a good working knowledge of the character and needs of the different pupils. The second part of the book is given to a consideration of the teacher and his methods of working. Its purpose is to set forth the best methods of influencing the unfolding soul of the pupil. It is one thing to know the pupil and his needs; it is another thing to know how to meet those needs. The second part of this book is prepared with the purpose of helping the teacher to understand the principles underlying all effective teaching.

The book is written in simple language. Its thought is clear. It is however, one of those books which must be more than read, it must be studied if its real value is to be realized.

A. E. Kreider,
Sterling, Ill.

Jesus is Coming, by W. E. B.—This is a little book which outlines Scriptural teaching on the Second Coming of Christ. The author makes no attempt to be philosophical but aims to find the words of the Lord on this important theme. Negatively he considers Post-millennium arguments and objections raised to the doctrine of the Lord's return. Positively he presents Scriptural teaching on the Pre-millennium coming of Jesus. As a beginning for the study of this important doctrine it is instructive and inspiring. No doctrine of the Bible will so safeguard the Christian in these troublous times as this doctrine interpreted in the manner in which the author suggests.

Allen H. Erb,
La Junta, Colo.

Nigerian Gifts to Belgium

The effects of the war are world-wide, and sometimes they are very curious. Who would have thought some years ago the people in Belgium would at this time be receiving relief from freed slave children in Nigeria? Yet so it has happened. The children in the Home of Freed Slaves carried on by the Sudan United Mission at Rumasha, Nigeria, on being told of the suffering in Belgium, asked that £1 should be donated from their contributions at Sunday services to the Belgium Relief Fund. These children are given the opportunity of earning money in various ways, and the Sunday collections are a freewill offering on their part from the money so earned by them. Such an incident possesses a peculiar interest in view of the attitude formerly displayed by some Belgian subjects towards African natives in the Congo.—Sel.

THE YOUNG PEOPLE'S MEETING

TRUE GREATNESS

Think upon this subject for a while before you take up the work of the month. As you meditate you will find how everything worth while in the world is related with the things Jesus taught on this subject.

The topics for the month might be well hinged to this topic. How did Joseph manifest the elements of true greatness? What is there in Song that lifts that makes them a pair of true greatness? How is the spirit of Reverence related to the subject? What has missions to do with true greatness?

JOSEPH, THE BOY WHO WAS TRUE TO HIS TRUST (Junior).—Gen. 37:2-9, 12-27; 39:1-6, 20-33; 40:1-8, 20-33

Topic for September 9

MOTTO

"Seest thou a man diligent in his business, he shall stand before kings."

THE STUDY HOUR

I. **Joseph Faithful in His Father's Home.**—When Joseph was growing up in his father's home he was a dutiful son. He helped his older brethren take care of the flocks. When the older brethren would do evil things Joseph would not take part in them but would go home and tell his father about everything. His father learned to trust Joseph, because he was truthful and obedient and would not hide the wicked deeds of his brethren which they would do.

Jacob loved him better than his brethren and made him a coat of many colors to show how he was pleased with him. When Joseph's brethren saw how their father loved Joseph, it made them jealous of him. They began to hate Joseph so much that they could not speak nice to him any more. Joseph did not hate them however. He was always kind to them.

God gave Joseph some wonderful dreams. Joseph told these dreams to his brethren. But there was something in the dreams that made them more jealous than ever and they hated him all the more because they thought God was placing him above them. But Jacob paid close attention to the dreams.

One day when Joseph was sent by his father to see how his brethren were getting along with their flocks, his brethren saw him coming and began to plan wickedly to do him harm. When they had stripped him of his coat, they put him in a deep pit. When some merchants came along, they sold him to be a slave. They would not listen to Joseph's cries and tears. They dipped his coat in blood and told their father that they had found it.

II. **Joseph Faithful in Slavery.**—The Ishmaelite merchants took Joseph down to Egypt and sold him to Potiphar, the captain of the king's guard. The Lord was with Joseph and He caused him to receive favor of his master. Joseph did his work so well that his master saw that he was a goodly boy and that the Lord made his work to prosper. Soon Potiphar made Joseph the overseer of everything in his house and in the field. Joseph was true to his master. Potiphar's wife was a wicked woman and tried to get Joseph to sin with her, but Joseph would not listen to her. He told her how wicked it was to sin against his master who had trusted him for everything and how it would also be a sin against God. At last this wicked woman told a lie on Joseph because he would not be untrue to his master. His master believed the lie and put Joseph into prison.

III. **Joseph Faithful in Prison.**—It seemed hard to be sold as a slave but to be put in prison for something that he had not done seemed harder still. But God was still with Joseph in the prison. It was not long till the keeper of the prison found out how true Joseph was. He put every thing in the prison under the care of Joseph, and God blessed the work which he did.

While he was taking care of other prisoners, he found two men very sad one morning because they had dreamed dreams that they did not know what they meant. Joseph saw how sad they were and asked them about it. He then told them to tell their dreams and that God would help him to interpret them. These dreams came true just as Joseph told them. The men were taken out of prison and one was punished while the other was put back in his office as before. But this man forgot to remember Joseph who had so kindly told the meaning of his dream. But one day something happened that made him remember.

IV. **Joseph Faithful as the Ruler of Egypt.**—Pharaoh had a dream one time. It made him think very much. He did not know what it meant. His wise men could not tell him. Then the butler who had Joseph tell his dream told Pharaoh about Joseph and what he had done for him. Pharaoh at once had him brought out of prison. He told how God had showed Pharaoh about the future, thru the dreams. There were to be seven years of plenty and seven years of famine. Joseph gave him good advice how to save the food in the seven plentiful years so that there would be enough to keep them alive thru the famine. Then Pharaoh chose Joseph to have the oversight of the business of gathering all the food and selling it again in the years of the famine. It is a wonderful story which we will not tell all of for we want to have you get your Bibles and read it for yourself. If Joseph had not been faithful when he was in a small place he would never have been given such a wonderful trust as this which God now gave him in the land of Egypt.

PERSONAL THOUGHT

We should be true to every trust given us in life. From the trust of friendship and kinship duties to the highest position it is possible to hold in the world. Only those who can take God with them into their business can claim success.

SUGGESTIVE ASSIGNMENTS

For the Children.

1. Text word, **Faithful.**
2. This is designed as a junior topic. In making assignments, it would be well to make them in a way that the junior could prepare the work for the meeting, or in case others receive assignments that they may prepare in a way that the junior gets the benefit of the discussion.
3. Assign the topics as given in the above lesson study.
4. Joseph as a Boy Who was Brotherly.
5. Suffering Rather than Do Wrong.

SONGS THAT LIFT.—Isa. 12

Topic for September 16

MOTTO

"Jehovah is my strength and my song."

THE STUDY HOUR

I. **Our Topic.**—There is no doubt in the minds of men concerning the power of song. But just as there is power that works in the direction of evil, as well as good, so the power of song may lift up humanity or degrade them according to what Spirit is found in its sentiment.

If we make the sentiment of our song like the motto we have chosen; if Jehovah is the ruling element in our singing, there is no question as to the uplifting influence it will have in our life as we are exercised by it. But if the sentiment or moving power of song is at all from the spirit of the world and its prince, there is sure to follow a lowering of standards and a leading away from God in all that are affected by it.

It then becomes the duty of every Christian to look into the nature of the songs that are sung. If they are not such as can stand the searchlight of the inspired Word, they are likely to have the inspiration of the pit. Songs inspired from the pit are sure to defile those who heed the sentiment which they express.

Songs that have no religious cast whatever are liable to be dangerous to handle. Among this class we find patriotic songs, love songs, and songs appealing to sensual pleasures. Very few songs of patriotism have the Bible standard of patriotism which makes God the supreme law-giver and object of adoration. Love songs usually have the element in them that feeds the sensual without the resignation and holy devotion that is found in those who take God into all their councils in life. No song is fit to be used by Christian people which encourages the spirit of the

dance, or the indulgence in any carnal gratification as the end of its enjoyment.

II. **The Text, Isa. 12.**—This is a song of praise to God for His wonderful deliverance of Israel. It has been made a means of uplift to Israel in the days of Isaiah, and in all the times since Isaiah. It is a means of inspiration to us as we read the remarkable promises and by faith grasp the wonderful salvation of God toward His people in all ages. It could not but be a wonderful instructive song in the day when Israel sings it in the full light of its realization.

III. **Outline Study.—**

1. The uplift of song.
   a. Brings joy.—Isa. 35:10; 30:29.
   b. Edifies.—Col. 3:16; I Cor. 14:15.
   c. Calls others to worship.—Psa. 95: 1-6.
   d. Reminds men of the works of the Lord.—Psa. 148.
   e. Gives courage to the struggling.—Psa. 108.
2. Degraded use of song.—Isa. 5:12, 13; Amos 6:5; Psa. 69:12; Job 30: 8, 9.

PERSONAL THOUGH8

Let my songs be such that inspire the highest thought and the emotions of devotion to my Maker. May they in no way lead others into the spirit of the evil of the world and ungodliness.

SUGGESTIVE ASSINGMENTS

For Children—
1. Text word, **Sing.**
2. Songs that We Love to Sing.

For Young People—
1. Songs that Have Helped Me.
2. Songs to Avoid.

For Older People—
1. Misuse of Sacred Song.
2. History of a Song.
3. Songs in Season.

THE SPIRIT OF REVERENCE.—Ex. 3: 1-6; Isa. 6:1-8

Topic for September 23

MOTTO

"Oh, come and let us worship."

THE STUDY HOUR

I. **Reverence** is a quality or grace in men and angels that causes them to look with respect and submissive awe upon another. In its consideration of God, there is such a feeling of inferiority which causes humiliation on the part of the worshiper and adoration towards the one worshiped. In its consideration of fellow creatures, there is a feeling of esteem that regards them better than self, and willingly submits to any who are delegated with God-given authority.

True reverence has its foundation in adoration of the Creator. When our worship is to God as it should be, we will keep our relation to every one delegated of God to be over us officially. The father and mother in the home, the pastor of the church, the magistrates of the land, the teacher in the school, or anyone called upon to lead out in any work, will have due respect from all in whom true reverence exists toward God.

There is a reverence which holds in those who are idolatrous. It is not of that deep and adoring kind as found in those who contemplate the holiness and power and beauty of the Creator. Superstitious fear is not to be compared with a fear of God which recognizes that He is Just and true and pure in all His ways. The one is selfish, doing homage for the advantage or to escape forfeiture, or wrath. The other is unselfish, doing homage because it cannot but adore and praise and feel its nothingness in the presence of recognized worthiness.

II. **The Text, Ex. 3, 1—6.**—Here we notice Moses approaching first in the spirit of the investigator without any thought of God at all. But as he hears the voice of God and learns of His greatness, Moses hides his face in reverence and godly fear.

Isa. 6:1-8.—Isaiah's vision of God was a means of filling his life with reverence. All his writings continually resound with the expression, "The Holy One of Israel." In this vision we see how unworthy his own life seemed in the presence of the Holy God.

III. **Outline Study.—**

1. True reverence.—
   a. Worships God only.—Matt. 4:19; Rev. 22:8, 9.
   b. Holds the place of God's dwelling sacred.—Lev. 19:30; Eccl. 5:1.
   c. Has respect unto all His commandments.—Psa. 119:6; Isa. 66:2.
   d. Regards God's messengers and ministers aright.—Num. 12:7, 8; Phil. 3:29, 30; I Thes. 5:12, 13; Heb. 13:17.
   e. Honors parents.—Ex. 20:12.
   f. Honors rulers.—I Pet. 2:17.
   e. Esteems others.—Phil. 2:3.

PERSONAL THOUGHT

God is excellent above all things. I am unworthy. Oh that I might always show respect to His presence and the good pleasure of His will!

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Worship.**
2. The Lord is Great and Good.

For Young People—
1. God the Object of Supreme Reverence.
2. The ennobling Influence of a Reverent Spirit.
3. The Corrupting Effect of Irreverence Upon Humanity.

For Older People—
1. Teaching Reverence in the Home.
2. Contrast the Reverence of God with the Reverence of Idols.

AFRICA.—Mark 16:15; I Tim. 2:1-6

Topic for September 30

MOTTO

I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.

THE STUDY HOUR

I. **Africa.**—Hitherto we have not considered this country in the topics on missions. The fact that it has not been considered so definitely by us does not make it any the less a field for which God has planned redemption in Christ Jesus. As we think of the class of people whom we are to consider, it may be that to some there is a thought of aversion and a feeling that we would rather spend our time in considering a people who are more agreeable to our taste. But the salvation which Jesus purchased was not purchased for a race that was free from abominable things. What amazing love it was that brought God down to earth in the likeness of sinful flesh that we might become partakers of the joys of heaven. Should it be a thing to be despised if Jesus should call upon you and I to carry the message of His love to the darkened lives of Africa? Would it begin to be a comparison with the sacrifice which He made for us that we might be redeemed? If God can reach down and quicken the life of the poor African in the name of His Son, can I not endure the hardness and aversion which the "garment spotted by the flesh" creates for a little season, that we might rejoice together in eternity at the amazing love of God?

II. **The Text, Mark 16:15.**—This command is very definite and far reaching. **"Go ye"** speaks to us as individuals. **"All the world"** tells us plainly where. **"Preach the Gospel"** tells us what. **"To every creature"** tells us to whom. Can you keep this command and pass Africa by?

I Tim. 2:1-6.—Here we see the duty of prayer in behalf of all men held forth. The reason for this is that God is pleased to bless all men for the welfare of His people and would have all men to be saved. One of these races of all men are found in the land of Africa. Jesus is the Mediator who gave Himself for all to be made known by witness bearing.

III. **Outline Study—**

1. **I am debtor to the African,** because—
   a. I have received unmerited blessings from God.—Luke 7:40-50; Eph. 2: 2-10; II Cor. 5:15.
   b. God has chosen to make me His ambassador.—II Cor. 5:20.
   c. God is anxious to have His message delivered.—Matt. 9:37, 38; 28: 19, 20.
   d. Africa is included in the all nations. Isa. 45:22.
   e. God expects a consecration of all gifts.—I Pet. 4:10, 11.
2. The African is lost without Christ.
   a. There is only one way.—Jno. 14:6; 10:9.
   b. The way must be known before salvation is obtained. Rom. 10:12-15.
   c. Judgment falls upon the Christians. —Rev. 20:15; 21:8, 27.

PERSONAL THOUGHT

Lord, keep my interest in the people of this world in such a manner that you may use me to help whom it is in my power to help.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Save.**
2. Children who Know Nothing of Jesus.

For Young People—
1. The Darkness of the African's Life.
2. Transformation Wrought by the Gospel.
3. Superstitions of the African Religion.

For Older People—
1. How We May Help.
2. Who Will Go?

TRUE GREATNESS.—Matt. 20:20-28; Phil. 2:1-11

Topic for October 7

"He that humbleth himself shall be exalted."

THE STUDY HOUR

I. **The Topic.**—Greatness is a theme that almost everyone has considered. But much of what is called greatness by men is only some ponderous display of self-exaltation. Self-exaltation is that act of stealing the credit which belongs to the merits and labors of another and using them for the credit of self. Satan

(Concluded on page 286).

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

Vernon J. Smucker

IV Early Progress in the United States

The Sunday school movement began in the United States soon after it was introduced in England by Robert Raikes. The following paragraph describing briefly its early growth in this country is taken from H. Clay Trumbull's "Yale Lectures on the Sunday School."

"For the credit of introducing the modern Sunday school into the United States, there are many claimants. It would seem that in several places, on this side of the ocean, a Sunday school which was started in a few years after Raikes' beginning in Gloucester, was continued for a time, and then given up, without leaving an immediate successor. Thus a Sunday school was organized under direction of Bishop Asbury, at the house of Mr. Thomas Crenshaw, in Hanover County, Virginia, in 1786; yet but little is known of it save its beginning. A minute in favor of organizing Sunday schools was adopted by the Methodist Conference in Charleston, South Carolina, in February, 1790; yet no record is found of Sunday schools organized in consequence of this minute. In December, 1790, a meeting was called in Philadelphia to consider the importance of this work; and early in January, 1791, the First-Day or Sunday School Society was formed, for the purpose of securing religious instruction to poor children on Sunday. This society has continued in operation to the present day; yet its schools, like those of Robert Raikes, had paid teachers during the earlier years of its operation. In 1791 a Sunday school was started in Boston: in 1793 one was started in New York City, by Katy Ferguson, a colored woman; in 1794 one was started in Paterson, New Jersey; in 1797 Samuel Slater secured the organization of one in Pawtucket, Rhode Island; in 1800 one was started in Pittsburgh, Pennsylvania. In 1803 a Sunday school was gathered by Mr. and Mrs. Divie Bethune, in New York City; and subsequently other schools were begun by them. Mrs. Bethune was a daughter of Mrs. Isabella Graram. Mr. Bethune had seen something of Raikes' work in England, and the New York school was started in imitation of that. In the same year with this beginning in New York, a Sunday school was begun in Portsmouth, New Hampshire; the year following one was started in Baltimore, Maryland. In 1809 a systematic Sunday school movement was organized in Pittsburgh, Pennsylvania. The Rev. Robert May, from London, gave a new start to Sunday schools, in Philadelphia, in 1811, which proved a beginning of permanent progress. A local union for Sunday school work was organized in New York in 1816; another in Boston the same year; and another in Philadelphia in 1817. These societies became the nucleus of The American Sunday School Union, a national society, organized in 1824."

The introduction of the Sunday school into the United States, as in England, came at a very critical and discouraging time so far as the religious conditions were concerned. In the older sections of our country unbelief and error were rampant, and threatened to sweep away every barrier of sound religious conviction, while in the newer portions a constantly increasing flood of immigrants of the more lawless type threatened to engulf almost every vestige of practical Christianity. There was no religious literature for children. It was contended that a child had not the ability to grasp any religious truths and that it was therefore a waste of time and money to attempt to teach them. That under such conditions children should grow up to be godless men and women can scarce be wondered at.

But the introduction of the Sunday school movement soon brought about a wonderful change. Parents, teachers and pastors became convinced that children were able to grasp simple religious truths, and that systematic religious instruction to children would vitally affect the lives and character of the oncoming generation. Parents became more thoughtful of the welfare of their children and cared for them more wisely. Children were gathered into the church-fold in large numbers. Revivals of religion became more frequent and had more power. The sweep of infidelity and error was checked, and instead of losing ground steadily, religion actually made gains. In the newer parts of our country pioneer Sunday schools kept pace with the extremest advance of immigration. Parents of children were reached as well as the children themselves, the children in many cases being instrumental in bringing their elders to the services and leading them to Christ.

But this outburst of activity on the part of the Sunday school was not without serious opposition and distrust on the part of influential leaders of the Church itself. Thus Trumbull gives us an instance of a young girl who was led to a simple child-like trust of Christ as her Savior. "Learning something of the Sunday school work of Divie Bethune, in New York City, she gathered a little Sunday school in the galleries of her home church. The church authorities deemed this a desecration of God's day and of God's house, and forbade her the use of the galleries. She withdrew with her charge to a neighboring school house. Public opinion, including the expressed opinion of her own pastor, secured her exclusion from that building also. When the old pastor of the church passed the school house where this young teacher had her Sunday school for a season, he shook his ivory-headed cane toward the building and said in honest indignation, 'You imps of Satan, doing the devil's work!' She tried again on the church steps; and she maintained a footing there until the gallery was again opened to her, and her Sunday school had gained the right to live. The father and mother of that little girl followed her into the church-fold. Every other member of her family came there also. She herself, as well as three of her sisters became a missionary. One of her brothers died just as he entered the ministry. On the occasion of the fiftieth anniversary of the organization of the Sunday school she had started, I heard the pastor of her church pay a glowing tribute to her memory, as he read aloud the names of twenty-six ministers and missionaries who had already gone out from that Sunday school as a centre of Bible study and Christian influence. And the incident is a fair illustration of the work wrought by the Sunday school in the family, in the church-fold, and in the community at large, in the field of our older churches, since the Sunday school obtained its new foothold in America."

Instances such as the above might be multiplied. The Sunday school today holds an indisputable and an unquestioned place in the work of the Church, but it has won that place solely on its merits, in spite of opposition and difficulties. It is hard for us to realize now that this should have been so, but it simply proves to us again that great movements and reforms, no matter how worthy in themselves, must come about gradually and slowly. It is not for us to become discouraged because of this, but to push on in spite of obstacles and discouragements, firm in the confidence that right must conquer wrong —that the forces of God are stronger than the forces of Evil.

Smithville, Ohio.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—Isa. 53:6.

CURRENT EVENTS

Coal and the War.—Will coal decide the issue of war? One German scientist thinks so, according to reports. Coal is an essential factor in war. It is necessary for the battleships if they are to fight, to the railroads to transport troops and supplies, and to the merchant ships which carry supplies. England and Germany are the two great coal producers of Europe. The production in both countries is now limited due to a shortage of labor. England must not only supply her own needs but also those of France, Italy and so far as possible Russia. The small neutral countries of northern Europe are dependent upon England and Germany for coal. Germany in addition to her own coal fields holds the coal mines of France and Belgium. Unless England and the United States can supply these European countries with larger quantities of coal there will be great suffering during the coming winter. The submarines are sending coal from England to the bottom of the ocean whenever they can. Many of the small neutral countries of Europe being dependent upon German coal, it is not strange, that in exchange for the necessary coal, they furnish Germany with many needed supplies. Germany is taking advantage of this situation, and instead of demanding gold for her coal she insists on getting food and other supplies, such as horses, cattle, sometimes pork, butter, eggs and other home products. It is said that in Stockholm recently British coal was selling for $84 a ton and German coal for $24. The American embargo on food and their dependence upon Germany for coal places these small countries between two fires. Unless the United States and England can furnish them the needed coal it is hardly to be expected that these countries will break relations with Germany and close their borders. Present indications are that a shortage of food and fuel will cause great suffering this coming winter and claim many victims.

The I. W. W's.—The anarchistic labor organization known as the Industrial Workers of the World is becoming more defiant of recognized law and authority. Since the beginning of the war, and especially since the entrance of the United States in the conflict, this organization has become more bold and lawless. One of their fundamental aims is to bring about an "industrial democracy" in which the workers will have full control of everything and control everything to their own benefit. They look upon the employer and capitalist as the great enemies of society, and consequently their elimination is necessary for the welfare of the laboring man. According to their idea the shortest cut to the goal they are striving for is to employ force. They urge the use of the strike, the destruction of property and every other means that will terrorize the world and thus bring about what they term an "industrial democrcy." They are active all over the country and their propaganda has reached such a stage that the Federal government will soon be required to take some drastic action to curb their activity as they are interfering and hindering the plans of the government. Recently they caused a disturbance in Bisbee, Ariz. The sheriff organized and armed a body of citizens and rounded up 1,100 of these I. W. W's., placed them on trains and sent them away. They were taken to Columbus, N. Mex., where the government is feeding them until plans for disposing of the whole question can be arranged. Some governors have taken drastic action to deal with these anarchistic labor agitators. We are of the opinion that most of the members of this organization are aliens who have fled to our shores for greater freedom, and mistaking liberty for license are encouraging lawlessness and the destruction of some of the very institutions whose freedom they sought. Lawlessness cannot be tolerated by the government, and drastic action should be taken to deal with this element.

Embargo on Food and Iron.—On July 15 President Wilson put into effect an embargo limiting the export of food and iron to the northern neutral countries of Europe. Since the beginning of the war it has been known that large quantities of supplies going to these neutral countries have been finding their way into Germany. Some of these neutrals have become wealthy by trading with Germany. "Iron-ore shipments from Sweden to Germany, the report declares, have reached a total of 9,000,000 tons in the last two years, all of it of a high grade required in production of fine steel. This represents an amount equal to Sweden's entire prewar export." Sweden has been importing large quantities of pig iron from the United States for her own use and sending her own into Germany. The great increase in the imports of food-stuffs by these countries since the beginning of the war—much more than required for their own use—is evidence that some found its way into Germany. The Government claims to have official evidence that thousands of tons of food and other supplies have been flowing into Germany thru these small neutral countries. It is claimed that the fats to supply the entire German army on the western front have been imported from one of these neutrals. This embargo does not prohibit the exportation of all food and iron going to these countries, but only such exportation will be allowed which are necessary to supply the neutral countries, and for which definite assurance is given that they will not be forwarded to any country at war. These countries are protesting their innocence and several are sending Commissions to the United States to seeking the removal of the embargo. It is thought that this embargo will be one of the most effective blows our country can give Germany, and thus be a means of shortening the war.

Our Aerial Fleet.—There seems to be a growing sentiment that the present war will be won in the air. It is quite generally conceded that that side which once secures the mastery of the air will soon be able to bring about a decisive decision and end the war. According to reports the enemies of Germany now have the ascendency in the air, but not sufficiently so to bring about final results. The United States Congress evidently was convinced of the fact that the aeroplane will be a decisive factor when it voted a credit of $640,000,000 for the building of a huge fleet of aeroplanes and the development of this arm of the military machine. The program calls for 22,600 air-planes and twice that number of engines. This fleet will require an aviation corps of about 110,000 men. "An average of three machines are required for each flier, and a force of about ten men to repair and tune up the machines used by each flier. The engine has to be taken completely apart after every third trip or so and thoroly cleaned and readjusted. A dozen active aviators can keep a good-sized factory busy making and repairing machines. A large number of factories in this country will now be set to work producing aeroplanes." The Government will begin at once the construction of a large aeroplane factory at the League Island Navy Yard near Philadelphia to cost $1,000,000 and which is to be constructed within 100 days. When completed it will employ 2,000 men and will be capable of turning out 1,000 small planes a year.

Mexico.—Of late very little news is reported from Mexico. Villa's name is seldom seen in print, and judging by fhe scarcity of news it would appear as tho the Mexicans have ceased to quarrel and have settled down to the work of reconstruction before them. Indications are

that Carranza is succeeding in the establishment of a more stable government and is in control of affairs. It seems that Carranza has been able to convince the United States government officials that he is master of the situation and is establishing an honest and stable government. Upon the recommendation of our ambassador President Wilson has released a shipment of 2,700,000 rounds of ammunition after keeping it in Texas warehouses for several years. The reasons given for withholding this ammunition until now was that it was feared it would fall into the hands of Villa or some other outlaw. Hence we conclude that Carranza has succeeded in so strongly establishing himself that there is little danger of this ammunition falling into the hands of outlaws. One Mexican paper in commenting on the lifting of the embargo says the "United States is contributing to the pacification of the country, as the Government now will be able to extinguish the bands roaming over the various states." According to the report of the Mexican commander of the northeastern military zone Villa has been eliminated as a military factor in Mexico. He claims Villa has less than 100 followers and is leading the life of a bandit again.

Another Island Wants to be Annexed.—Recently the United States purchased three small islands from Denmark for which we paid $25,000,000. Now part of another island is knocking for admittance to the United States. The Dutch part of the island of St. Martin, due east of the Virgin Islands, having an area of some 38 square miles, of which 17 square miles belongs to Holland and the rest to France, wants to become a part of the United States—together with the neighboring islands of St. Eustatius and Saba. It is pointed out that Holland is three thousand-odd miles away, speaks a different language, has different aspirations, ideals and is different in many other respects, and consequently neither Holland or their small possession on this island will be of benefit to each other.

INTERESTING FACTS AND NEWS ITEMS

The purest iron known to scientists is made in ingots, six inches long and two inches square on the end. This iron is manufactured under the direction of the Bureau of Standards of the government, and is used for its own scientific work.

About 100 tons of paint is required for the first painting of a modern battleship, costing about $25,000. The different parts of the ship are repainted from two to four times each year.

The largest of all bears is the great brown bear of Alaska, and is the largest flesh-eating animal in the world. They reach a weight of 1,500. They grow fat feeding on the salmon of the Alaskan rivers.

The American Committee for Armenian and Syrian relief has issued a warning against oriental beggars masquerading as Armenian and Syrian clergymen. Thirty-three of these men were released from Ellis Island on June 14. Many carry forged credentials and fictitious letters. They are employed by companies organized for this purpose.

Property valued at over $214,000,000 was detroyed by fire in the United States last year as compared with about $170,000,000 destroyed the year before.

For more than three years the United States Geological Survey has been making investigations regarding the possibility of a commercially profitable use of the vast supply of petroleum to be distilled from the enormous deposits of so-called hydrocarbon shales of the Green River formation of northwestern Colorado and northeastern Utah. Rough calculations indicate that the distillation of this shale from beds over three feet deep in Colorado alone will yield more than 20,000,000,000 barrels of crude oil from which more than 2,000,000,000 barrels of gasoline may be extracted by the usual methods.

New York City has the largest electrical sign in the world; 261 feet long and 15 feet high. More than 3,900 lamps are required for the illumination, and a heavy rental is paid annually for the space it occupies.

The consumption of donkey flesh is said to be increasing rapidly in Austria.

Niagara's "Horseshoe Fall" is deepening its curve, measuring now 3,020 feet as against 2,030 feet in 1842.

The last rice crop of Japan yielded 298,466,706 bushels, or 6,630,270 bushels more than the previous highest record in 1914.

More than 213,500,000 pennies were minted during the last fiscal year. About 406,500,000 pieces altogether were coined at the various mints.

Because so many applicants for army service have been disqualified on account of their small size and light weight the government has reduced the minimum limit somewhat. Now 110 pounds is the minimum weight limit, instead of 120 pounds, as heretofore, and the minimum height limit has been reduced from five feet four inches to five feet one inch.

The last Fourth of July was one of the sanest on record. Only four persons were reported killed and 53 injured. Last year seven were killed and over 650 hurt.

More than 2,000,000 acres in the United States were planted to peanuts this year, as against 1,250,000 acres last year.

In 1916 automobiles to the number of 3,500,000 were registered in the United States, an increase of about 43 per cent. over the previous year. Nearly $26,000,000 was collected by the states in registration and license fees.

The French port of Calais with certain adjacent territory has been leased to England by France for a period of 99 years in consideration of military and financial aid rendered the latter by the former in the war.

A seam of coal over three feet thick has been discovered in Alaska a few feet from the main line of the U. S. railroad The vein is said to be less than ten feet beneath the surface.

A pamphlet of five leaves, "Letters from William Penn," 1763, recently sold for $300.

Ten units of American timbermen have landed on British soil, equipped to cut timber from the forests.

Cuba has arranged for a loan of $30,000,000 from the United States to be used in preparation for a war against Germany.

Canadian immigration officials have made it known that Americans need fear no annoyances from Canadian military officials if they go to Canada for their summer vacations. All men between the ages of 18 and 45 must furnish evidence that they are bona fide residents of the United States.

Between 50 and 60 women wearing overalls are now at work in the lumber yards of the Ryan Car Co. of Chicago. They are given the same kind of work to do as the men and their wages are rated on the same basis.

Recent explorations have led to the belief that the coal fields of China contain more fuel than all the rest of the world together.

The total production of coal per year is about 20,000,000,000 hundredweight. Of this amount Germany furnishes 5,600,000,000 hundredweight. It is said that two of her coal fields contain sufficient coal to last eight centuries at the present rate of consumption.

American railroads in 1916 used 135,000,000 tons of bituminous and 6,735,000 tons of anthracite coal. This is about 14,500,000 tons more than the preceding year

King Alexander of Greece took the oath of office on August 5.

At present about 40,000 deaths annually in England are ascribed to cancer.

A violent earthquake which caused great damage occurred in the southern portion of North Island, New Zealand, early in August.

Germany claims that since February 1 until August 1 the monthly average is three submarines lost, while the monthly increase in submarines constructed is many times larger.

The money in circulation in the United States has increased 23 per cent. in the last year. On August 1 the money in circulation was $4,852,084,469. The per capita circulation was $46.53.

The War.—During the past month considerable fighting has been done in Europe. The Russians, who last month were driving the Austro-German forces before them in Galicia have suffered a reverse. Because of dissension and disloyalty among their soldiers the successful advance was turned into a hurried retreat, and in several days the Austro-German troops had regained all the territory they lost recently and conquered new territory.

(Concluded on page 285)

MISCELLANEOUS

YOUR TURN NEXT, TOBACCO?

The drink evil is one of the big wrongs that is going to be righted. Everybody knew the harm this drink vice caused but it was slow work getting people to take decisive action. It is so much easier to follow the line of least resistance; people always hate to reform themselves, however much they may like to lay down reforms for others.

Drink has been at the bottom of a large percentage of the crime, poverty and misery in the world. It has kept the efficiency of the human race constantly below par. The war has helped to force the adoption of prohibition, for the simple reason that no nation can afford to risk defeat by deliberately sapping its own strength.

We can almost speak of the liquor traffic now in the past tense. John Barleycorn is on the run; he may hesitate and linger, but his time with us is now limited and everybody knows it. But reform is not going to stop there. The possibilities for the improvement of the human race are infinite, and we no sooner make one conquest over evil than we are eager to make new ones.

What great evil will the reform spirit attack next? Human slavery was cast off over half a century ago, and the slavery to drink is being cast off now. Look around and see what other vices there are on the list. Tobacco seems to be the next victim.

Wars have always been great encouragers of the tobacco habit, for when boys go into the army and have to suffer hardships they feel that they are entitled to get what solace they can from "the weed." Governments encourage the use of tobacco in the military service in fact. Tobacco is supposed to quiet the nerves and keep men good-natured.

But the fact remains that the world got along very well without tobacco before it was discovered. The white man got the tobacco habit from the Indian, and in exchange he introduced the Indian to firewater. Neither side has anything to be proud of over the deal however.

People over the country are raising the tobacco issue as it was never raised before. At least half the men don't use tobacco, and it is proper to ask whether it is right for the other half to use it. As a petition from the Grangers, submitted to congress, says, it is an abuse of personal privilege for men to blow tobacco smoke into the faces of others. The women certainly have cause to complain at the stinking up of the home by the smokers.

The grievance against tobacco just now is that thousands of acres of the richest land in the country is used for growing this plant, when this land and the work that is put on the crop is so badly needed for the production of foodstuffs. This is a true bill. It is time to ask whether it is legitimate to grow tobacco.

We look down on the Chinese, call them a half-civilized heathen nation and brand them as too low to be admitted to our country—yet they have had the stamina to stop the growing of opium. They saw that the opium habit was undermining the vitality of the people and they adopted heroic measures to stamp it out. They may be heathen, but in some ways they show themselves better Christians than we are, with all our boasted superiority.

Tobacco is not so injurious as opium or liquor but it belongs to the same class, and the arguments that apply to them also hold good as to it. There is no defense for it.

There is no question that any man is a better man for denying himself any vice; even if tobacco doesn't visibly hurt him, his subservience to any such habit is itself a reflection on his manhood and self- control. Instead of it being a manly thing to use tobacco, it is unmanly, for what genuine man would admit that he had to depend on smoking or chewing a narcotic weed in order to be at his best?

The use of any narcotic gradually breaks down the nerves, paralyzes the will and benumbs the conscience; at best any such thing is selfish. What an outcry the men would raise if their wives, sisters and other female relations adopted the tobacco habit?

Already the women are using such a considerable amount of tobacco, in cigarette form, that the annual consumption is being visibly increased as a result. Our people smoked last year eight times as many cigarettes as were produced in the United States when McKinley was president, only 20 years ago. Scores of millions of dollars a year are wasted on merely advertising cigarettes—money which should be put to useful purposes.

Our tobacco bill is the biggest non-essential bill this country has to pay. Tobacco collects more from us than all the churches and schools combined. Think of it; our men honor the goddess Nicotine more than religion and education put together.

The insurance experts have never been able to figure the full bill of fire losses that are chargeable to the smoking habit. Not a day passes that big fires, often involving loss of human life, are not caused by cigars, pipes and cigarettes. It is said that a number of huge explosions on warships, in munition plants etc., during this war have been due to men who insisted on having their smoke no matter if all the world perished.

We see that this tobacco question, like the drink question, is not one that is safe to leave to the individual; the law must take it into control. That will be the next thing. Congress is being besieged with demands for anti-tobacco legislation. Kansas has already started the ball rolling. As soon as the states get the liquor evil stopped they will proceed to wipe out the tobacco vice.

The time is coming, and not very long hence, when tobacco will be again exhibited as a curiosity, just as it was when Raleigh first took it to England. And people will wonder how on earth their fathers and grandfathers could have been so silly as to waste hundreds of millions of dollars a year on such a selfish, filthy habit.—The Pathfinder.

A CONSTITUTIONAL FOR BABY

A baby is first of all very much of an animal, for it has not yet developed any degree of mental life, at least in the first few months. And the normal state of all young animal life is activity.

Give the baby a chance. Most mothers don't. They keep the poor little thing in the carriage practically all day. They get exercise for themselves in pushing the carriage. But they wonder why the baby won't eat or sleep and doesn't grow. It is largely because it stays in the carriage, sitting there like a crippled old woman all day long. If they would only put the child down on the floor now and then they would soon see a difference.

The first lesson for every mother to learn is to give the baby a chance to exercise by placing it upon its stomach. The prone position is the natural position of all forms of life, worms, insects, reptiles, mammals, birds. The flounder is about the only exception I know of, and he is only a freak fish. Even the flounder goes belly down when he's a baby. But the human baby, poor thing, is very carefully laid upon its back in defiance of the rule in all animal life. True, the child may kick its legs and wave its arms when on the back, if not too much restricted with clothing. But this is nothing like the exercise against real resistance which a baby secures when placed upon its stomach and allowed to struggle with its own weight.—August Physical Culture.

FLOWER MECHANISMS THAT WARD OFF THE PERIL OF SELF-FERTILIZATION

Flowers seem to have invented for themselves ingenious mechanisms to insure their own cross-fertilization and to prevent self-fertilization. These mechanisms are still mysteries in some respects and on every botanical excursion, Doctor Herbert Waldron Faulkner says, he has come across a new trick and one very amazing to himself in spite of his long experience and close study of this subject. He suspects there are many secrets of the process still to be made plain.

"The strange and surprising mechanisms with which the flowers make sure of their own cross-fertilization are so various and so dissimilar that I become bewildered in attempting to classify them. Every flower seems to be a law unto itself, and to have worked out a scheme of its own to delude the unsuspecting insect. Some flowers have developed simple devices for protecting the stigma from its own pollen. Then there are arrangements like pistons for pushing forward the pollen, so that it will be gathered before the stigma is ready for any. In other cases the stamens move as if they were living tentacles, or springs of a catapult, to dust the visitor with pollen. And besides all these, there are countless inventions, impossible to coordinate. They remind one of the model room of the Patent Office. Multitudes of miniature working models of machines are assembled; marvels of ingenuity and fertility of invention. But our floral mechanisms have this advantage over the patented prototypes—that they, at least, help to keep the plants alive, and to aid them in their struggle for existence, which can not be said in favor of all products of human invention, for we know that many an inventor has starved."

The flower called turtle head, for example, never opens its mouth very wide nor does it show its pistil very conspicuously. This is concealed in the roof of the mouth, the stigma just above the opening, where it is sure to touch the back of an entering bee. Back of this the four stamens cluster into a sort of arbor or bower, united by their furry anthers, which are pressed close together, in pairs, face to face, thus holding in charge the pollen till the right moment arrives. Watch a burly bumblebee arrive with some pollen on its back. See him rub some of his charge on the stigma, then plunge deep into the downy throat of the flower and probe for nectar. But when he is satisfied, see how he becomes entangled under the little bower of stamens, how he struggles to free himself and in so doing pulls the anthers away from one another and dusts his back with the fine, white pollen.

"The anthers do not return to their first position, but remain forever separated, and thus we can tell that a flower has received a visit. Any extra pollen left over is soon to fall back into the throat of the flower, upon its downy filling, where it may yet be gathered on the face and head of another bee, as powder from a powder-puff.

"As the pollen is locked up between the anthers until the bee has touched the stigma and fertilized it, the flower is practically sure that none of its own pollen can affect it. . . . .

"The bumblebee, a frequent visitor to the iris, seems to know exactly what is expected of him, for, alighting on the drooping petal, and following the guide-lines of its veins, he crawls crouching under the arched pistil and down the low-vaulted passageway it forms, till he is able to reach down into the nectar with his proboscis and drink his fill. But, to leave these close quarters, he must back out, and in so doing must necessarily brush his hairy shoulders against the anther, dusting himself with pollen Backing still farther, he passes under the little tongue, which, lifting, closes against the ears above, thus protecting the stigmatic surface from any of the pollen of home production.

"But the bee is now free to go to another flower, carrying his pollen load just where it will strike the stigma. However, as he passes under the arched canopy of the new flower, the little tongue will act not as a valve to close, but as a scoop to scrape the pollen off upon the stigma."

Now the flower of the garden sage is ready to open and receive the call of a bee. For such a visit it has not long to wait, for the bee has already come to the flowers lower down on the spike and gladly mounts to this one, newly opened, with its fresh store of nectar. He crawls deep into the blossom and in reaching down for nectar he strikes his head against the inner end of one of the crescents, causing it to tilt and bob down its anther bucket, thus spilling pollen upon his back. But Nature sees to it that he does not self-fertilize the flower. The pistil is too short to reach his back. So the bee, having finished with the youngest flower of the spike, carries his burden away to an older flower, low down upon another spike. It is a flower which has been open a day or more and whose pistil has so elongated and curved downward as to obstruct the entrance and surely to take up some pollen from the bee passing under. Thus is a cross-fertilization accomplished, and thus is the danger of self-fertilization averted.—Current Opinion.

Glycerin from Sugar.—"It is announced that chemists in the employ of the government have succeeded in working out a process for converting sugar into glycerin, one of the most important materials in the manufacture of explosives. At present glycerin is manufactured almost entirely from fats and costs about 90 cents a pound; the new process renders possible its production for about 25 cents. The discovery is of great value and importance for it will conserve the nation's fat supply."

CURRENT EVENTS

(Continued from page 283)

At this writing (Aug. 13) the Russian resistance is stiffening and the onward sweep of the enemy is being retarded. Russia is said to have an abundance of men and also ammunition, but the political chaos affects the army and makes Russia an uncertain factor in the war. It is generally conceded that Germany is making an effort in Galicia to penetrate the rich grain fields of southern Russia in the vicinity of Odessa. On the Western front an offensive was launched in Flanders against the German lines which may develop into one of the most stupendous engagements of the war. It is an attempt to drive back the German line along the sea in an effort to capture the German submarine base in Belgium and thus hamper Germany in her submarine warfare. At different points along the Western front attacks and counter-attacks are being made, with the fortunes of war changing from one side to the other. The contending armies are apparently deadlocked on this front. But according to reports the power of the offensive still continues with the enemies of Germany. Widely conflicting reports of the conditions in Germany are printed. Some claim that she is exhausted and starving; others that she has an abundance of food and military resources. The submarines continue their activity and succeed in sinking a number of vessels every week. Air raids are almost a daily occurrence.

The Food Bill.—After several months of debate and wrangling by Congress the Food Bill was finally passed on August 8, and on the 10th was signed by President Wilson and immediately became a law to be effective only while the war lasts. Following are some of the principal provisions of the bill:

Gives the President control over foods, feeds, fuel (including fuel oil and natural gas), fertilizer ingredients, farm machinery and tools; allows him to license business and plants and to revoke these licenses, farmers and stock-raisers being exempt from this section; gives him power to control, take over and operate coal and coke mines and to fix the price. Empowers him to fix the minimum price of wheat, to prevent the use of foods, fruit, food materials or feeds in the manufacture of distilled spirits; to commandeer distilled spirits as far as necessary for war use; to spend $10,000,000 for nitrates and sell them to farmers at cost; to close grain exchanges, boards of trade, etc., in order to prevent speculation; to requisition supplies for the army and navy; to buy, store and sell wheat, flour, meat, beans and potatoes; to take over factories, packing houses, pipe lines, mines or other plants and operate them. The bill provides punishment for speculation and for hoarding and destroying foodstuffs. The sum of $2,500,000 is provided for running expenses and $150,000,000 to carry out the work of the whole food administration. Herbert C. Hoover is appointed food administrator.

YOUNG PEOPLE'S MEETING

(Continued from page 280)

is the chief of all such standards of greatness. All who are puffed up in their attainments are the followers of this prince of darkness.

Greatness is not a denial of what we are, but a laying down of all claims of honor for what we are that we might give ourselves to the business of bringing blessing to others who are needy. Jesus laid aside the honor that was His in glory to put on the robes of service among men. His greatness in the world did not consist in what the world recognized in Him and gave Him credit for, but in what He did for the world in serving them with the best of service possible. Jesus rejected the offers of world honor and took up the path of humiliation, because in that His true self was expressed. To the extent that we serve do we really live in the atmosphere of truth and greatness. As far as we live for self, so far are we living in falsehood and ignominy.

An embezzler is always regarded as abominable to good government. How much more abominable is he who takes the gifts of life that have fallen to him from God and appropriates them in making a name and place for his own ends. Yet the greatness of much of earth's men of reputation is the greatness of embezzlement. Our property, our intellect, our body, all is from the hand of a giver. With these we will only be great as we allow the self principle about us to be used to serve with what has been entrusted to us in a way of faithful service in harmony with our Creator's design. It is impossible to do this without an utter denial of self and a following after the example of our Master in crossbearing and reproach from those who knew Him not.

II. **The Text, Matt. 20:20-28.**—Here the disciples portrayed the spirit of the world in seeking greatness. Jesus plainly taught the principle that greatness does not necessarily mean a high place in the sight of men, but a service to others.

Phil. 2:1-11.—Here we are exhorted to let God have the place in our life after the pattern of Christ Jesus. His life was willingly emptied of all that he could rightly claim of glory so that He could become a servant in redeeming the world from sin. God has truly given Him the name which His service declares Him to be worthy to bear—"above every name."

III. **Outline Study.—**

1. Marks of True Greatness.
   a. Humility.—Matt. 11:28-30; Luke 14:11; 18:4.
   b. Service.—Phil. 2:17; Mark 9:35.
   c. Sacrifices.—II Cor. 12:14, 15.
   d. Obedience.—Matt. 5:19.
   e. Love.—I Cor. 13:13.
   f. The Spirit.—I Jno. 4:4.
2. Marks of the Absence of Greatness.
   a. Pride and haughtiness.—Psa. 52:1-7.
   b. Selfishness.—Prov. 11:24.
   c. Ungodliness.—Psa. 14:1; Psa. 37:35, 36.

PERSONAL THOUGHT

Let us help each other to keep our place in the path of humble service. Do not let us give honor to each other which belongs to God. Let us not set snares for our feet by seeking the applause of men.

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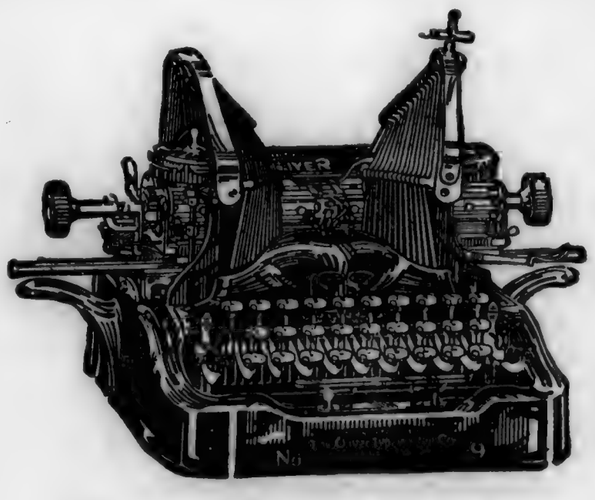

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2. Serving Others.
3. The Shame of Seeking Honor for Ourselves.

For Older People—
1. A Name Given of God.
2. The Sham of World Glory.

CHRISTIAN MONITOR

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WELLS OF THE WORLD

(Continued from page 258)

wants them to be fountain-friends, flowing springs, bubbling over with the Water of Life, refreshing others wherever they go and renewing, reviving, rejuvenating them with the blessing of greater life.

Many modern hotels have included in their advertisements, "Running" or "Circulating water." The lives of the Master's friends ought to be an advertisement of the running Water of Life issuing from their hearts. The Church should be so strong that she might be able to advertise, "Running water in all saints."

Near Shanghai, China, there is a road known by the name of "Bubbling-well Road," but there is no bubbling well along the entire highway—a name without the characteristics implied—something to be avoided by His followers.

But would it not be ideal if we would all live along a spiritual "Bubbling-well Road?" For the Waters of Life are "living" waters, pure, fresh, sweet, and effervescent. Unless Christ is a reality, a present reality, He never will be a reality at all.

The wells of the world are many, even as many as there are inhabitants on the globe. Every human being seems to be some kind of a well, altho apparently many appear who may be more of cisterns than of wells.

It appears that the heart with the mind as its governor is in all persons the well, and what issues forth from this well by way of the mind indicates whether the well is a good well or not. All these wells (hearts) are impure or infected until the Water of Life has been imbibed from the Great Fountain, and, then, if outside streams—environment, etc.—do not pollute this fountain the well will certainly refresh and make others glad and happy. On the other hand those wells that have not been supplied with the Water of Life or cleansed from their infection infect, sicken, destroy oftentimes what they touch.

All these wells supply the world with "water," but take a look and see how many pure, undefiled and disinfected wells there are. It appears that we will have a deluge ere long if the fountains of evil water keep pouring on and on and on.

If you, friend, have within you the Living Water let it spring forth from the wells of your heart like a fountain; let it bubble over; let it refresh and quench the thirst of others that the deluge of evil may be postponed and the day of grace may be prolonged.

Please, friend, do not be a cistern. Give out the Water of Life freely that it may spring up in you and your friends "a well of water unto everlasting life."

Manheim, Pa.

DARKEST JUST BEFORE DAWN

The darkest hour of the night is said to be that which comes just before dawn. When John Wesley Powell, the explorer, was endeavoring to make the passage of the canon of the Colorado in 1869—a feat never before attempted—he and his companions underwent great hardships and dangers.

At last they reached a point where to go on seemed certain death. In face of the threatened danger three of the party decided to go no farther, and attempted to make their way out of the canon, only to be killed by Indians a few days later.

Powell and five others, however, pushed on in two boats, which were swamped almost as soon as they entered the angry waters. The explorers had anticipated this, and had planned to ride thru the rapids by clinging to the boats. This was done, and all six succeeded in reaching the placid waters of the river below the falls. The very next day the river flowed peacefully out of the canon, bearing the expedition to success.

How often in life we stop just short of success for no other reason than that our courage is overcome by the apparent impossibility of the task before us! To have pressed on farther would have meant victory. Instead, we become discouraged on the very threshold of achievement.

It sometimes happens in the midst of a great anxiety that no ray of hope or encouragement breaks across our pathway. There seems absolutely nothing to give us cheer or increase our strength. We feel as tho defeat had marked us for its own, and as tho life held only bitterness in the days to come. Later, as we look back, we can see that times like these were always followed by a rift in the clouds and the return of sunshine.

It needs only a stout heart and a patient spirit to weather such times successfully. "There never was a night so dark as to have hindered the coming day, nor a storm so furious or dreadful as to prevent the return of the sunshine and a cloudless sky."

Therefore, when everything seems to be at its worst, begin to expect something better. And when the darkest hour of the night throws its mantle abour you, begin to watch for the light of day in the east. —Sel.

EDITORIALS

(Continued from page 261)

It is not a question as to whether the Government will grant us complete exemption or not, but it is primarily a question of our duty and privilege. Regardless of what attitude the civil authorities take the fact remains that we have a God-given opportunity and unless we seize it NOW we will be disloyal to our Master. God has opened a door and we should joyfully enter it and tread with Him the path of suffering that the needy may receive succor. Our Master's cause is a thousand times more worthy of our life and means than that of the nations, and consequently our willingness to make sacrifice should exceed that of the nations.

If the Church lays hold of this God given opportunity by sending forth large numbers of her young people to preach the Gospel, and by giving liberally of her means to relieve human misery and bring spiritual enlightenment, God will pour out such a blessing on her that she will become a mighty power in His hands to win souls. It will mean a deepening and quickening of her spiritual life. But if she refuses to enter this door and tarries until God shuts it in her face, her soul will shrivel and her faith become but a cold, formal, lifeless profession. To enter means more abundant life; to refuse, decline and decay. We are sure that when God gives the opportunity He at the same time also empowers. What will she do? That depends in no small measure upon what **YOU** as an individual will do.

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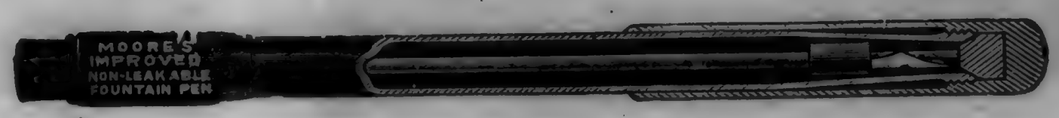

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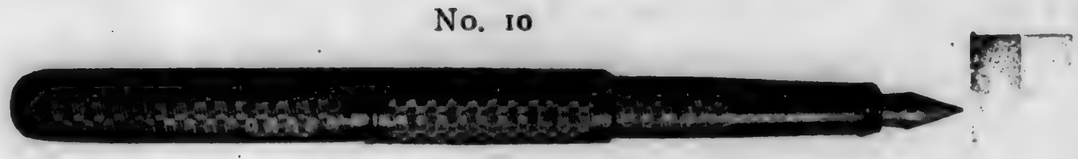

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HOW MUCH TIME?

In an old English fairy tale we are told of a youth who had a bag of minutes given him. Whenever he was in need of a bit more time he needed but to open his bag of minutes and take out as many as he needed. If he slept late on the morning the ploughing was to be done, he just took out some extra time, and he could do a day's plowing between ten o'clock and noon.

At first sight it looks as if it would be very fine to have some extra time tucked away in our pockets, but the writer of the old tale goes on to show us that the extra time was a most unhappy thing. Some days, when the youth wanted to finish his work, he put in extra time, and worked until he dropped from exhaustion, and his health suffered. The habits of the entire family suffered. There was no longer any order or system. They waited until five minutes before mealtime, then opened the bag of minutes, and did all the work they wanted to. In the end, all the family was glad to give up the extra time and go back to the twenty-four hours a day that the rest of us have.

How often we say we would do certain things if we had time! We all have time enough, if we but manage it wisely. It is the busy people who can always take on an extra task and make a place for it. The people of much leisure, like the boy with the bag of minutes, waste time and can not get things done.

At the beginning of the long vacation sometimes young people say, "Now that I have a great deal of time, I am going to read certain books that I ought to know, I am going to keep a fine garden, I am going to practice my music faithfully, I am going to learn all about electricity, or telegraphy, or something else I am interested in." Then, just because you have so much time, you keep putting off the work, and the vocation passes with nothing accomplished. Learn to treat time as a valuable thing. Arrange it to allow for the things you ought to do. There is time for work aind play and improvement, but no time to waste. It is the wasted time that makes us think we have no time.—Sel.

CHRISTIAN MONITOR

OCTOBER, 1917

WHAT HAVE WE DONE TODAY?

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall reap such joys in the bye and bye,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now, do we our task?
Yes, this is the thing our souls must ask,
What have we done today?

—Selected.

SELECT READING

ECHOES OF LIFE

Concerning Friends

Clayton F. Yake

Sometime ago an acquaintance of mine came to me and after a bit of conversation made the following statement, part of which has gone thru my mind many times, "I wish to thank you for ——. It was so encouraging and was surely much appreciated. I never knew I had so many friends."

"I never knew I had so many friends." How blessed you are, I thought after our parting. Surely in your life you have something to feel thankful for that many a one does not have. I wonder whether I too could truly make that statement?

I wonder whether we do know how many or how few friends we have until some misfortune befalls us or until some great sorrow comes into our lives, and the need for them is so great that they come to our aid out of sympathy. Usually in such times there are many more willing hands to help than we ever thought of. And how truly Christian-like is such a spirit of helpfulness! It is one of the beautiful things of a community.

But those times of need are general times—times that will come to everybody once in a while, and it seems that people knowing the inevitable, will aid so often only because they know not how soon they may need the same good turn. And they are called friends.

But there seem to be so many degrees of friendship that the term, friend, for lack of words to cover all those degrees, is applied to them all. And so we find the term used quite loosely. But in this little article I wish to use the term, friend, in its truer and higher meaning—the meaning that implies all that the adjective, Christian, can add to it.

An idea of the real meaning of friend can be gotten from the Gospel definition that Christ gave. When having chosen His disciples and instructed them for their future ministry, He gives them the beautiful discourse found in John 15, in which among many things He tells them, "Greater love hath no man than this that a man lay down his life for his friends." And He says, "Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants.....but I have called you friends."

They are servants, disciples and even sons of God thru their earlier acquaintance, but when having entered into a perfect relationship with Him, He calls them friends—the highest term of relationship He can give them. When they have enjoyed His highest appreciation they become His friends. What a wonderful term in the way it is used here!

Friend, then, implies all of the greatest thing in the world—love—and, since "perfect love casteth out fear," we can say that a friend is one who loveth unfalteringly, one whose trust is perfect, whose confidence is sincere, whose faith is steadfast, whose promise never faileth, who never forsaketh and who sacrificeth all for the sake of another. Such a friend I should like to be, and happy indeed is that person who finds and owns one like it.

We all know that there is a friend "that sticketh closer than a brother," but the person who has found an earthly friend that never forsaketh has found the most precious thing in the wide, wide world. Wealth cannot buy such a treasure; sacrifice cannot destroy it; trials and persecutions cannot shake its loyalty, and its love faileth never, no, never. Such a friend is like a spring of never-failing water. It refresheth your pathway of life continually; it maketh the dry, arid places verdant and puts new life into everything.

With such a friend the problems of life become easy; the difficult tasks disappear with pleasure; troubles and trials vanish and the star of hope is ever visible in the distance. What an inspiration to do the best you can, to accomplish the worth while and to overcome! "Even the thought of such a true friend will make us strong to resist temptation and brave enough to apply ourselves with new zeal and energy to all the tasks before us."

What a wonderful thing is a true friend! Yes, I say wonderfully marvelous and precious. And why? Because of its rarety. Nothing is so rare it seems like a friend who faileth never, no never. Why such a statement? Because of the fact that there seem to be but few who know the Christian meaning of **friend.** And from that we glean the truth that just as few know and live the true meaning of Christian. It is somewhat a sad statement to make and yet withal its sadness it is a fact. Do you wonder why "the world is dying for a little bit of love?"

The one who is down and needs an uplifting finds out how few or many are his friends. When in dire need he is like the hare who had so many friends when not in need of any, and none when in need of only one. This is not always the case, but so many times the friend in whom we placed implicit confidence forsakes us when troublesome times appear and leaves us in sinking sand, or places us upon a veritable calvary. And there we hang nailed to the cross of suffering; pierced with the pang of desertion; grieved with sorrow; with an offering of gall and vinegar to quench our thirst, and honored with a crown of thorns for our worthiness.

Then the path of life becomes **all** darkness; the future is blank and there is almost no hope. If anything is unbearable

(Concluded on page 319)

A FRIEND INDEED

Clayton F. Yake

The friend that helps when troubles hover,
When life is dim and dull and bleak;
The friend that shares with me my sorrow,
That friend I call a friend indeed.

The toils and turmoils of this life,
The cares of each new day,
Seem but as vapor in the sun
With a friend along the way.

How many times the task is hard,
The path is long and drear,
When but a word from some kind friend
Will bring a flood of cheer.

Ah, yes, that word is lightly spoken,
The kind act easily done,
But few pass on who will donate
The help for the needy one.

The tale of woe indeed is sad
That is told by suffering ones;
Then why not help where'er you can
While you pass this road but once?

It matters not how poor you are,
Or what your vocation in life;
The thing needed most is what you have—
A hand and a welcome smile.

Then stretch it forth to the weary one
Who is down on the road and out—
Do not falter, he is thy brother still,
And needs you without a doubt.

And give him a smile he'll ne'er forget,
And a word of encouragement, too;
Remember it is the one in need
That is most in need of you.

And be his friend when troubles hover,
When life is dim and dull and bleak—
A friend that shares with him his sorrow,
And you will be a friend indeed.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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WELL WON

"Another gloomy day!" lamented Clayton Benton as with hat in hand he opened the door and saw dark, heavy clouds hanging loweringly in the west. "Pardon me, please. I may need this." And stepping before his mother, he took an umbrella from the rack, where he had left it the evening before.

"It does appear like rain," agreed Mrs. Benton. "But never mind. We won't care for that, will we? No matter about the storm outside as long as it's sunny within," she smiled. "It is very different since you have had the work. It's a good job, too. There aren't many like it, you know; and I am very anxious that you should make good. I am sure that you will. It wouldn't be like you to do otherwise. You don't know how happy I am about it."

"I am glad, too," was the answer. And soon Clayton, whistling a merry tune, hurried thru the gate and down the street in good time to make a car which would take him very near the place of employment of which his mother had spoken.

There were several reasons why Clayton had been anxious to work. The greatest one perhaps was that later in the season he very much desired to go for an outing with a party of boys of his age, and the amount which he would earn would make it possible for him to do so. Mr. Harold, a particular friend of the younger set, would accompany the boys, and seemingly he knew better than any one else just what they needed to have a good time. Jack Lyndon would go, and he was one of the best liked lads among them. There would be boating, and clambakes, and camp-fires, and other things at the camp to make joyful a dozen full-of-life, ready-for-sport young lads.

For days Clayton had sought work. Here and there he had made anxious inquiry. "No, we are not in need of any one at present," and "We just hired yesterday." Time and again such were the answers, until at last he was nearing despair.

"I shall have to give up the plan. I simply can't go with the boys," he was beginning to think, when finally in reply to an advertisement he found acceptance at a place on the windows and over the door of which was printed in letters plain and bold, "Kinney and Levan." It was a good place, just at Mrs. Benton had said, and no wonder that a certain amount of pride found place in Clayton's heart as morning after morning for a little more than a week he had gone to his work. A great joy, too, came as often he looked forward to the good days which he would spend with his young friends of whom he was so fond.

Very crowded Clayton found the car on this particular morning on which our story opens; but very little did he care. He could have walked all the way without feeling it, so very happy was he.

"Hey, Bob!" he called as at the crossing of a down-town street he stepped to the walk and saw his young friend, Robert Long, passing. The boy halted. "How's work, Bob? Did you get any?" he asked as the two walked on together.

"Not yet," came the answer.

Clayton saw the disappointment on the lad's face and was sorry. Presently, "Have you tried Hahn's?" he asked, referring to a store of great reputation.

"Oh, yes," replied Bob despairingly. "I've tried there and at Hendrick's, and Vaughn's, and Doolittle's, and—oh, I've tried everywhere." he sighed. "But it's of no use, Clay. Every place is filled. You were lucky."

"Yes," agreed Clayton. Then, "Don't be disheartened. It will all come right. I am sure it will," he encouraged as after walking a little way he stepped inside the door of the place where he was employed. "Will it?" he questioned of himself when taking up his work. "Will it come right for Bob? It was a pity that he should have been sick and unable to hunt for a job as early as the rest of us fellows. It's hard for him. Of course it is. I had all that I could do to get work myself and, well, I began long before Bob was well. It seemed to me that every desirable job had been taken then. My! but I hunted for days! What a good time we boys shall have at the camp! I couldn't go, tho, if it were not for this job," he thought.

All day Clayton was busy, serving faithfully and well the customers at the great store. All day he was glad because of what he called his great fortune. But for all the congratulations which he showered upon himself his thoughts were often of Bob. "It's a pity," he kept saying.. "Bob's a fine fellow. He needs to work. I know that he does. He wants to earn money, and he needs it. He told me himself that he was not at all sure about entering school another year—'not unless things take a turn,' he said."

This and more were true. Clayton did know something concerning the question of Bob's going to school, but not once did he dream how very sorry both Bob and his mother were because of the matter. And, too, he did not know that at the death of Bob's father there had been left, aside from a small piece of ground and the cottage in which the Longs lived, but a very meager sum. Little did he think that for Bob and his mother there had been sleepless, anxious nights, in which they had tried to plan some way by which he might be kept in school.

One thing was certain: Bob must work. He must do what he could; and much would depend upon what he would be able to earn. Brave as the little mother was, there were times when she could not help feeling disappointment as day after day Bob had failed to find the desired employment. She was sorry for him, too, and in spite of her own disheartened spirit she gave him nothing but encouragement and cheer. "Never you mind, my boy," she would sometimes smile. "It will be better tomorrow. You are sure to find work. I know that you will." However, Bob himself became greatly discouraged; and on the morning that Clayton met him he was on the verge of despair.

Time after time as he worked that day Clayton's thoughts turned toward him until as last, "What's the matter with the boy?" questioned Mr. Kinney, the head of the firm. "What's the matter? The lad hardly seems like himself." It was late in the afternoon, when Mr. Kinney was about to leave the store, that he saw on Clayton's face something which he could not understand. "I can't see what it is," he pondered. "He seems so different. Something must have gone wrong. It can't be that he's dishonest. So many of them are, tho. I haven't missed anything. Oh, no! surely it can't be that."

All the time that Mr. Kinney was thinking, Clayton was debating something like this: "I'll tell him. I think that I'd better. I'll let him know about it before he goes." Then suddenly, "No, I won't. What's the use? I'll earn a lot of money before the season is over, and besides I shall have the best of times at

(Continued on page 317)

EDITORIALS

"MAKING THE WORLD SAFE FOR DEMOCRACY":—This phrase is seen and heard frequently. It was coined by President Wilson and is considered an apt and terse statement of the real purpose of the United States in entering the present conflict. It has been taken up by our allies with enthusiasm as the expression of their purpose in the prosecution of the war. Not until every semblance of autocracy and militarism is crushed and all nations, great and small, are liberated politically and given the right to rule themselves will the "world be safe for democracy," will the nations learn war no longer and dwell together in peace as one great family, are frequent claims advanced in an attempt to prove the present conflict a righteous cause. Daily these and similar claims are made as an incentive for the nations to make large sacrifices for the realization of the time when national jealousies and ambitions will be buried beneath a sincere love of one nation for another and when nations shall "in honor prefer one another."

The universal cry today is for democracy—rule by the people. In virtually every nation, regardless of their form of government, the masses are clamoring for more political power. There possibly never was a time when the world was such a seething mass of political ferment as now. Anarchy is lifting its slimy head, not only in Russia where the masses are intoxicated with new-found liberty, but in virtually every nation it is in evidence in the increasing disrespect and disregard for authority. For all these social, industrial and political ills of the world democracy is heralded as the great panacea.

After six thousand years, more or less, of experimenting man has not yet found a truly successful form of government. Democracy has not yet been thoroly tested. But even now some of its weaknesses are evident. It is significant that since the beginning of the war the most democratic nations involved have set aside some of its fundamental principles and delegated to a few men autocratic powers. Our own nation is an example. This centralization of almost absolute power in a few men is no doubt necessary in times of stress like the present, but is it not an evidence and confession of the weakness of democracy? If it is the ideal form of government should it become necessary under any circumstances to temporarily set aside any of its fundamental principles? The fact is, all human government is inherently weak and man will never be able to evolve a form of government that is ideal in every respect and will be satisfactory to all those who govern or are governed thereby.

Neither the evidences of history nor Divine revelation furnish any grounds, we believe, to hope that this present world, which lieth in wickedness, will ever be made safe for democracy. Man, who is corrupt and sinful and at enmity with God, cannot govern himself successfully as an individual, and much less as a nation no matter what form of government he adopts. So long as he persists in being at enmity with God so long will he be prompted by selfish motives and ambitions which will bring him in conflict with his fellowmen, and as a consequence strife and war will be in evidence thruout the present dispensation. The present war is but the seed-bed for new national jealousies and hatreds that will bring forth a harvest of future bloody conflicts. Already these hatreds and jealousies are in evidence among the nations. Each nation involved will seek some compensation for its sacrifice and endeavor to safeguard and strengthen its own political, commercial, and industrial interests at the expense of the others. This struggle for world supremacy among the nations, so evident at present, will result in a new alignment of the world powers, when the smoke of the present conflict has cleared away, in preparation for another world conflict. We do not believe that the present evil world can ever be made safe for democracy, nor that democracy will make this world of corruption safe.

WANTED—NEW SUBSCRIBERS:—A publisher and editor are always made to rejoice when they see subscription lists increasing. This is especially true when neither of them have a financial interest in the publication because it belongs to the Church.

Ever since it was founded the Christian Monitor has enjoyed an annual growth, not always as rapid, however, as might have been desired. Despite the fact that the cost of paper has increased about one hundred per cent. within the past two years and all other printer's supplies have advanced in price, the subscription price of the Christian Monitor remains the same as also does the size of the periodical. Nearly all other periodicals either had their subscription price increased, or else were reduced in size.

We again are authorized to offer the Christian Monitor to new subscribers for the rest of this year (including several back numbers while they last) and all of next year for the small sum of fifty (50) cents, or one-half the regular subscription price. This brings the periodical within reach of all and enables all those desiring good, safe and wholesome reading matter in their homes to secure the same.

The Christian Monitor should enjoy a larger circulation. There are still hundreds of homes in the Mennonite Church and elsewhere where it should be a monthly visitor. Many of these homes would cheerfully take advantage of this introductory offer if it were brought to their attention. Here is where our readers can cooperate with us. Armed with free sample copies call at the homes

(Concluded on page 319)

CHRISTIAN LIFE

ELEMENTS OF TRUE GREATNESS

E. J. Zook

By greatness we mean the state, condition, or quality of being great. An individual may be great in size, in mind, or power, or he may possess various other qualities which men call great. In speaking of true greatness we shall have in mind that greatness of character or soul which is found in the Christian man or woman. This ideal of greatness was first realized in Christ. "In him the problems of God and man, of duty and truth, are focused." He is our perfect model and the nearer we approach Him and live the life which He exemplified the more nearly our lives can be called great.

What then are the qualities of character which make a man truly great? In other words, what are some of the essentials of Christian character? Of the various elements which might be considered, I shall mention only three, **truth, purity, and service.**

Truth in its broadest sense would perhaps include both purity and service. By truth we mean the opposite of falsehood or deceit. We should speak the truth, do the truth, and live the truth. It means more than simply telling the truth. Sometimes a person who would not tell a lie will deliberately deceive by his actions or deeds and then try and excuse himself by saying I didn't tell a lie. Yes! but perhaps you acted a lie which is just as bad. In Acts 5 we read of one Ananias and Sapphira his wife, who sold a possession and kept back part of the price and brought a certain part and laid it at the apostles' feet. We do not read that he said anything about the selling price. Three hours later when Peter asked Sapphira, Did you sell the land for so much she said yes for so much, but she did not say for how much more. Did either one of them tell a lie? But you know how they were punished. This incident shows that whatsoever else God might tolerate He would not tolerate liars in the early Church. In John 14:6 Jesus says: "I am the way, the truth, and the life." Paul says, "I speak the truth in Christ. I lie not."

We occasionally hear people say that under certain circumstances it is all right to deviate from the truth and tell a lie; that a white lie does not harm. They will then cite some imaginary case where a lie might save life, or where a doctor or nurse might be justified in telling a lie, or where a lie might help some one out of trouble. The fact of the matter is, these imaginary cases practically never happen. Some one once asked Moody what would you do if you got into such a place? "I wouldn't get into it," replied Mr. Moody. Probably not one person in a thousand is ever put to the test where a lie may save life. And who knows whether the doctor's lie was the cause of the patient's recovery or where the truth was the cause of his death? If it should be a case of lie or die which would be the greater misfortune, to die or to lie? What did the Christian martyr's think about this? "It is in our power," said one of them, "to deny that we are Christians but we would not live by telling a lie."

According to God's Word the truth is always right and a lie is always wrong. We read of no such thing as white lies. Among the six things that the Lord hates, Prov. 6:17, 18, are "a lying tongue and a false witness that speaketh lies." "A false witness shall not be unpunished, and he that speaketh lies shall perish" (Prov. 19:9). "He (the devil) was a murderer from the beginning and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (Jno. 8:44). All, notice the word, "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. 21:8). The principle in this matter is that God cannot lie and what God cannot do He can not authorize man to do for Him. We maintain then that the absolute truth is one of the first elements of true greatness, and one of the foundation principles of a true character.

If truth telling, truth doing, and truth being constitute the first element of Christian character or true greatness, we may add purity as the second essential element. The word purity comes from a word which originally meant, unmixed, free from spot or stain. When Christ said, "Blessed are the pure in heart," He said, Blessed are those who are free from any reigning sin, those whose hearts are not stained or contaminated by sin reigning in them.

The sin stained heart that has been purified and cleansed by the blood of Christ should be kept pure and clean by the Spirit of Christ living in it. Sometimes men excuse themselves for indulgence in sin on the pretext that they want to know more about sin so that they may correct it more intelligently. They say you must be a great sinner that you may become a great saint. You must experience life that you may understand it, but this is not true. Jesus understood life better than any one yet He lived without spot. There are a great many things that the Christian man need not and should not know. The young man who one night went with a company of his fellow students to see the dark side of life in Chicago, returned with thoughts and visions of evil which he could never forget. Whatever the motive may be the indulgence in evil always defiles and corrupts. "No power of experienced sin is as great as the power of innocence that has triumphed over sin." If your heart has once been cleansed by the blood of Christ, under no conditions allow it to be contaminated again. "Keep thy heart with all diligence for out of it are the issues of life." Let no impure thought, impure word, or impure deed mar your Christian life. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure . . . . think on these things." Some one has said, "We see not in this life the end of human actions. Their influence never dies. In ever-widening circles it reaches beyond the grave. Death removes us from this to an eternal world; time determines what shall be our condition in that world. Every morning, when we go forth, we lay the moulding hand upon our destiny; and every evening, when we have done, we leave a deathless impression upon our characters. We touch not a wire but vibrates in eternity —we breathe not a thought but reports at the Throne of God. Let youth especially think of these things; and let every one remember, that, in this world—where character is in its formation state—it is a serious thing to think, to speak, to act."

Service, the third element of true greatness, is the man of truth, the man of purity in action, making himself useful. This was also well exemplified in the life of Jesus, who, of lowly and humble birth, without money or political influence, just went about in a simple unassuming way, talking to people, telling them of His plans and ideals, helping people here and there in tender sympathetic ways. Thus the Good Samaritan was willing to serve his fellow man who was in need. The service may seem insignificant, the place of our labors obscure, and unnoticed by others, but the labor performed in His strength and in His name shall be acceptable unto Him.

Goshen, Ind.

CHOOSING A LIFE WORK

Mary Wade

Choosing a life work is a problem that comes to every one sooner or later. Work is the duty of everybody, and as one writer states, "It enriches the blood and multiplies the energy." The worker lives a broader, happier and truer life. To be alive in every part of one's being, to realize the possibilities that are in us, to do all we can, to become all we are capable of becoming—that should be our aim in life.

Sidney Smith says, "Whatsoever you are by nature keep to it, never desert your line of talent, be what nature intended you for, and you will succeed. Try to be anything else and you will fail."

In choosing our vocatian it behooves us to decide wisely as that is one of the most important moments of life. Our decision either brings to us success and happiness, or, on the other hand, failure and regrets.

God has given man a mind of his own with which to reason, and gave him the liberty to choose to make of life what he will. He may choose a vocation which will mean a selfish life, a life of self-honor, self-gain and all that pertains to self and be of no real value to God or man. On the other hand, he can choose that broader life which lives for the good of others; as Bro. Good stated "a life that is a medium thru which the Lord can work to make us a blessing to others." Now to be a blessing to others we must have in our possession Jesus Christ, making Him our constant companion and friend in whatsoever we undertake. It is only then that we can choose wisely.

Matthew says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The happiest person is the one that makes God's choice his choice. In no other way is true happiness found except in full obedience to God. Full submission brings to us peace of mind and the satisfaction of an approving conscience. As true happiness is found in obedience just so true happiness is lost in disobedience.

I was made to think of a young man who was called to the ministry, but who was rebellious and unwilling to sacrifice time and talent for his Lord. He chose for himself another work which no doubt brought him greater financial gain. After following his chosen line of work for some time he came to the place where he would have gladly sacrificed all for his Lord in order to quiet his guilty conscience which had been haunting him all this time and again gain that place which he lost when he refused to do the will of God.

Then we think of Paul and all his trials. Tribulations and persecutions could not take from him that peace and joy he had within his heart, just because he was not disobedient to the heavenly vision, and was where the Lord would have him to be.

After finding our work and place in life we should faithfully do our very best, not only for self but for others also. And when our work is done we shall be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Sterling, Ill.

A USELESS MEMBER

Mrs. A. M. Eash.

"Yes," said Aunt Sarah, looking at her bandaged wrist, "the doctor says it's a bad sprain; and the minister says, 'I know now how the Church feels in not having the use of all its members.' The minister didn't mean that just for a joke either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel that I deserved to have him say it to me. A word like that comes home pretty straight when one of your own members is useless. I've never thought just what being a member of the Church meant before, tho I've been one for thirty-five years. I've never felt obliged to do what the Church wanted done. I've felt it was a favor, my doing it all, and half the time I let some one else do it instead. When I was thru with work at home, and with what things I liked to do outside, then I was willing to do something in the Church if it was just the kind of work that suited me. I guess I've been about as useless a member of the Church as the sprained hand is to men, all stiff and crippled, and refusing to bend more than an inch or two. There's lots of things I need to do, but I can't use this member with which to do them, that's certain. That's the way the minister had felt about me, I guess. I've been a useless member for thirty-five years, that's the long and short of it, and, if the rest of the members had been like me, the Church would have been paralyzed just as old Cousin Jones, who can't move hand nor foot. I am ashamed of myself. I truly am—and things are going to be different from now on." And Aunt Sarah nodded her head with a firm determination as she looked at the church spire from her window.

Chicago, Ill.

One of the great needs of the church today is young preachers. These preachers must come from our congregations, and, more particularly from our Sunday schools. We trust that teachers will be careful to observe any young man of promise and give him the proper encouragement to consider whether the Lord does not want him to preach the Gospel. —Sel.

THE HOME LIFE

Riches do not, and cannot bring happiness. One of our multi-millionaires lamented the fact that his palatial home was but a servant's boarding house. This man, no doubt, felt almost as homeless as the wanderer, who had no place to lay his head.

Home, in its broad sense, means more than a place to live. Home, even though it be a bare shed in a wilderness, is where hearts beat in unison and willing hands are ever ready to minister.

The children should be taught strong home ties, by making the home cheerful, and above all else, a place for rest, reading, recreation and amusement.

The boy of our farm home is as much entitled to read after his day's work, as is the city boy when he does his day's work in the shop or factory. On many farms, however, the boy is made to do so many odd jobs and chores after his day's work in the field is done that he has no time for rest, reading or recreation. By the time the wood is chopped, the feeding and other chores attending to, it is bedtime, and his last waking thought is that the same routine of working and sleeping will be repeated on the morrow.

Boys of the country should not be robbed of the pleasures that rightfully belong to youth. Only the other day I heard a farmer remark, in speaking of his son: "He is only sixteen years old, but he does a man's work. I would hardly know what to do without him." This man was speaking boastfully about his son, and yet by his very boastfulness he was advertising the fact that he thought more of the value of the work his son performed than he did of his son.

A boy of sixteen should, of course, be required to do some work, but the work should be alternated with periods of rest and amusement. A boy of sixteen who is made to do a man's work, will never make a well-developed man. The probabilities are that he will be stunted either mentally or physically.

The only way to keep the boys and girls on the farm is for the parents to make the farm home as attractive as possible. Not far from where the writer lives a farmer keeps his fine cattle and horses in a barn that cost not less than one thousand dollars, while he has his wife and three boys live in a house that could be built for less than five hundred dollars.

Many farmers expect to erect a fine, modern home when they get the stock well housed, the place well fenced, etc. This is a mistake. The home building should come first. Make the home comfortable, roomy and up-to-date, and the children will have an incentive to work, and the dilapidated barn and outbuildings will soon give way to new ones.—Pittsburg Christian Advocate.

The Christian Monitor will be sent to new subscribers for 50 cents. See page 292.

MISSIONS

NOTES AND COMMENTS

$10,000,000,000 a Year.—It is estimated that the income of Christians in America is over ten billion dollars a year. If all these Christians would practise the Old Testament principle of giving the tithe there would flow into the coffers of the Lord no less than $1,000,000,000 annually for His work. If they would practise the New Testament teaching on giving much more than a billion dollars would be given to the Lord for the work of preaching the Gospel. During the last century American Christians have contributed $250,000,000 to foreign missions. The American Government recently voted in one day $640,000,000 towards building an aerial fleet for this war. It was estimated that with the sum of $500,000,000 the heathen world could be evangelized. An attempt was made to raise that sum among Christians in America, but the attempt was a failure. The American Church today is seriously threatened with the blighting curse of covetousness. If she refuses to consecrate her fabulous wealth to the work of the Master and persists in hoarding up the mammon of this world she will lose her testimony for the Lord.

Facts About Japan.—According to the latest statistics available there are now 307 Christian schools of all grades and classes in Japan. Of this number there are 20 theological schools for men with 561 students.

During 1916 the Christian Literature Society of Japan published 40,000,000 pages of Christian literature.

During the recent three years' evangelistic campaign there were 3,400 meetings held, in which about 625,000 people heard the Gospel message, and of this number 21,000 have been enrolled as enquirers.

There are some 2,500 Protestant Sunday schools in Japan with an enrolment of 150,000, but this is only 1 in 50 of the children in the public schools who number 7,500,000.

"There is a section in Tokyo containing 965,000 people, among whom not a single foreign missionary is living. Is it a challenge, a rebuke, or just a plain shame?"

On every hand are evidences that Japan is forsaking her ancient religion. Temples are falling into disuse and the priests are losing influence among the people. Despite the efforts to revive Buddhism by the employment of methods borrowed from Christianity it is losing its hold upon the people. Christianity is being recognized as a more vital religion, one that possesses a power not found in any heathen religion. In this period of transition is the opportune time for the Church to bring the Gospel message to this people who are seeking for a soul-satisfying faith. If the Church fails to seize this opportunity and allows Japan to accept atheism because of her neglect to make Christ known, God will hold her responsible for her indifference and neglect. Present world conditions present the Church with unparalleled opportunities. Will she use them?

"Half a Life for Christ."—To one of the Christian hospitals in Canton, China, was brought a woman who was very ill. There she heard about Christ and gave her life to Him. One day she asked:

"Doctor, how much longer can I live if I stay in the hospital?"

"About four months," was the doctor's reluctant reply.

"And how long if I go home?"

"Not more than two months."

"Then I am going home."

"But you will lose half of the life which is left to you," the doctor objected.

"A glad light flashed over her face, and she cried in a tone of exultation: "Do you not think I would be glad to give half of my life for the sake of telling my people of Christ's love?"

She accordingly left the hospital, and went home to spend the short span of life left to her in spreading the glad tidings which had been such a source of comfort to her. Truly, "she loved much."

Such an intense devotion to and love for the Master cannot be otherwise than fruitful. If all our young people, who have their life work yet before them, possessed a similar devotion and love for the Master great things would be accomplished. Not half a life, but a whole life of service is theirs to lay at the Master's feet. Oh for Christians who are constrained by the love of God to go out and tell others about Him! In response to the present crying need of the world scores of our young people should go forth to fight in the front ranks of King Emanuel. May the love of God contrain many to offer their services.

Interesting News Items from China.—From one province comes the report that "two churches have sprung up almost over night and twenty adults meet every Sunday in one of them. At another place a whole family was won to Christ by the combined prayers of preacher, bookseller and Bible woman over a poor, devil-ridden, young married woman, whose father and husband had exhausted the resources of every witch and sorcerer, male and female, in those parts. In their extremity they finally turned to the Jesus doctrine. The trio prayed for two and a half days and the answer came. The woman is sane and has gone home to another village, where she will spread the good news still further."

A missionary received the following letter from a distant out-station: "We have raised $490 to buy land and some buildings which can be used for a church. Will the missionary pay the cost of stamping the deed?" The missionary replied, "If people in a far-away village with no pastor are as zealous as that I will pay the cost on the deed."

The Chinese make provision for their dead by burying food, clothing, etc., with them for use in the spirit world. Numerous objects that may be of use in the future world are made of paper and then burned. Regarding this custom a missionary writes: "When we pass a Chinese home where there has been a death,—besides the paper house with all its lavish paper furnishings which stands before the door, waiting to be burned and sent to the spirit world in smoke for the deceased,—now we see also **paper automobiles.** These are at least three feet in height and much longer,—perfect in every detail."

"Bishop Cassels of West China says that never during his experience of thirty years in the country have missionaries had so much influence with officials and people and even with brigands as peacemakers and go-betweens. They have secured protection for ousted officials and for defenseless women and children; they have obtained from brigands more moderate terms for the cities they have captured; they have even procured safe passage for government troops thru districts held by powerful brigand bands."

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Jesus said: I am the light of the world: he that followeth me . . . . shall have the light of life.—Jno. 8:12.

I have made, and I will bear; even I will carry, and will deliver you.—Isa. 46:4.

THE WORLD'S NEED OF CHRIST

Corinna Yoder

If it had not been for sin it would not have been necessary for Christ to come into this world and give His "life a ransom for many." "Wherefore as by one man sin entered into this world, and death by sin; and so death passed upon all men for that all have sinned." But by the grace of God thru Jesus Christ we can be saved, and that thru faith. Paul tells us that "If we suffer, we shall also reign with him: if we deny him, he also will deny us." Where would we be if Christ had not come into the world and atoned for our sins? The word, Jesus Christ, means, instrument to save. Luke tells us that the "Son of man is come to seek and save that which was lost."

Jesus said, "I came not into the world to call the righteous but sinners to repentance." If we therefore have a knowledge of Jesus we are under obligations to tell it to others. It matters not who they are, where they are, whether they are conscious of their need, or how much it costs to reach them. The fact that we can help them is the very reason why we should. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

We have the revelation of God which fits us for higher usefulness for God and which brings us into a closer relationship with Jesus Christ. This relationship not only makes this earthly life more of a delight, but saves and prepares us for eternal companionship with God. In none other but the name of Christ is there salvation. This being true it becomes our duty to carry the Gospel of salvation to others. Should we be concerned as much about the salvation of the heathen as about our neighbors next door? If not, why then does Jesus say, "Go ye into all the world and preach the gospel to every creature?" If we cannot go we can help others to go.

It is not hard for us to love father, mother, brother, sister, or some near relative or friend. But we must be filled with the love of Jesus Christ so we can love all men regardless of race or color, whether they be friend or foe, and to realize that one needs salvation as much as the other.

If we believe that Christ is our life we must come to the conclusion that to be without Christ is death. Our aim should be to let our lights shine so that those about us who are living in known sin may come to know Jesus Christ as their personal Savior. It is not enough for us to go into a non-Christian home or community and not say anything about Christ at all, and just try and let our lights shine and not show to them that we are interested in their soul's salvation as we ought to be, and then think we have discharged our responsibility. We must feel that this world is in need of Christ before we can give to it what we really owe. A missionary who was on the foreign field said, "I could not be hired to do this work for $5,000 a year, but I do it voluntarily for the sake of Christ and my brethren." We as Christians should feel it our duty to give the knowledge of Christ to others. While Christ was here He preached to individuals and multitudes whenever and wherever He had opportunity.

Christ Himself was sinless yet merciful to sinners. He never discouraged a sincere seeker. In Matthew 20 we read of two blind men who cried to Jesus, "Have mercy on us, O Lord thou Son of David." The people rebuked them but Jesus said, "What will ye that I should do unto you?" They say, "Lord, that our eyes might be opened." And Jesus opened them.

When we think of those in India who know nothing of Christ we are made to wonder what we can do to help them. All we need to do is to become willing to do whatever God wants us to do, and God will do the rest. We are made to tremble when we think of how they abuse themselves when they are sick. I do not believe that there are any of us who would be willing to do what they do. They think the reason they are sick is because they have displeased their gods. Brown in his books gives us several incidents which I give here. He tells us that if a person is sick they beat drums, blow horns and scream in an effort to scare away the demon which they think has taken possession of the person who is ill. A little Chinese girl whose body was thickly dotted with scars, was asked the cause of the scars. She said, "They were marks where hot needles had been thrust into her skin to kill the demon which had caused her so much pain." He also gives us an incident of a man who fell and bruised his foot. The native doctor told him that a demon had taken possession of it and that he should pour some oil on his foot and set it afire. He obeyed orders and soon the whole foot was literally rotting away. He then came to one of the missionary doctors and received relief.

No other phase of mission work has done more to soften hearts and open doors; none other been more fruitful in spiritual results than that of giving relief to the sick. Mrs. G. F. Fitch opened a rescue home in China to which slave girls could flee for refuge. The home attracted wide attention and is witnessing powerfully for Christ. A high government official and his wife visited it one day and as he noticed the sweet ministeries to the fallen he said, "No one but Jesus people would do this." It was love that prompted Mrs. Fitch to open a home of this kind in China. It was love that sent Jesus Christ into this world. It was love that made Him willing to die for us that we might live above. Do we love those who are away from Christ enough that we would be willing to give our lives for them? Are we doing what we can to bring this Gospel to those who know it not? Do the heathen really need Christ? We may answer this question by asking ourselves the question, Do we need Christ?

Do you know the world is dying for a
little bit of love?
Everywhere you hear them crying for a
little bit of love.

THE CHURCH AND THE WORLD TODAY

If ever there was a time when selfishness in individuals or in nations appeared mean and insufferable, that time is now. Almost all the peoples of the world are calling out for help and for sympathy. We are told in the life of Saint Paul that one night he dreamed that a man from the Balkans came and asked him to cross over the Hellespont and do some work in Europe. In response to that call of one man the whole course of Saint Paul's life was changed. The whole course of human history was changed as well. We are concerned today, not with one man whom we hear speaking to us in a dream, but we are seeing in the flesh hundreds of millions of men who are asking us to give our help and our sympathy to the lands to which they belong.

In response to this appeal one may see very clearly two diverse tendencies acting inside the Christian Church. One is the tendency of contraction, the Church huddling in upon herself or upon the soil of her own nation, or, maybe, enlarging her sympathies so as to take in the needs of allies in the great war, but as regards the far ends of the earth asking whether she would not better now abridge and curtail somewhat those distant and remote activities. There is a second tendency of postponement, the Church talking about the world conditions that are to prevail when the great war is done, and the part she is to have in the great tasks of reconstruction.

We make our protest against these two tendencies. The Christian Church is doomed, if, on the one hand, she begins now to limit the performance of her duties and to abridge the outgo of her world sympathy, and if, on the other hand, today she begins to talk not of the work that she is to do this very hour in the world, but of the work that she intends to do one year, two years, three years, four years, or even five years from now. We protest against these two tendencies because we believe that the only Christianity that can have any living power in our own nation today, or that can have any power in the work of reconstruction when the war is done, is a Christianity that does not shirk any of its duties today,

but that meets the demands of its entire world task.

"After all, if there is not vitality enough in a religion to carry it out to its work at the ends of the earth there is not vanity enough in that religion to do its work standing still. All the religion in the world today that has any power or vitality is "going religion," religion that is both the product and source of the foreign missionary undertaking. The churches and universities that we see around us would not be here if it were not for foreign missions. As a matter of fact there is no Christianity in the world today except the Christianity that is due to the foreign missionary activity of the Church. Christianity utterly died out in the land of its origin. There is no Christianity, even in the land where Christianity began, except what was brought back as a reimport from the result of the missionary activities of Saint Paul and the early Church. We would have no Christianity and no Christian Church on earth if it were not for what the foreign missionary enterprise had done to perpetuate it. Religion dies if it does not attempt always and resolutely to conquer the whole world.

Discard or Distribute

We protest against these two tendencies, not only for the sake of the life of Christianity, but also in the name of fairness and common honesty. Either Christianity is a good thing or it is not a good thing. If it is not a good thing, then we ought to discard it. If it is a good thing, then we ought to distribute it. And we have no right to set any bounds around that distribution. If Christianity is a good thing for us, we are under obligation to give it to all men everywhere in the world. If it is any good for me, it is because it is good for every man, and I am bound to pass it on to every other man. There is no Christianity in the world to which any man can lay claim as exclusively his own, by which he can separately develop himself, by which—I will dare say it—he can merely save his own soul and stop there. The only corporate Christianity in the world that the Master and Founder would recognize as His is the Christianity which its possessors try to share with every man—not only with the man who is their near neighbor. We have something that we are bound to share with all the world, not with New York City alone, not with the American nation only, not with the western races of the world only, but which we are bound to carry to every man and every woman and every child everywhere.

We protest against these tendencies because every need that led to the establishment of the missionary enterprise in the past exists, intensified and accentuated, today. If men have needed Jesus Christ in the years gone by, does any one of us need to be told that they need Him just as much, and that this old world needs Him more today, that if we need Him, every man, woman, and child in the world needs Him, in the same way? And if the people of China or India can get along without Him, the people of New York can get along without Him just as well. Men object to our carrying Jesus Christ to the Far East and to the Far South today. They have no quarrel with us. Their quarrel is with the Incarnation, for if it is not necessary for Christ to go to China today, it was not necessary for Christ to come to Palestine nineteen hundred years ago. He was less needed for Judaism then than He is needed for Hinduism, Confucianism, Buddhism, and paganism today.

The Need of the World

All the need that there was for the Atonement in the beginning exists today in every nation of the world. Men need Christ and they need Him now. They need Him for their bodies' sake. Where in the world are men hungry today except where the Gospel has not come really home to the lives of men? Did you ever stop to think that the great deserts are within the bounds of the non-Christian religions, and that many of these deserts were made by these religions? The great racial assassinations have been under the aegis of great non-Christian faiths. Only where Christ has gone have men's lives been deemed sacred, have men's bodies been fed, have the common, elementary needs of life been met. If Christ were King in the world today, there would not be a hungry mouth anywhere under the sun, nor one little crying child.

Men need Christ today not for their bodies' sake only. The moral needs of the world are as deep now as they were when Christ came, and they are everywhere. If they are in America, they are in every land. Where Christ's influence has never been felt even so slightly as in our own land there those moral needs are deeper and darker still. Christianity is the only religion in the world that forbids polygamy. Every other religion either allows it or encourages or enjoins it. In a world like this there are abysmal moral needs rooted, many of them, in the unjust treatment of womanhood, that call for Christ.

There are everywhere, as there are in our hearts, deep, unsatisfied spiritual needs. Nothing else ever contented us until we found Him. Nothing else will ever content them until they find Him. "Thou, O Christ," we sing, "art all I want"—and Christ is all that every man wants. We protest against any denial of Christ to the world. It has a title in Him equal to any title that we have. The world calls for Him because He is as indispensable to its life as He is to ours.

Was there ever a day when, not for all men one by one, for the wants of their individual homes and hearts, but in one great mass of want, the world's need of Christ was so sharp and imperious as it is today? Who but Jesus Christ can ever bind this torn and discordant world together? We tried to do it with trade, and it could not be done. We tried to do it with diplomacy, but diplomacy failed. We have tried to do it with secular education, but secular education has been unequal to the task. There is only one way in which the world ever can be united in one: "And I, if I be lifted up from the earth," said Jesus Christ, "will draw all men unto Me." In the one Head of all humanity, the one Shepherd of the whole flock of every race and every people and every tongue—only there can any hope of human unity ever be found. In a day when we are weary of the strife and hatred and war of the world, the need of the world for Christ protests against any abridgement of our will and purpose to share Him now with all the life of men.

And we believe in not only maintaining all that we have begun, but in even now enlarging and extending every effort to carry Christ today—not when the war is over, but today—to the last ends of the world, because we know what carrying Christ will signify and what nothing else will signify to mankind.

Men often say that they do not believe in the missionary undertaking. What is it in the undertaking that they do not believe in? Twenty-five thousand men and women have gone out, not for money's sake, not for honor or earthly gain, for they bury themselves out of sight. They have given up everything and have settled in the midst of uncultured, unappreciative millions of people. They have made friends with them. They have made their own lives a part of their life. The missionaries are there for nothing else than to be kind and Christlike to the peoples to whom they have gone. Is there anything in that ministry in which a man cannot believe?

They have gathered over two million little boys and girls together in schools in those lands to prepare them for the manhood and the womanhood that is remaking the nations of the earth. Is there anything in that with which anyone can disagree?

They treated in their hospitals this last year more people than the entire population of Greater New York, opening the eyes of the blind, enabling the lame to walk, enabling the deaf to hear, curing sickness and disease and banishing pain. Is there anything in that with which men will disagree?

They lay down their lives for their brethren as they did in China during the Boxer uprising. Is there a greater love than that that men can have?

The only life that ever can be wasted is life that is not laid down in ways like that. Life that is laid down, seed fashion in the soil—there is no waste to that. It springs up and bears abundant harvest in changing things, in changing the world, in the fruitage that lasts beyond death and the grave.

Because we know, having seen it with our own eyes and shared in it with our own hands, what the enterprise of Christ is accomplishing throughout the world, we protest tonight against the common

tendency in men's thoughts that would now hold that enterprise in abeyance until some future day.

There are great needs in Europe today. . . There are hungry people to be fed in Belgium and Servia and Poland, and there are thirty millions of human beings in India who never know what it is to have enough to eat, who say if only they could be fed adequately for two days they would be willing to lie down and die. There are millions of little children in Asia every night who cry themselves to sleep in their hunger and want of bread. For the sake of the world's need, which only Christ's Gospel can supply, we make our appeal today more earnestly and imperatively than in any past day, that Christ's last command should not be postponed now for an interval of a few months or years. It is valid now.

It would be easy to gather up the witnesses and let them bear testimony to the truth of these statements.

You may have read what the Chinese Ambassador to Washington recently said in Chicago, when without anybody's suggestion, he bore his testimony to what his nation needed, and to the men and to the women who were meeting his nation's need. He said:

"I have outlined the work of the American missionaries in my land in order to show their activities and the utter unselfishness of their purpose. Some of them devote five or ten years to China, while others spend their whole lives there. But whether for a longer or for a shorter period, they all do it with the desire to give and without the hope of gain to themselves beyond the gain of satisfaction in service rendered and in duty done. These men penetrate the innermost parts of our country and mingle with the people as members of the local community. Neither hardships nor difficulties deter them. In the last half century troubles sometimes arose between them and the local people; but they were always peaceably settled without the display of military or naval power on the part of the United States, and without the loss of political or territorial rights on the part of China, so that by contrast and comparison the people of China have long come to recognize the difference between the missionaries from the United States and the people from other lands. For this reason, they have manifested their readiness to receive and welcome them with open arms. Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity and genuineness and altruism of American friendship for China than this spirit of service and self-sacrifice so beautifully demonstrated by American missionaries." And he was thinking not merely of social benefits rendered. "As religious teachers," he added, "they have made the Christian faith known to the millions of China who had not heard its truths before and thereby gave them new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its lack of spiritual vision."

In a little spot near the wall of Mukden, that old capital of China away up in Manchuria, is a grave, and nearby a tablet placed on the wall of the new medical school and hospital. Two years ago I stood in front of that tablet to the memory of young Arthur Jackson, who led his school at Liverpool, and who was one of the best-known athletes and scholars of his day in Cambridge University. He went out in the fall of 1910 as a medical missionary to Manchuria. A month later the pneumonic plague began to come down from the north. The Chinese hunters had been sending down their marmot skins, and the deadly germs had been carried in them. Before the Chinese Government had taken adequate precaution, the pestilence had worked its way down from Harbin to Mukden. The death rate was one hundred per cent. Not one man, woman, or child attacked recovered. When China learned what an awful terror was moving down upon her four hundred millions, she stood dumb and aghast. Arthur Jackson laid down all his other work, went down to the railroad station at Mukden to erect a barrier between that on-coming pestilence and the helpless masses of Chinese behind him. Day after day, clothed in oilskin boots and a long white robe, with a bag over his head, breathing through a sponge, he went about his work segregating the diseased and visiting every railway car that came in and separating every suspected Chinese, until at last he had stemmed the fatal tide. Then when his work was done he discovered one day in his own sputum the blood traces that told him of the inevitable end, and in a few hours the great Christlike life had come to its close. They carried him around the walls by night and buried him outside the gates. Two days afterwards, in the British Consulate, they held their little memorial service. The old Chinese Viceroy made a speech. He never had known of anything like this, and had never seen a man lay down his life in sacrificial love. All this was the revelation of a new principle of life and character.

Remembering the men like him, the thousands and thousands of them, scattered up and down and non-Christian lands amid pestilence that will not postpone itself until the war is done, amid sin and moral and spiritual needs that are present and insistent realities, we plead with Christian men and women to make of their lives a new consecration, and to resolve, in the face of the new conditions that we confront today, upon a larger and fuller measure of obedience. Our fathers, in darker days than these, did not feel justified in demitting their missionary responsibilities. In the darkest days of the Civil War they maintained and enlarged their undertaking.....Shall we, with vastly more wealth than they, not do our full duty? If there ever was an hour when this cause was needed, it is needed now. This is no day to surrender any international bond, any instrumentality of Christianity that overleaps racial division and bridges the chasms that separate the peoples of mankind. This is the day for us with every last sacrifice we can make to maintain and expand our activities to make Christ known to the whole world. We have been singing again and again up and down this land those words of Julia Ward Howe:

"He hath sounded forth the trumpet that shall never call retreat;"
"He is sifting out the hearts of men before His judgment seat."

How is He sifting them out? By watching whether or not they, in this day, follow the call that sounds no retreat. The Church is not now, if ever, warranted in huddling in upon herself, in drawing back from her most distant and complete devotion. Now of all days we are called to the ends of the world.

You remember the incident—it may be apocryphal, but it has truth in it—of the drummer boy in one of Napoleon's campaigns to whom the great commander turned in an hour when the cause for the day seemed lost and said, "Boy, beat me a retreat!" And to him the lad dared to reply, "Sire, I know not how. Desaix never taught me that; but I can beat a charge that will make the dead fall into line! I beat that charge at Lodi; I beat it at the Pyramids. Let me beat it now!" And without waiting for the word, he beat his charge and over the dead and the wounded, and over the breastworks and the batterymen, he led the way to victory. Today let us not know how to beat any retreat. Let us hear the voice calling now more clearly and more appealingly than it ever called in any of the days gone by, "If ye love me, ye will keep my commandments."

What did He command? In those very last moments, His chance for one final word, until the sky grows ruddy with the hope of His coming again, there before the clouds caught Him up out of sight of men, He said, "Ye shall be my witnesses unto the uttermost parts of the world." And the thunder of the guns across the battlefields of northern France cannot drown in the heart of any Christian man the summons, the deathless abiding summons, of those last words. —Address by Robert E. Speer.

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The mercy of the Lord is from everlasting to everlasting upon them that fear him.—Psa. 103:17.

THE MISSIONARY SPIRIT

The toils of day were over, and we were retiring for the night. I looked across the room to where my friend was standing. Suddenly she raised her eyes and spoke. "Well, I'm sorry for anybody who is not a missionary," she said. I wish you could have seen the face and heard the tones as she uttered those words.

I asked, "How long have you been on the field?"

"Twenty-two years," she answered.

"And you live here alone?"

"Yes, here alone, yet not alone."

I looked round the room where she was standing; not one stick of furniture that was not absolutely necessary. In one corner stood a cupboard, roughly made from an old packing case. In another corner stood the plainest of tables; on the floor of mortar were two coir mats, and standing on one side of the room was a charpai —just rough pieces of wood fastened together, and then the string drawn mysteriously across; this made the bedstead for my friend the missionary.

There were two other rooms in this wee house, one that served for dining, drawing room, and anything else you like to use it for; and a tiny room beyond where "prayer is wont to be made." The prayer room is completely furnished with two mats and a stool to stand the lamp upon; nothing else is needed. There is a daily prayer-meeting for all; the "all" consists of two men and their wives and children, an old woman and her grown-up daughter (the latter tried to instil a little knowledge into the heads of the wild children about); all these are converts. There are also the Bible woman and her two little girls and a little blind boy named Samuel.

It is about Samuel I want to tell you. He lived away in a village some distance from here. The missionary went to tell the glad tidings, but no one wanted to hear and they made no secret of it; she was driven out by men waving their sticks at her. At that time little Samuel was not called Samuel but Pajnath; his father was a Brahman and this gave a distinction to the little chap. By and by his father died, and the wife and laddie lived on in that same village. The boy had sore eyes, and yet no one seemed to care; no one seemed to see that neglect would bring a sad calamity on that young life.

One day the missionary went again. She had been away for some time, and during her absence the boy's mother had died; little Rajnath was still wandering about, quite homeless now—blind, hungry, and naked, save for a little loin cloth. He would feel about and gather up leaves for fuel for a man of the village, and for this he would get a few pieces thrown out to him; his meal times came but once a day.

The missionary has had her meeting at last, and as she leaves a man goes up to her and says, "If you want to do a good work, take that little boy away."

At first she could scarcely believe her ears! Did the man mean it? Was this to be the first-fruits of that heathen village? Her heart was full as she wended her way back to her Bethel. That night there was special prayer for guidance at the little prayer meeting.

A few days after found the missionary back again at the same village, this time to take away God's gift to her. To look at it, it was not worth much—a little lad with sightless eyes and emaciated body; his worldly goods consisted of a filthy loin cloth, nothing more, but in that despised body there lives a human soul, a soul that Jesus came to save.

"Will you come with me?" said the missionary to the boy, and he immediately stretched out his hand in the dark, and felt the gentle touch of a hand stretched out to save; he grasped it, and left forever the life of a Hindu.

Arriving at the mission house a warm welcome awaited him, each doing his and her best to welcome this wee stranger. He had never had such kindness; only hard words and starvation had been his lot for many a day. Why were they so kind? Then he was told of Jesus who loved him and who sent His servant to take care of him. Is it any wonder that his heart opened and he very soon found himself trusting Jesus?

The missionary gave him the name of Samuel, and somehow one's thoughts go off to that other little Samuel who heard the voice of God and responded, and we are praying that this little blind boy saved from Hinduism may grow up and minister unto the Lord and his own people. The missionary is but telling others the same old story of Him who is the great rest-giver, and they listen now, and best of all some are coming out to follow Him, leaving all for His dear name's sake.

I look into the face of my missionary friend and I see a deep joy written there; she lives some distance away from any other European, glad to be trusted in such a lonely field, for she ever lives and works and prays as "seeing him who is invisible." To be with her is to feel strengthened, and to hear her tell of the people she loves to teach is an inspiration, and somehow there seems to be "another" standing near and He is saying, "Go and do thou likewise," and I answer, "Yes, Lord, amen." What do you say?—By M. W. Booth.

THE DAYS OF TERROR IN BITLIS

It will be many years, if ever it comes to pass, before the full story of the experiences of the Christians of Armenia during the past three years is told. A letter has recently come to hand from Mrs. Harrison A. Maynard, formerly of Bitlis but now located with her husband and Dr. Raynolds and Mr. and Mrs. Yarrow in Erivan, Russia. In it Mrs. Maynard gathers up the details of the days of persecutions and of massacre in Bitlis in 1914. Without quoting the letter in full, we wish to make known the kindness of Mustafa Bey, the Turkish physician in whose hospital Miss Myrtle Shane and Miss Grisel McLaren had been helping. The letter runs:—

"One day, after all the other women of the city had been disposed of, the girls and women in the mission buildings were expelled from the school buildings and herded in a near-by garden, where they remained several days. Miss Shane and Miss McLaren entreated the Turkish physician in whose hospitals they had been helping to save the women. He immediately represented to the government that there were absolutely no other women who could do his hospital work acceptably, and that he must have them. His request was granted, and he immediately put each woman and girl to work at her special task. Some were to wash, some to dress wounds, some to cook, some to sew, some to carry water, some were sent to a near village to take care of flocks numbering 2,000 sheep, and the young women teachers were made supervisors of various parts of the hospital work. When government officials were likely to come to inspect the hospitals, the physician would especially warn the women to be busy at their tasks, that there might be no excuse for sending them to their death. The girls were so thankful for safety that they worked willingly and even cheerfully, much to the physician's satisfaction and their own good. They put on the funny bloomers, discreetly covered their faces, and went blithely out in companies to bring water from a distant fountain. The girl superintendents went through the streets to their work in other parts of the city without molestation.

"When the American consul sent for the missionary ladies to leave, they went with great reluctance. But after their departure Mustafa Bey did not relax in his vigilance. Of course, the girls and women lived in constant fear. Some, indeed, were taken from the school as wives by Turks, even little girls. But as far as possible, Mustafa Bey prevented their being taken.

"Several times the government demanded that Mustafa Bey give up all those in the school to their fate, but he made one excuse or another. Just the day before the city was taken by the Russians a last demand was made that the women be given up. He pleaded illness, saying that he would attend to the matter tomorrow. That very night the Armenian Volunteers entered Bitlis. It was the first or second of March, 1916.

"In the night they literally slid down the snow-covered mountains into the midst of the city. The Turks were taken so wholly by surprise that the city was easily captured. Mustafa Bey did not succeed in fleeing. The girls and women whose lives he had saved hastened to his house in a body to beg his captors for his life. When it was understood how he had protected the Armenian women, he was saved from the fate of all Turks found in the city. This whole episode is certainly a tribute to the high character of Mustafa Bey and to the character of the women

and girls, that they could so command the respect of the Turkish officials."—The Missionary Herald of the American Board.

GOLD FROM A SCRAP-HEAP

The "scrap-heap" was a human "scrap heap," a criminal tribe of Hindus whose existence was largely one continual round of thieving, getting caught, and imprisonment. When asked why they did not give up such a life, their usual reply was something like this. It was the will of the gods that they should be thus, why should they seek to fashion their own destiny? Further, thieving was their business; if they gave that up what would they do? What could they do to make an honest living? Who would trust them? Besides were there not many sacred traditions of the tribe to be honored and lived up to? Had not many of their ancestors been perfectly respectable thieves, and heroically suffered stripes and imprisonment even, that flour and oil might remain in the family larder?

Truly, their case seemed hopeless to the first mission workers who went among them; and even when a few did come to the point of desiring baptism it was found that their motive in it all was that the Mission might be able to secure them immunity from punishment for their crimes, still, the work went on and gradually the truth of the Gospel began to sink down into their hearts. Some began to give up stealing and went to farming, but the police refused to believe in their good intentions and many were the merciless persecutions that occurred. But finally and to our great relief a very agreeable arrangement was suggested by the District Superintendent of Police himself. He proposed that we find a suitable village where there was arable land available for settlers, and then to invite all of this criminal tribe who desired to live a new life of honesty, to come and settle in this village under the special care and oversight of a Christian pastor and teacher. Gradually the news of this admirable arrangement spread, and whole families soon began to move to the village and take up land. A house for the pastor was immediately erected with mud walls and a thatched roof, and he immediately began the work of instruction and spiritual leadership. The result has been almost phenomenal. Evening prayers have for a long time now been the daily feature of this unique Christian community, and those living in this village have so far reformed that the removal of their names from the police black-list has been secured to the great astonishment of the Hindu and Mohammedan police officers. They recognize the change in the lives of these people, and ask us, "How did you do it?" The best of all is, as has been indicated, these people are really converted; the whole tribe of several hundreds has a reason for its faith, and some of our best and most zealous preachers are beginning to come from their midst. This is truly "gold" from the "scrap heap."—M. T. Titus in The Substitute.

AMERICAN INDIAN FIELDS

The evangelical churches are united in the Home Missions Council for a forward move in Indian missions. New stations have been established by several denominations in California, Wyoming, Arizona, and other states, and the pupils of the Government schools have been more adequately provided with religious instruction and pastoral care.

One-half of the Indians of the United States are still unclaimed by any church as communicants or adherents.

In the State of California almost 20,000 Indians are widely scattered — fourteen thousand of these in the central and northern part of the state are in 257 bands located in 36 counties. Here the greatest religious destitution is found, not more than 2,999 of these Indians being adherents of any church. Perhaps as many more have had some instruction in the Christian faith. This leaves 10,000 who are neglected, for whom the influences of the Church and its ordinances have not been provided.

The Indian population of the United States, exclusive of Alaska, is 335,753 according to the last report of the Commissioner of Indian Affairs.

Of 1,893 marriages reported in the statistics of the Government for last year, 494 were by tribal custom, and 1,395 by proper legal procedure. The death rate per thousand of Indian population was 23.33, and the birth rate 31.85.

The long-suffering Pimas of the Arizona desert are having their irrigation rights more adequately protected, and recent legislation provides for the construction of a dam on the Gila River, as also the determining by the Secretary of the Interior of the rights and priorities of the lands occupied by these Indians for generations.

A great opportunity is presented to Christian leaders to call the attention of Christian men and women to the need through the Civil Service for additional workers on the Government Indian fields.

The American Indian race is slowly but surely coming into the light and liberty of Christian faith and civilization. Paganism is on its last legs, and the younger generation of educated Indians has no further use for its rites and ceremonies, except here and there in the observances of outward forms and traditional customs. This is the opportunity of the Church and its missionaries to inculcate the teachings of Christianity in the whole race of red men. In spiritual, social and industrial advances the Indians have moved slowly, but during the last decade this rate of progress has been accelerated. A new spirit is manifest in Indian affairs.—Sel.

The Christian Monitor will be sent to new subscribers for 50 cents. See page 292.

WORK IN KENTUCKY

An interesting community work has recently been undertaken by the Woman's Board of the Presbyterian Church in Wooten's Creek, Kentucky.

While stopping there over night upon a recent trip through the mountains, representatives of the Board were greeted in the little one-roomed school house by practically the whole community, who were pathetically eager in their appeal to the Board to "do somethin' to help us."

The new work will be of the type of rural settlement with, for the first year, a head worker who is already on the field, and associated with her a trained nurse and director of religious work.

It is not the intention of the Board to establish another school, but to cooperate with the local authorities in rebuilding the present public school, in selecting teachers and in making it a model of its kind for that section of the mountains. It had been called graded, as the room was divided in the center by a curtain, on each side of which classes were conducted.

The nearest doctor is 12 miles away, his patients paying a dollar for each mile he travels on his way to see them.

The only religious influence in the community was a service held once every two weeks by the pastor from Hyden, the adjacent county seat.

Wooten's Creek is only one of many mountain communities which are beseeching the Board for work of this kind.—Sel.

LUMBER CAMPS OF MINNESOTA

One cannot travel about northern Minnesota without seeing the wonderful transformation in all stages of its progress. There is still lumbering in the state, but the days when Minnesota was a veritable Eldorado to the lumberman are passing. But the lumber camps are by no means a thing of the past, and the lumberjack, one of the most picturesqud figures of northern Minnesota is still in existence. He makes a bright and attractive figure on the backgrounf of the pine forest, and he is not only interesting to see but to hear, for like nature he speaks a various language. He has faults and they are grievous ones, but he is as a rule kind hearted and generous. It is because of his environment, as well as his human need, that a religious and brotherly interest has been taken in the lumberjack. It has not been easy to furnish lumber camps with religious services because of their remoteness. Congregational work has been largely confined to the villages and towns along the railroads where the greatest number of people could be reached, but in many instances, and wherever opportunity has offered and conditions have made it possible, missionaries are visiting remote camps in Minnesota and finding a hearty welcome and respectful hearing.—Sel.

See page 292 for our subscription offer.

NOTES

Work for the Next Generation

Rev. E. K. Gato writes to The Spirit of Missions: "Shitaya is a section well known as the 'poor district' of Tokio. The kindergarten of 'The Love of God' was started with a view to reaching the children who are so sadly in need. The Japanese proverb, 'Many children have the poor,' seems especially true of this part of Tokio, for it is not uncommon to find a family of six or seven huddled together in a house not larger than nine feet by twelve, and generally it is in the rear of other buildings. The children are in many cases in a most pitiable conditon, due to the character of their environment. 'The Burglar' and 'Pawn-broker' and worse, are among the favorite games for the children. The aim of the kindergarten was to save the next generation by rescuing the children of this class. Since it began it has reached more than four hundred homes in this district. Many homes have been practically reformed, and in some cases wonderful conversions and healings have occurred."—Sel.

A Marked Man in the Town

An American Presbyterian missionary at Etah, India, tells the story of how Bihari, who lives in a village of 3,000 inhabitants and who was a convert from the "untouchables," ministered to a beggar, a Brahmin woman and a high-caste boy, all of whom were in dire need and two of whom died at Bihari's home. He continues:

"More than ever, Bihari is a marked man in that town. He is more respected and loved than ever before, and, considering his origin, and India, it was wonderful the respect he had enjoyed before these incidents took place. He showed tact as well as love in handling these cases. He had offended no one's sense of propriety, and yet had personally ministered to three needy ones, each of a different caste. The people of the town remark on his spirit of brotherliness, and are nothing loath to ascribe it to Christianity. Notwithstanding the respect Bihari has won in that town, the people are strongly resisting the admission of his boy to the public school. So far, government officials to whom the case has been referred, although recognizing the injustice of this opposition, have been unable to overcome it.—Sel.

No Doctors in Syria

Letters from an American, smuggled out of Syria by a kind-hearted German missionary, have appeared in the Arabic New York daily Al Hoda. They show the terrible plight of the sick in Syria: "Your friend H——, died of hunger. We endeavored to save his property for his family, but were not successful. For a time we fed them, but cholera came along, and they all died. There are only three doctors left in the city, and when we sent for them to come to this family, not one responded, perhaps because there was no medicine to give them. All advices from Syria tell of an utter lack of medicines. The daughter of a prominent man has been ill with dysentery for two months, but not a drop of medicine of any kind is in the city of Beirut. Others speak of the extreme severity of the Government, no one going from one town to another being permitted to carry with him anything to eat on the way. A violation of this involves instant death.—London Christian.

What is Lima Like?

Though nominal religious liberty has been granted in Peru, the grip of the Roman Catholic Church is as strong as ever, according to Dr. Manuel G. Prado, the director of the museum in Lima and a well-known Peruvian publicist. He writes:

"What does Lima resemble? A dead sea in which churches and monasteries appear as barren and waterless islets. When a street is projected a nest of Jesuits is planted. When an avenue is marked out a building of the Salesians glares white. Convents, which for lack of native inmates ought legally to be closed, fill up with foreign friars and, as in obedience to a word of command, are transformed into colleges. Thus the city's peoples are ringed in by more than a hundred edifices built for worship and religious teaching, but do not possess a single public school worthy of a civilized city. From the city the religious orders radiate through the whole republic, and master even the remotest ranches. All this with the complacent permission of Congress and our governors. One cannot have education where there are no normal schools, where all instruction is limited to the disjointed repetitions of manuals made up from alien works."—Sel.

Winning Moslems in Bengal

Missionaries of the Church Missionary Society in a country district not far from Calcutta report signs of an incipient mass movement toward Christianity. For some time past there has been an undercurrent at work among a Mohammedan sect called Fakiris, who number about 5,000 and follow a man whom they call their pir (priest or spiritual guide). This man came under the influence of Christian teachers years ago, and now says openly that he will become a Christian. When two missionaries visited him recently he gave them a warm welcome. While the missionaries were there a deputation came to the pir from a distant district where some of these people live to say they also had been visited by missionaries and liked the teaching — should they accept it? Whereupon the pir told them solemnly, "This is the way to God; I shall follow it." Some of the leading Fakiris afterwards came to the services at a mission church and listened very devoutly.—Sel.

Morphia Trade with China

Though the opium trade with China has come to an end, Great Britain, according to a statement by Rev. C. F. Mutter in Medical Missions at Home and Abroad, is shipping China with large quantities of morphia, which may be popularly described as concentrated opium. It is about ten times as effective or destructive, and being scentless and bulkless, lends itself to illicit traffic. Two firms in Edinburgh and one in London are the sole makers in Britain. They sell it to, or export it to the order of, middlemen, the destination being chiefly Japan, whence it is smuggled into China. A proportion of the drug is no doubt used as medicine, and as such is an untold blessing. But the bulk is intended for the Chinese market, and is known by all concerned to be used for vicious purposes there. It is a lucrative business. In 1915 nearly six tons were shipped to Japan—two-thirds of the total export. The average dose for a subcutaneous injection is a quarter of a grain, but taking the average annual exportation and allowing half a grain per injection, enough has been provided to drug daily 500,000 persons. Moreover, most of the morphia sent to China in recent years has gone by parcel post via Siberia, and is not tabulated by the customs authorities, or, at least, not divulged. It is, therefore, safe to say that the amount supplied from Britain annually is sufficient to demoralize a million of Chinese.—Sel.

The Power of "Buried Poison"

In an article in Moravian Missions, Rev. G. R. Heath, of Nicaragua, gives an interesting picture of the superstitions with which the missionaries have to deal. Poisons of various kinds have been a favorite means of getting rid of an enemy, being generally administered in rum or coffee, very often by some third person who has been on friendly terms with the victim. The Indians believe that, besides the method of direct administration, poison can be buried in the ground, when it eats through the cork of its bottle and enters the feet of those who pass that way, causing severe sickness, usually dysentery. The discovery of the "buried poison" is a fruitful source of income for clever rascals. Certain medicines are also in great repute as antidotes for this "witch poison." All sorts of articles are worn or carried on the person as "shields," even the bitter antidote-bean, which when fresh is a most valuable drug for both internal and external administration, is worn round the neck as a charm! That buried or wafted poison cannot hurt a missionary is always conceded; but the Indians have a ready explanation: in the first place, the missionary is under God's special protection; in the second place, poisons never hurt their masters, and the fact that most missionaries in this country have a fairly good knowledge of drugs, constitutes them "poison-masters" of a superior order!—Sel.

BIBLE STUDY

THE APOSTLE TO THE GENTILES

But one man among those chosen to carry on the work of Christ after His ascension, continuing the work which Christ had begun, was fitted to take the new paths which would bring the Gospel to the great world outside of Judaism. It was a comparatively easy task for a Jew to get a hearing among his own people, tho it was not an easy task to persuade them to accept the new message of salvation. It was quite another task to present the modified religion of the Jews to the Gentile nations and have prestige with them. It also meant much to be able to lead out in the work of preaching the Gospel to the world and maintain the fellowship and confidence of those whom the Lord had commissioned as His special witnesses while preaching and practicing some things which were so foreign to the teachings and customs of a people who for years had held to Divinely given ordinances.

Paul was undoubtedly qualified in some respects to do the work for which he was called. God made no mistake in His choice of a man. In many respects Paul was the most unlikely character for such an important mission, and in that respect his fitness was due solely to the work of grace which was accomplished in his heart by the power of God and the grace of Jesus Christ. These two particulars of his fitness he himself recognized. He could boast of much as concerning the flesh—his nationality, genealogy, morality, education, zeal, efficiency. His spiritual qualifications were his boast spiritually, that is, he boasted in Christ, who was revealed to him in Spirit; he was changed in his attitude toward Christ and the Church; he gave up his belief in the law and all of his hopes and aims as a Jewish leader to accept the revelation which God gave him concerning Christ and the hope of eternal life.

The especial work of grace wrought in the apostle was manifested in the peculiar mission that it gave to him. While it was a mission to the Jews incidentally, it was a mission to the Gentiles especially. In every city the Jews had their synagogues and their communities. They were isolated in their religion and social life. Paul was moved to leave the Jews after a brief series of messages to them and went out boldly to preach the new message to the Gentiles. This was altogether contrary to the usual custom of Jewish teachers. In this respect the Spirit of God was manifested in the character of Paul's ministry. It was one of the strongest evidences that God had revealed Himself to Paul and had given him a special mission.

Another strong evidence of the Divine guidance and illumination which Paul received was in the fact that his ministry was to bring about the reconciliation of Jews and Gentiles in one faith and life. Age-long beliefs and superstitions, national customs and prejudices were about to be cast into a melting-pot, and by the gospel of Paul there was to be produced a new people who had a common faith and one hope and a united life, altho they continued to recognize race and nationality and custom. The Gospel which could bring about such results was miraculous. The power which could effect such results was Divine. The man who could preach and teach and explain and maintain without confusion such a Gospel was Divinely inspired. For Paul to have made the claim that such a Gospel had been evolved by himself in his meditations and philosophising would have been worse than madness, and his efforts at Mars Hill would have ended in floundering confusion, in the face of the critical philosophers of the Greeks. Every human philosophy is a contradiction of another of the same origin, and is full of uncertainties and presumptions. The Gospel alone stands irrefutable in its definite statements, sure promises and clear definitions of things spiritual. Paul had no reason to be ashamed of such a Gospel. It was Divine. Never had there been a religion adapted to the needs of all men, able to unite all factions, level all ranks and promote the general good of all classes as did the Gospel of Christ. Only the Creator of mankind could so fully understand the needs of man as to furnish an adequate faith for all and satisfy the natural longings of the soul and direct the minds of all to Himself. God alone, who is able to inspire the hearts of men to know Him and bring them to a happy realization of their possible spiritual attainments and their eternal glory, could have inspired and lifted up the soul of the "Chief of Sinners" to such a conception of spiritual life as the Gospel of God set forth. It satisfied his soul; it harmonized the sects of the Jews; it united the social ranks of Greeks and Romans; it built together the Jews and Gentiles in one house of God; it joined all together as members of one body in Christ, and it reconciled all to God. This was the glorious Gospel of grace revealed to the apostle to the Gentiles.

It was the conception which Paul had of the plan of salvation that made him a leader of the Church. The other apostles understood the Gospel and preached salvation by faith as well as did Paul; but their interpretation of it was particularly Jewish. Peter dealt very largely with the questions of ceremony and tradition and the fulfillments of the prophecies of the Old Testament. James dealt with questions of righteous living and the fulfillment of the spirit of righteousness in the relations of man to man. John made the love of Christ the source of all righteousness and the standard of conduct for believers. Love was the fulfilling of the Law. On the other hand, Paul dealt with the question of sin—its origin, nature, effect, remedy and antidote. His portrayal of character and the nature of man are so true to life that all men are able to understand him and enter into the discussion of his subject with appreciation and lay hold of the truths which he sets forth with living faith. The epistle to the Romans is written in such a way that our Gentile world appreciates it above every other in the New Testament. Again, the Corinthian letter deals with the practical side of the Gentile Christian's life. In it human passions and impulses are seen to manifest themselves without the restraint of a severe moral law. The apostle also shows how the outbursts of sin should be restrained without setting over man a written code such as the Jewish people had to control their lives and keep them in the paths of righteousness. The Ephesian letter gives another view of the Christian life among the Gentile nations, in holding up the standard of the appreciation of the spiritual life imparted by the Holy Spirit. It is free from any trace of ritualism, or form, or shadow of the things which belonged to the life under the Jewish law. Paul took up the thought of "The purpose of God in Christ Jesus" and held up the plan and the work of God as the standard of life showing also the divinely imparted spiritual power in the believer by which he is able to take hold of and appreciate the glorious things of the Spirit. What a grasp and comprehension of spiritual things is there revealed! What wonderful conception of the spiritual nature and powers of the soul of man! And the two are brought together in the climactic passage of chapter three, verses fourteen to twenty-one, in which the soul is brought to the richness of God's indwelling fulness and is enraptured with the unfathomable love of Christ. And there is no soul that could

not respond in appreciation of those spiritual truths.

The three epistles which have been cited are especially written to Gentile churches. They are the standards of the Gentile believers. All of Paul's epistles partake somewhat of the nature of these and are modified according to circumstances. These show out the reasons for his being called the apostle to the Gentiles, and also the reason of his teachings being acknowledged as the foundation of the Christian Church.

GENERAL ITEMS

A Proud Heart.—Prov. 21:4

Alas, how much pride have the best of us in our hearts! It is the worst part of the body of sin and death; it is the first sin that ever entered into the universe and the last that is rooted out; it is God's most stubborn enemy. It is much more difficult to discern than any other corruption for this reason, that the nature of it very much consists of a person having too high a thought of himself.—Jonathan Edwards.

A National Prayer.—Isa. 37:14

According to the worth of the manhood of the people is the worth of the nation's prayer. The nation behind the prayer cannot pray effectively save thru the character of those who pray.—Bible Notes.

He Died for Us.—Rom. 5:8

"O wondrous grace. our life to live
To make our earth Divine!
Matchless grace, Thy Heaven to give
And life our life to Thine!"

Eternal Life.—I Jno. 3:14

"Time is a mill that grinds, and yet I am not ground.
Time is a conqueror, and yet I am not captured.
Time is a flood, and yet I am not submerged."

In the kingdom of nature I am an island near the coast. In the kingdom of grace I am a small peninsula.—John Foster.

Thy Word is Truth.—Jno. 17:17

Truth is strong next to the Almighty. She needs no policies or strategems or licensings to make her victorious. These are the shifts and the defenses that error causes against her power.—Milton.

One Talent.—Matt. 25:24

Character works as much as talent, and confidence is often the growth of years. —Bible Notes.

Fiery Trials.—I Pet. 1:7

"God sent you here to beat the music out,
Where all is iron dust and central gloom.
And heated hot with burning tears,
And dipped in bath of hissing tears,
And battered with the shocks of Doom,
To shape and use."

The Voice of God.—Gen. 3:10

"The body is awakened by noise; the soul awakens only in silence."

Covetousness

"It is difficult for gleaners, without stealing whole sheaves, to fill a barn."

The Lord's Way.—Psa. 27:11

It is of immense importance to us to know what God's plan is and then take our place in it.—Bible Notes.

The Workers' Column

THE HABIT OF OBEDIENCE
I Sam. 3

October 14

I. **Obedience in Childhood.**
1. Samuel was very diligent in obedience.—v. 1.
   a. He assisted the high priest in the duties of his office.
   b. He ministered unto the Lord. These duties required the greatest care and exactness. It is evident that Samuel was very dutiful in order to be trusted with these very particular and sacred functions of the priestly office.
2. He assumed the responsibilites which were left to him on account of the infirmities of Eli, the high priest.—v. 2. Obedience made him trustworthy.

II. **Obedience in Youth.**
1. He was prompt in obedience.—vv. 3-8.
   a. He answered at the first call.
   b. He answered every call.
   c. He did not question the motive of any call.
2. His obedience made him feel that he was always needed.
   a. Eli was made to depend on the helpfulness of faithful Samuel.
   b. His readiness to obey his master, Eli, prepared him for a larger service which his master pointed out to him.

III. **Obedience to God.**
1. It was a natural step from obedience to his foster father.—vv. 9, 10.
2. It led to fellowship with God.—vv. 11-14. "The secret of the Lord is with them that fear him."
3. God gave His obedient servant honor before men.—vv. 15-20.
4. The obedient youth became God's messenger and prophet, and made him one of the greatest of His servants in Israel.

IV. **The Habit of Obedience Is Worth Possessing.** Its blessings are ever to be desired and can only be secured thru obedience.

THE SACREDNESS OF PAUL'S COMMISSION.—Eph. 3

October 21

I. **A Minister by a Special Dispensation of God.—vv. 1-7.**
1. For this he was a willing sufferer for Jesus Christ.
2. His mission was especially to the Gentiles, which fact provoked his persecution by the Jews.
3. The special revelation with which he was commissioned was that the Gentiles are included in God's plan with the Jews.
4. By special grace and special manifestations of power this commission was given to and confirmed unto Paul.

II. **A Minister Equipped With Special Authority from God.—vv. 8-12.**
1. He was a **leader,** chosen for special service, but chosen as the **least** of all saints **to be a leader.**
2. His leadership in his special calling was to be world-wide.
3. His mission in the world was intended to affect the entire spiritual realm of earth and heaven.—v. 10.
4. He was especially associated with the destiny of the Church in his ministry.—v. 10.
5. His special commission from God gave him boldness in the performance of his great task of introducing the Gospel to the world.—vv. 11, 12.

III. **The Sacrifices of His Task Gave Him a Spirit of Humility.**
1. He humbled himself unto Christ.—vv. 13, 14.
2. He was concerned about the spiritual prosperity of others.—vv. 16-19.
3. He was incapable of expressing in any degree of completeness the greatness of the honor of Christ whom he preached.—vv. 20, 21.

IV. **As a Leader of Men He had Greater Power because of His Humility before God.**

"OUTSIDE THE CAMP," "NOT OF THE WORLD."—Heb. 13.

October 28

I. **Christian Standards of Life not as the World.—vv. 5, 6.**
1. Should not be covetous.
2. Contentment with present conditions.
3. Trusting in God for safety as well as for necessities.
4. Subject to persecutions, but fearing them not.

II. **Especially Related to the Church and Its Ministry.**
1. Honor the ministers of the Church. v. 7.
2. Give especial heed to the Word of God.—v. 7.
3. Consider the eternal purpose of the faith of the Gospel.—v. 7.
4. Remember the constancy of Jesus Christ.—v. 8.

III. **Not Subject to Moral Obligations and Carnal Ordinances for Righteousness as is the World and as are the Jews.**
1. Not to be carried away by the divers and strange doctrines of the world.—v. 9.
2. Ordinances of sacrifices, (meats) have not profited them that have been occupied therein.—v. 9.
3. The heart must be established with **grace.**—v. 9.

IV. **The Christian's Faith and Life is Distinct from the World.—vv. 10-16.**
1. Its foundaton is in the rejected sacrifice of the Jews—the sin offering which was burned outside of the camp and of which no

(Concluded on page 308)

EDUCATIONAL

SUN SPOT VARIATIONS AND THE EARTH'S ATMOSPHERE

L. J. Heatwole

The sun forms the chief object for research in a study of the kindred subjects of astronomy and meteorology; for since it is become definitely known that the earth and its atmosphere are directly affected by the sun thru four elements, of which the first is **attraction;** by which its motions thru space are regulated and controlled; second, **light,** by which the powers of vision are maintained and its vegetable and animal life preserved; third, **heat,** by which all forms of life and energy are kept in play, and fourth, **magnetism,** by which electrical connection is maintained between the forces that regulate the volatile masses on the sun's surface and the forces that keep the volatile masses of the earth and that of the other planets, in balance.

That the reader may have a clear conception as to how these several forces are made to operate on and affect the earth's atmosphere, it should be observed that the sun, like all the planets, rotates upon its axis, and that the period required for making one revolution has been calculated at 25 days 7 hours and 48 seconds.

Remembering, then, that this resplendent body is of a mass that is 700 times greater than that of all the planets and satellites of the solar system put together; and that from its surface there is being poured out continually into the depths of space a volume of light before which all other artificial forms seem dark, we come upon some of the basic principles upon which the science of meteorology is founded.

The marvelous and never varying spectacle of the sun giving off from its surface a degree of heat that is of a proportion to keep all the elements of life on the earth in perfect balance, shows how it has been the design of the Divine Hand to make it one of the centres thru which flow the thousands of blessing that reach mankind, and that from its life-giving rays, springs every motion that takes place on the earth's surface.

When seen with the unaided eye the sun presents a clear surface that is without mark or blemish of any kind, but when looking thru a telescope of ordinary power, numerous dark spots appear strewn over its central zone.

These are really not spots or darkened patches on its surface, but prove to be vast openings leading far down below, some of which are of a size and dimension that would admit the earth in bulk into the yawning cavity.

From fifty to a hundred of these openings appear at a time, and again days and weeks may pass without a single one being visible. Some appear and disappear within the period of twenty-four hours, while others have continued from six weeks to eighteen months before closing up.

The one seen and measured in the year 1903 by Prof. Brashear, Chancellor of the Western University of Pennsylvania, could be seen with the naked eye, looking thru a smoked glass. It had an estimated area that was twelve times the area of the earth.

Observations of more than half a century have proved that sun spots become most numerous in about every eleventh year, and have been corresponding with those of 1849, 1860, 1871, 1882, 1892, 1903 and 1914, with a decrease from maximum to minimum in six years, and from minimum to maximum again in five years.

These observations also prove that when sun spots are most abundant, magnetic storms become more frequent in the earth's atmosphere, and that the compass-needle varies most perceptibly from its proper position; while in the mean time all electrically operated wires become so heavily charged as to interfere with the sending of messages, and even telegraph offices have been set on fire.

When these magnetic influences are most pronounced, they are felt thru all parts of the habitable earth, and at such times the auroral lights become greatly intensified, and are marked by unusual displays which always coincide with the maximum sun spot periods.

Upon examination of meteorological records covering the years mentioned above it is found that they are marked by exceptionally dry summers and uneven distribution of rainfall and that destructive fires prevailed at many points of which their origin was difficult to account for. These conditions were more especially manifest in the year 1871 which was excessively dry and which by the month of October was marked by events that attracted the attention of the whole world—the great holocaust of fire that swept over many states, and the city of Chicago, in which 750 lives were lost, with many million dollars worth of property destroyed.

Over widely extended districts of the country for months previous, the atmospheric conditions were most peculiar. All moisture seemed to be almost entirely evaporated out of the air, and there was "A parched, combustible, inflamable, furnace-like feeling prevalent that was really alarming."

Prof. C. A. Young of Princeton University has stated that "It is not unlikely that investigation will establish some real influence of sun spots upon our terrestrial meteorology and determine its laws."

The cause of coincidence of maximum sun spot periods with the unusual atmospheric phenomena mentioned in this article is not clearly understood further than that there is electrical connection between the sun and the earth.

The data already obtained concerning this phenomena is well worth noting down, for such observations may in time lead to valuable results.

Dale Enterprise, Va.

THE PSYCHOLOGY OF HABIT

John J. Fisher

Every one knows a great deal about habit. The nature and formation of habit has for generations been common knowledge which the race has formulated as maxims: "Man is a bundle of habits;" "Habit is second nature;" "As the twig is bent the tree is inclined;" "The child is father to the man." The purpose of this paper is to say again, because of their importance, the things concerning habit which we no doubt already know and to add something to the psychology of habit.

The Universality of Habit

The tendency to repeat is as universal as human experience. This tendency gives laws to nature, instincts to animals, and habits of mind and action to man. The oftener a piece of paper has been folded in the same way the more easily is it folded in just that way. The wrinkles which the tailor removes from the garment reappear in the same places. Machinery runs more smoothly after having been operated for some time, flowing

water follows its old channels and broadens and deepens them. Violins become more valuable with use because they acquire habits of vibrating so as to produce pleasing sounds. The organism which has been tubercular has been rendered more susceptible to later attacks of the dreaded disease; and just as truly, the person of good health has the strongest promise of keeping in the ways of health. Ideas which occur together in the mind associate themselves together so that when one presents itself the other tends to present also. With practise the child learns to write. By repeated effort riding a bicycle becomes an easy matter. Every one walks, talks and dresses in a manner peculiar to himself. Turn where you will you will find habit, for the very laws which govern mind and matter—both animate and inanimate—are the habitual ways in which mind and matter manifest themselves.

Man a Creature of Habit

An important distinction between man and lower animals is that he is a creature of habit while they are creatures of instinct. Instincts are race habits, handed down from parent to offspring, which are a part of the original endowment of the lower animals. The habits of man may, to distinguish them from race habits, be called individual habits because they must be acquired by, and during the lifetime of the individual. The lower animals do by instinct many of the things which man does only after a long period of practice and training. It might occur to some that the lower animals have a great advantage over man in that they are, so to speak, made ready for action. And this is true when the young are compared. The human young is the most helpless of creatures, for his movements are controlled heither by instinct nor by habit. But altho man begins on a lower plane of efficiency of action than do the lower animals, he can, because of his ability to acquire habits, rise to a plane far above them. Man's environment is very complex and he is able to fit into and survive his environment very largely because the unconscious part of his conduct is an expression, not of blind instinct, but of well adapted habits.

The Neural Basis of Habit

Psychology teaches that the formation of habit has a physiological basis, namely a change of nerve structure. Man's nervous system is plastic. The tissue of which it is composed may be compared to wax. It is soft enough to receive impressions and yet rigid enough to retain them. The theory that would explain habit physiologically is that every deed leaves an imperceptible trace in the plastic nerve substance where nervous energy ran thru to the muscle whose contraction caused the action. The nerve cells of the brain and spinal cord probably number three thousand million. Their possible combinations and arrangements are sufficient to register every thought, feeling and act. The path once traced, like a mark in the wax or a new path thru a meadow, is easily followed the second time. Certain parts of the nervous system become more and more pervious to certain nervous impulses until habitual modes of response have been acquired. Just as in the drainage system of the surface of soil new showers are carried off by old channels, so in the nervous system new stimuli are drawn off thru old paths in the brain and spinal cord. "An acquired habit," says James, "from the physiological point of view is nothing but a new pathway of discharge formed in the brain, by which certain incoming currents tend ever after to escape."

Habit and Childhood

The ability to acquire depends, as stated above, on the plasticity of the nervous system, and the nervous system displays its greatest plasticity during childhood (using the term to cover the whole period preceding maturity). If man is a creature of habit we should expect his childhood to be relatively long, supplying a period of plasticity when habits may be acquired. And this is exactly what we find when comparing the childhood of man with that of the lower animals. Man has a long period of childhood ostensibly for the acquiring of many habits. But once the period of childhood is past the ability to form new habits is very largely gone. The nervous system loses its plasticity and becomes rigid, impulses move in preformed paths, conduct is mere repetition. We are indeed the servants of our past selves. Personal habits, habits of speech, habits of dress, habits of carriage are largely fixed before twenty. Intellectual and professional habits, prejudices and mannerisms are formed from twenty to thirty. The recent discovery by modern psychology of the significance of childhood is a reaffirmation of the old proverb, "Train up the child in the way he should go, and when he is old he will not depart therefrom."

Habit Our Allies or Our Enemies

The nature of habit presents both a bright and a dark side. While good habits are our strongest allies, bad habits are our worst enemies. Good habits probably are more easily formed because they are better suited to the natural use of the nervous system. They are like the flywheels of a machine which carry the machine along at a uniform speed altho conditions are such as to impede its operation. Good habits are our best friends; they never desert us. The momentum they have gathered will carry us thru time of trials, temptations and need. But bad habits can be formed. The whole system may rebel during the early stages of the formation of a bad habit, but gradually the nervous system incorporates it into itself until in the end it may even be as injurious to cease from the habit as to continue it. So vicious may ones habits be that they reduce him to a plane lower even than that of the brute. They rob their victim of strength, both physical and moral, in the times of greatest need. No slavery is more to be avoided than slavery to pernicious habits. Our habits are our friends or our foes. In them lies our weal or our woe.

Maxims of Habit Formation

Since it is so important that we possess good habits, and since it is so difficult to get rid of habits once they have been formed it is of the utmost practical importance that we know the principles governing their formation. The maxims which follow embody such principles.

1. **Launch a new habit with a strong and decided initiative.** Do not try to begin gradually. Take hold of the new habit with a determination. To begin a habit requires effort, yet the circumstances may be made to contribute greatly to the ease with which it is begun. Associate with those whose conduct you wish to make your own; declare your intentions publicly if the case allows; make no provision in your plans for the future for any relapses. If ever "well begun is half done" it is in the formation of habit.

2. **Allow no exception to occur until the habit has been firmly rooted in your life.** Says James, "Such lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again." Nervous energy does not discharge itself along the channels necessary to the formation of the desired habit, it is forming new channels of discharge or following old ones and adding greatly to the chance of failure. To fail to establish a habit firmly is to have spent so much effort to no purpose. Persistence must be the rule in forming permanent habits.

3. **Practise the desired habit on every occasion that presents itself.** It is not enough that one strongly resolve or publicly declare his good intentions. "Hell is paved with good intentions." It is in the execution of resolutions, in the carrying out of good intentions that new channels thru nervous tissue are opened and old channels are closed. It is not enough many times to allow no exceptions. The formation of many habits require practice beyond that which the ordinary circumstances of life provide. The best guarantee that a habit will be firmly established is a deliberate seeking out of occasions for its practice.

4. **Break up bad habits by substituting something good.** The best way to prevent nervous energy from following wrong channels is by directing it into right paths. Occupy yourself with the good and you will keep from doing the bad. The only way to withdraw the mind from the things we wish to avoid is by centering it on the things we want. Positive occupation and not negative prohibition is the most efficient way of breaking up bad habits.

Goshen, Ind.

See page 292 for our subscription offer.

IS THERE A SPARROW CRISIS IN THIS COUNTRY?

By issuing bulletins in which the American people are urged to poison and trap the sparrow, the department of agriculture at Washington has raised a storm of controversy which promises to grow in volume. On one side, as a writer in The Nature Study Review observes, are ranged the sufferers from the depredations of the caterpillar and such insects, to say nothing of the lovers of this form of bird life who take delight in its twitterings. On the other are the growers of grapes, of small fruits, the keepers of commuter gardens, the experimenters with vegetables in patches devoted to intensive agriculture and the champions of the native American song bird. All sorts of data and miles of statistics are compiled and distributed until even the expert might hesitate to say upon which side the truth lies. An incidental effect of the "sparrow war" raging under the auspices of the department of agriculture is the slaughter of some varieties of useful domestic bird under the mistaken impression that they are sparrows. To an inexperienced eye it is impossible to distinguish between the sparrow and a valuable frequenter of the kitchen garden. The assertion is made by observers that in large cities it would be impossible to maintain a park if the sparrow were exterminated, for the caterpillars would ruin every tree in it. This assertion, however, is disputed by other authorities. As regards the diet of the bird, Doctor T. Gilbert Pearson writes in Bird-Love:

"While primarily a seed-eater by nature, the English sparrow is nevertheless quite omnivorous in its food-habits, and it annually destroys many insects. I recall some years ago talking with two farmers in Onslow County, North Carolina, who were lamenting the fact that the law did not protect the English sparrow, for they stated that these birds were among the most valuable species on their farms because of their great fondness for the caterpillars that infested their tobacco plants.

"An observer in the United States Department of Agriculture recently found that in Utah these sparrows were feeding their young largely on the cut-worms and other insects that were then a scourge to the alfalfa fields of northern Utah. Other observers in various parts of the country have pointed to instances where the English sparrow was of decided economic value. These cases, however, appear to be comparatively isolated ones, and are regarded by our agricultural experts in Washington as being greatly overbalanced by the injury these birds do to the general interests of mankind.

"Most persons who have tried to cultivate gardens of small fruits in the neighborhood of towns or cities are ready to testify to the annoyance they have experienced by English sparrows eating tender plants, such as new peas and young lettuce, as well as by the destruction of such fruits as cherries, pears, grapes and peaches. They also frequently destroy buds and flowers.

"The United States Department of Agriculture scientifically investigated the contents of the stomachs of a large number of English sparrows, and reported that, aside from the destruction of weed-seeds, very little is to be said in the English sparrow's favor. In reference to the insects destroyed this statement is made: 'Out of five hundred and fifty-two stomachs inspected by the Biological Survey, forty-seven contained noxious insects, fifty held beneficial insects, and thirty-one contained insects of little or no importance.'"

Linnets, bullfinches, skylarks and many other birds have been liberated in the United States and Canada after being brought here in ships. Game birds, especially Hungarian partridges, the little European quail, and various species of pheasants go to swell the list of foreign birds that have been brought to mingle with our native feathered species. As a rule these imported birds failed to thrive in their new surroundings and after a short time were seen no more. The same experience first attended the introduction of the English sparrow, which took place in 1850 under the auspices of the Brooklyn Institute, in New York. Eight pairs were liberated after being kept over the winter in a large cage, but the little creatures did not thrive. Two years later a much larger lot of sparrows was liberated in the vicinity of New York city and the melancholy experience of the first effort was repeated. Finally, in the spring of 1853, broods of the birds were let loose in the grounds of Greenwood cemetery and a man was hired to watch them. They did well and multiplied, and for some years afterwards it was the fashion to import sparrows from England. The city government of Philadelphia brought over a thousand in 1869. Now a bounty is paid in some American communities for every dead sparrow brought in. An agent of the Audubon Society reports that only one out of every eleven birds brought in, according to his inspection, turns out to be a sparrow. The bounty is therefore sometimes paid for the destruction of valuable native birds.

The crusade against the sparrow has brought his friends to the rescue. They deny that he is worth less than he eats. The tendency of the sparrow to destroy kitchen gardens is conceded. The sparrow will wait until the tomato is ripe and then devour it. He lurks for the yield of the vine. The sparrow does not touch caterpillars of a certain noxious kind.—Current Opinion.

A TRAVELING SCHOOL HOUSE

Somewhere along the Southern Pacific railway, in the desert lands close to the Mexican border, you may find a train that looks like a freight, but is not. It is a passenger train. All of the red box cars have little high-up windows—or shuttered holes for windows—and stove-pipe chimneys sticking up thru holes in the roofs. The car on the end flies the American flag to show that it is an American schoolhouse.

This traveling school house is not on Uncle Sam's books. It is built and maintained by the railway company, and the idea originated in the brain and heart of Superintendent W. H. Whelan. It is the first of its kind in the world, and meets a great need. This railroad stretches over a territory so immense that the fastest train takes nearly three days and nights to go from New Orleans to Los Angeles. Much of this is prairie primeval, with never a town or hamlet to which the crews of its construction trains can go at night for food and shelter. The men must eat and "bunk" in the cars wherever they happen to be, and their families must live in the box cars, too, to be shifted as the construction work demands.

It is a hard life, yet the laborers come eagerly and consider themselves fortunate to hold so good a job. Only the foreman and time-keepers are Americans. All the rest—2,200 of them scattered over this division—are Mexicans, and when they came straggling across the border in little bands, seeking work, they brought absolutely nothing with them save their wives and children and dogs. Few were decently clothed; they had only what household goods they could carry in their arms. All were so hungry that they had to be fed for several days before the men were able to go to work.

Seeing their pitiful need, Mr. Whelan resolved to put into practice that good old Salvation Army slogan, "Soup, Soap and Salvation." At his orders, the poor migrants were taken into settled camps, fed, made to "wash up" (and disinfect), were given clothing and shelter and allowed some days in which to get physically fit before being put to work. The wives and children shared in all this, so that it is no wonder that they clamor to "speak Americana" and be Americana. That is exactly what the great railway system wants of them.

In each camp where there are cabins regular settlement work is done among them. They are given quick-growing trees and vines to plant; an abundance of pure water is provided; and even ice is supplied in torrid weather. Paid teachers go to the homes to teach the women simple sewing, cooking, sanitation, and general principles of health and home-making. A white-painted hospital car is installed, with its physician in charge, equipped with cots for the sick, baths for

everybody, and medical advice as free to them as the winds of the desert. Many and many a wee Mexican opens its eyes to the light of earth in this white box car—so many that it is called the "Nursery."

The people respond to this kindness, for in the **real Mexican**—where the strain of the Yaqui Indian is missing—is always a vague outreaching for better things than he has known. Once fed and clothed and given a decent wage and he becomes a good worker. In the women, particularly, underneath their moral evil and the vileness of their outward living, there is an anxiety for things that make for civilization, for homes and beauty and music, for what their lives have missed till now. Perhaps it is a far bit of inheritance from their Spanish ancestry.

Wherever the railroad can do so they build little school-houses—often of railroad ties on end—to which the children come gladly. Mr. Whelan started in life as a school-teacher, and for a good many years has carried on this work along his Arizona and New Mexico divisions. Some of the first pupils were graduated from high school last summer. Mr. Whelan says:

"There was one problem hard to solve: schooling for the children of our extra gangs which live in outfit cars and are moved about as the construction work demands; hence the need for and the establishment of school cars. The experiment is working so well that we now have three more school cars ready for the road. The children themselves are, as a rule, quite bright, study hard, and are as proud of their school and Stars and Stripes as any little Americans.

The new invention, the telegraphone, has been installed along this railway and the construction crews have learned that by connecting them up they can have music all along the line. So at night, when the toil of the day is done, when the great flaming sun has blinked its last ray across the hot mesa, the tired people lounge outside their box-car homes and listen to the music that comes from miles and miles away. It quiets their quarreling, silences their swearing, and makes the whole world seem good and kind. While the phonograph grinds late into the night, these little children climb up the brakeman's iron ladder on the sides of their houses, spread their blankets upon the roofs, and lie down under the open sky to sleep, thinking how nice it is to be an American. It is the car with the flag at the end of the train that is responsible for much of this; and back of that the big-souled man who says:

"Wages are not all we owe in this world."—Sel.

BOOK REVIEWS

A Helpful Book I Have Read Within the Last Twelve Months

The Hidden Life, by Aldoph Saphir.—This is one of the books that has been very helpful to me in the way of soul-food and in quickening my interest and desire for things spiritual. It is a book true to life principles and their application to the individual soul. The opening chapter is a most beautiful exposition of Jas. 4:8, and as you drink the precious Bible truths in this chapter you are brought into real spiritual touch with God. Sincerity and devotion in the heart-life of the Christian are most beautifully emphasized and encouraged. The prayer-life is exalted and associated with the fulfillment of the precious promises of God in a way that is real inspiration to the believing soul. As the author unfolds the precious realities of experienced revelation and answered prayer the anxious reader is enriched in the soul and blest in a renewed spiritual appetite. Matt. 5:6.

The chapter on the consolation of God's drawing nigh and abiding presence is a real comfort to the weary, burdened soul. The emphasis given to the blessed fact of God being with us in the face of all opposing influences is a positive uplift to the soul by way of encouragement and victory. Communion with God in daily life and the indwelling of God by love and the Holy Spirit are prominent themes in the good book, and in a very forceful way awaken the conscience to the great need and importance of the experimental influence of the real fullness of God, the abundant life. Jno. 10:10. The blessed summary of truth presented is, "Jesus with you," now and forever. A good book, indeed, and if carefully read, a blessing to the inquiring soul.

Abram Metzler,
Martinsburg, Pa.

Friendship, by Hugh Black. — When Kingsley was asked the secret of his strong joyous life, he answered, "I had a friend." Contact with a strong nature inspires us with strength and enriches our life. But just as surely does contact with a life of evil influence affect us in an opposite manner. The individual naturally grows into likeness of the lives that come nearest him. The choice of friends is, therefore, one of the most serious affairs in life.

I should like to recommend to our young people the reading of this little volume. The book is not a new one but it is full of good things winningly expressed and told in simple language. It is a valuable addition to one's library for its content is not exhausted in one reading.

The discussion is taken up under such subjects as, The Miracle of Friendship, The Culture of Friendship, Fruits of Friendship, Choice of Friendship, The Eclipse of Friendship, The Wreck of Friendship, Renewing of Friendship, The Limits of Friendship, and The Higher Friendship. The author leads very fittingly from a consideration of human friendships to a discussion of our relations with the Divine Being, and thus teaches very forcefully how natural, how needful, and how blessed is the life of fellowship with Christ and the Father. A few thoughts from the closing chapter will suffice:

"The love of God is the end and design of all other loves. We part from men to meet God, that we may be able to meet men again on a higher platform. We were born for the love of God; if we do not find it, it were better for us if we had never been born. We may have tasted of all the joys the world can offer, have known success and the gains of success, been blessed with the sweetest friendships and the fiercest loves; -but if we have not found this the chief end of life we have missed our chance and can only have at the last a desolated life."

Mr. Black is a present day author, a Scotchman by birth, but has lived in America for a number of years. His contact with life has been broad and we feel that his message comes to us as the result of real thought, and from the fullness of his own experience.

Mary E. Hooley,
Cable, O.

Things to Live For, by J. R. Miller.—This book is divided into a number of chapters, yet each bears on the general subject, "Things to Live For." The manner in which the many beautiful thoughts are expressed is such that one enjoys reading in his leisure hours for one's pleasure and satisfaction. The thoughts are expressed in simple language in a way that makes them appeal to the reader. A few of the thoughts that the author suggests are that we should seek to find the best there is in others. We should seek the best things. We become like the things we admire. A man's character is a greater factor in his usefulness than his deeds. We should not live for things temporal, but everything we do should make some contribution towards things eternal. This life is simply a beginning and a preparation for that grander and fuller life which is to come. In Christ nothing that is good or lovely can really be lost. It would be impossible to read this book with an open mind and an honest heart and not be encouraged to look forward to that life which is to come.

I. J. Lehman,
Columbiana, O.

The Social Principles of Jesus, by Walter Rauschenbusch.—In this book the author shows very clearly Christ's idea of man as a social being and that society's only salvation lies in its organization according to the principles of Jesus. He emphasizes that the individual who wants a share in Christianizing a community must know, first, the value of human life.

He must estimate men as Jesus did. Second, the relation that men bear to each other. When Christ prayed "Our Father," He had in mind the unity of the race, and we dare have nothing less in mind and must consider all men brothers. Third, the strong must support the weak. Jesus had a strong feeling for the weak. It was for them that He had a special mission. He himself said, 'The whole have no need of a physician." These were a few of the social convictions of Christ and were daily manifested in His life.

Jesus knew that in order to bring in the kingdom of God, it was necessary to realize its value, that difficulties would be encountered and that each must have a share in bringing in God's reign. No matter what one's particular work may be, it must be related to the "supreme task at which God and all good men are working," ambition, talent, money, everything must serve the social welfare of men. If our religion is efficient, it draws us to humanity rather than away from it.

After reading the book, one is convinced that vicarious suffering is necessary if Jesus' social principles are to be realized. The Cross must be kept in the foreground. The book presents a challenge to all who would hasten the reign of God.

Vesta Zook,
Topeka, Ind.

AN AMERICAN SINGLE-TAXER TO REFORM THE SMALLEST REPUBLIC IN THE WORLD

A modern American millionaire has started a modern model city in ancient Andorra, the smallest republic in the world.

In the heart of the Pyrenees mountains, between France and Spain, the republic of Andorra, eighteen miles long, sixteen miles wide, with 6,000 inhabitants, was founded in the time of Charlemagne. While wars have rent the world around it, while nations have risen and fallen, it has sat tight in its mountain fastness and kept its independence. The president is a farmer whose official salary is ten dollars a year. There are no public schools, there is but one printing press; few of the inhabitants can read and write.

Into this queer little hidden country where few travelers have been and of which few people have heard, Fiske Warren, a distinguished Boston sociologist, has penetrated with his millions and his modern theories. Mr. Warren, according to the Springfield "Republican," has four single-tax colonies in America, of which the most picturesque is Tahanto, at his own home near Harvard. For these colonies he makes over to trustees the land he provides. In this way he plays the part of the government to the dwellers of the substantial cottages he has erected in the midst of woods and gardens.

Now Mr. Warren has started the same experiment on a small scale in the primitive republic. He has bought land and turned it over to three trustees, of which he is one. He has also bought more land which he will turn over to the trustees when more mountaineers join the colony and, in single-tax fashion, pay taxes only on the land and not on improvements. This settlement is called San Jordi.

Mr. Warren spent a share of his millions sixteen years ago fighting for the independence of the Filipinos. Now he is spending another share working out his theory of up-to-date government in the tiny republic that was independent a thousand years before the signing of our own Declaration of Independence.—Sel.

The "Sasswood Test"

The depths of heathenism with which missionaries in Africa have to contend are illustrated in the following story from Angola, West Africa:

At Condo, our farthest outstation to the south, about thirty miles away, the workers have had much to try their faith. The people are of the Songo tribe, considered almost inaccessible to the Gospel, glorying in their wickedness. One of our Christians moved to this spot. He was weak and frail physically, but a real work of grace had begun in his heart. He found the surrounding country being depopulated from what is known as the "sasswood test." Some one is accused of witchcraft, and in order to establish his guilt or innocence he is required to drink a poisonous concoction. If he vomits it up he usually lives, and is considered innocent; otherwise he is speedily subjected to torture until he is dead.

The drink is prepared from poison-roots with the addition of a powder made from parts of the body of victims who have already died. As soon as the breath leaves the body it is mutilated, the flesh dried and pounded to a powder in a mortar.—Sel.

"OUTSIDE THE CAMP"

(Continued from page 303)

priest or other person had any right to eat.—vv. 10, 11.

2. Jesus, in whom the believer trusts, was the rejected offering of the Jew, therefore the believer has no fellowship with the Jew.
3. Jesus is the rejected one of the world—"it knoweth him not"—and thus the believer is separated from the world.
4. Believers can only partake of that altar by going without the camp and bearing the reproach of partaking of a rejected offering.—v. 13.
5. Partaking of the rejected offering disqualifies the believer for a return to the camp or city from which he came, hence he must and does seek for another city—the "one to come."
6. The believer offers in praise to God the offering which is rejected by men but accepted of God.
7. The character of the believers offerings.—vv. 10-19
   a. Praise to God for Christ.
   b. Doing good to all men.
   c. Honor for and submission to the servants of Christ who care for the souls of men.
   d. Prayer for those in affliction.

V. The Acceptable Offering "Outside the camp."

1. The rejected one was raised from the dead.—v. 20.
2. His sheep are made perfect and sealed in covenant by the blood of Christ.—v. 21.
3. God works in the hearts of the believers that which is well pleasing in His sight thru Jesus Christ. —v. 21.

VI. Outside the Camp with Christ is Better Than in the City Without Him.

VII. "Here we have no continuing city, but we seek one to come," a Continuing One.

THE HOME OF TWO NOBLE SONS

November 4

I. Their Home.

1. Near the Sea of Galilee, perhaps Capernaum.—Matt. 4:18-22.
2. Near the home of Simon and Andrew.—John and Andrew were disciples of John the Baptist, and later Peter and John were companions in service for Christ.
3. They were fishermen.
4. There were servants in the employ of their father.—Mark 1:20.
5. Business and associations were sufficient to have kept the sons interested in their home.

II. The Parents.

1. The father was Zebedee.
2. The mother was Salome.—Matt. 27: 55, 56; Mark 15:40, 41.

Their character.

a. The father and mother showed interest in the things of Christ and in the highest welfare of their sons.
b. While a young man, John was found to be a follower of John the Baptist and was one of the first to follow Jesus.—John 1.
c. The father did not refuse his sons to follow Jesus when He called them to become fishers of men.—Mark 1:17.
d. The mother was interested in the honor and success of her sons.—Mark 10:35. Her interest in her sons was right, but the nature of her request was reproved by the Lord.
e. The mother kept in touch with her sons, was interested in their work and ministered to the Lord with them.—Matt. 27:55, 56.

III. Influences which Helped to Develop Good Character.

1. Industry.
2. Encouragement to seek spiritual light.
3. Consecration of sons to the service of Christ.
4. Companionship and assistance in the work of the Lord.
5. Aspirations for the success of the sons.

IV. The Character of James and John as Manifested in Their Work.

1. Willing Workers.
2. Earnest and intense of character.—"Sons of thunder."—Mark 3:17.
3. Sacrificing selfish interests for the good of man.
4. Loyal to Christ.
5. Compassionate toward the suffering and needy.—Jno. 19:27.
6. Steadfast in faith even unto death. —Acts 5:29-42; 12: 1, 2.
7. Chosen for special ministry and testimony—Gospel, Epistles, and Revelation written by John.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

What treasures do we find in the study of these topics! Treasures they are because they enrich the life that lays them up for the service of their lives. How we ought to rejoice in this time of life that the Lord has put it into the heart of the brotherhood to prepare something for us to meditate upon and to exercise our life in to the upbuilding of one another and the welfare of those who know not God! Glance over the topics for this month again.

"Good Habits."—Do they find a place in your life? Are they being formed in other lives in your community? Can we use our influence to a better advantage in forming right habits in those about us to their eternal welfare?

"Paul as a Leader."—What made him a leader? What can I use from God that will make my life of greater service?

"In the World, but not of the World."—Is this what may be said of each one of us? What may we do in our community to make this the truth concerning more lives?

"Consecration of Home Life."—Get this topic in your head and heart. Make it the business of life to get it into the heads and hearts of all the people you can as long as you live. Eternity will reward your labors.

THE FORCE OF GOOD HABITS

Luke 4:14-20; Heb. 3:12-16

Topic for October 14

MOTTO

"The path of the just is as a shining light, which shineth more and more unto the perfect day."

THE STUDY HOUR

I. **Our Topic.**—Habits are practices which have been performed often enough to become fixed in our life and easy to do. When we do things a certain way, it requires an effort to break the way of the past. This makes habit a power for good or evil. It is good if what we have accustomed to do is in the pathway of righteousness. It is evil if we are in the path of wickedness.

The force of a habit is its power to keep the individual in a certain channel. If the channel is one that is good it will bring him into all the blessings and virtues that go with that channel. If it is evil, it will operate in all the vices and curses that belong with them. Habit not only brings about a law of action for the individual who acquires it, but it brings those influenced by the individual under its power and inclines them to follow the example of their friend or associate. We know individuals in this world largely by certain marks that are found in their features and conduct. Some of the birth marks never are different from the cradle to the grave. Others change with growth. But habits of thought and conduct may change much from youth to old age and impress others as part of the property of the individual. Yet it is only possible to be possessed of two lines of character in the world. One is that which God directs and promotes, the other that which comes from the works of the devil. It is possible to form outward habits of life that are good in their tendency while the inward principle of life grows along channels of ungodliness. As long as these outward habits cling there is hope that the individual may be brought into influences that will cause the power of sin to be overthrown that God may be enthroned in the heart. We should not fall into the error of thought that a man can be regenerated by habits and cultivation. Only as good habits lead him into the influences of the Gospel can they be a power to bring new life to the soul.

II. **The Text.**—(1) **Luke 4:14-20.**—This passage tells of the work of Jesus. His custom was to go into the place of worship on the Sabbath day for worship. Here He read the book of the Law and Prophets. The influences of such a custom was blessed for His own life and was a means of bringing great blessing to others who had the same custom for there they found the great Teacher at work expounding the Scriptures.

(2) **Heb. 3:12-16.**—Sin hardens when continued in. Those who hold fast to the end by faith in Jesus will be made partakers of Christ.

III. **Outline Study.**—

1. Good habits to encourage.
   a. Church attendance.—Heb. 10:23-25.
   b. Bible Study.—II Tim. 3:14-17; Jno. 5:39; II Tim. 2:15.
   c. Industry.—Eph. 4:28; I Tim. 5:4; II Thes. 3:8-12.
   d. Sensible speech.—Col. 4:6; Tit. 2:8.
   e. Respect for our elders.—Lev. 19:32.
   f. Honor to parents.—Ex. 20:12.
   g. Respect for a place of worship.—Jno. 2:13-17; Psa. 95:6.
   h. Temperance in all things.—I Cor. 9:24-27.
5. Some Boys of the Bible with Good Habits.
6. What Blessings Good Habits Bring to Our Life.

PERSONAL THOUGHT

Good habits will bring me into the best company and lead me where I can find the best that God has for me. Let us never despise habits that help us find blessing in the world and the way to a home in heaven.

SUGGESTIVE ASSIGNMENTS

For Children. This is a junior topic. It may be developed along this line especially. It can however be adapted to the entire congregation.

1. Text word, **Walk.**
2. How Good Habits are Formed.
3. The Strength of a Habit.
4. Boys and Girls with Good Habits I Know About.

SEED THOUGHTS

Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a distiny.—G. D. Boardman.

Habit, if not resisted soon becomes necessity.—Augustine.

In the majority of things, habit is a greater plague than ever infected Egypt. —In religious character it is a grand felicity.—John Foster.

Habit is either the best of servants or the worst of masters.—Emmons.

The chains of habit are generally too small to be felt till they are too strong to be broken.—Johnson.

PAUL AS A LEADER.—II Cor. 10

Topic for October 21

MOTTO

"By the grace of God I am what I am."

THE STUDY HOUR

I. **Paul's Leadership.**—To Annanias it had been announced concerning Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings and the children of Israel." While Paul was a leader in the persecution against the Church, when he was converted, he became a leader chosen of God to carry out the mission to the Gentiles. In His leadership as a persecutor he was following the natural dictates of the carnal nature and using the God-given qualities of leadership to put down the work of the Lord. In the leadership as a chosen vessel, he gave his God-given powers to the command of the Lord in the sentence, "Lord, what wilt thou have me to do?" This question is the secret of his splendid success as an apostle and a Christian. It led him into the service of Jesus Christ. It caused him to face about in a different business when he came to Damascus. It fitted him to listen to the Lord's teaching three years in Arabia while he received the revelation of the Gospel which he was to bring to the Gentiles. It made him willing to follow the leading of the Spirit in each new field of service, and helped him to face the persecution and suffering cheerfully for his Lord and Master. It caused him willingly to give the powers of body and mind to the Lord in caring for the churches. It directed his energies to teach and write the messages which were needed for the people of all classes and in all kinds of circumstances. It made the knowledge which Paul had used to serve his own ends "loss" in that respect and made all available for the service of the Lord Jesus Christ. This is Christian leadership within reach

of every consecrated soul.

II. **The Text, II Cor. 10.**—This chapter reveals the secret of Paul's power as a leader of churches. He was not asserting the fleshly wisdom and his human attainments in bringing about the ends for which he labored. He did not use carnal weapons. He was in a spiritual conflict which required submission to the orders of the leader of spirital forces. Paul worked in the spirit of the Master. His meekness was Paul's equipment for a rebellious and wavering people. When he used sharpness, it was the sharpness given of God for edification and not for destruction.

III. **Outline Study.—**

1. A leader in opposition to Jesus, as a Pharisee.
   a. His education.—Acts 22:3; 26:24.
   b. Very zealous.—Acts 26:5; Phil. 3:6.
   c. Persecutions executed.—Acts 7:58; 8:1; 22:20; 9:1, 2.
2. A leader among the Christians.
   a. Conversion.—Acts 9:3-18.
   b. The school of fasting and prayer.—Gal. 1:16, 17.
   c. Characteristics of his life in Christian work.
      (1) Conscientious.—Acts 23:1; I Cor. 4:4.
      (2) Zealous.—Phil. 3:8, 13, 14; Col. 1: 28, 29.
      (3) Burdened for souls.—Phil. 1:7; Rom. 1:9-11; Gal. 4:19.
      (4) Prayerful.—I Thes. 1:2, 3; Rom. 1:9, 10.
      (5) Faithful to his trust.—Acts 20: 26, 27.
      (6) Enduring hardness.—Acts 20:22-24; II Cor. 6:4-10.
      (7) Unselfish.—II Cor. 11:7-9; 12:14; Acts 20:33-35.
      (8) Spiritual.—II Cor. 6:6.
      (9) Tactful.—II Cor. 12:16.
      (10) Cheerful.—Phil. 4:10-13.
      (11) Fearless.—II Tim. 4:6, 7.

PERSONAL THOUGHT

God can use each of us in some way if we are consecrated.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Paul.**
2. Tell the Story of Saul's Conversion.

For Young People—

1. Paul as a Pharisee.
2. Paul as a Leader Without Christ.
3. Paul a Leader Under the Lord Jesus.
4. Characteristics as a Leader.

For Older People—

1. The School of Prayer as a Proper Preparation.
2. How did Paul's Early Schooling Serve in the Kingdom?

IN THE WORLD BUT NOT OF THE WORLD.—Jno. 17:11-16

Topic for October 28

MOTTO

"Ye are the light of the world."

THE STUDY HOUR

I. **Our Topic.**—When a person goes to a foreign land and retains his citizenship in the home land, he knows something of the feeling of being in a place and still not of that place. While we are born into the world in the flesh, nevertheless, when we are born again, we become strangers to the world and become citizens of the heavenly country. But just as an ambassador goes to a foreign shore to do business in the name of his home government, so the Christian is an ambassador for Christ in the world conducting the affairs of the Heavenly King. Jesus said, "As thou hast sent me into the world, even so have I also sent you into the world."

But it is needful that we get a true conception of what is meant by the world. God loved the world so much that He gave His Son for the salvation of those who believe. But again we are taught to not love the world. When we remember that the world consists of needy souls who may be rescued from eternal death then we have a right to love those souls. But when we think of the mind of a race at enmity with God, and all the works as an opposition to the works of righteousness in Christ, then we must from the necessity of our standing hate that composition of iniquity dominated as it is by the mind of the devil. It is this latter conception of the world of which Jesus said, "Ye are not of the world."

It was with a thought of the former which made Him provide that the disciple should not be taken out of the world while he was preserved from its evils. Being in the world then is only for one purpose primarily, and that is to save those whom we may persuade to accept the terms of salvation. We have nothing in common with the enemy of God, the devil,

II. **The Text, Jno. 17:11-16.**—Jesus was about to leave the world. He had finished His mission from the Father to the world. But the work was still to be continued. The disciple was to be sent forth in the world in the same manner as the Son had been. He was to be in the world even tho he had been regenerated and become separate from the world's life.

III. **Outline Study.—**

1. How we are in the world.
   a. By natural birth.—Heb. 2:14.
   b. By spiritual birth.—Jno. 1:12, 13.
   c. By the providence of God.—Phil. 2:20-26.
2. Our mission.
   a. Light.—Matt. 5:14; Phil. 2:15.
   b. Salt.—Matt. 5:13.
   c. Ambassadors.—II Cor. 5:19.
   d. Witnesses.—Acts 1:8.
   e. Symathizing friends.—Rom. 12:15.
   f. Stewards to feed the household.—Matt. 24:45-51.
3. Not of the world.
   a. In spirit.—I Cor. 2:12.
   b. In fashion.—Rom. 12:2.
   c. In uncleanness.—II Cor. 6:14-18.
   d. In aims.—Eph. 2:1-10.
   e. In condemnation.—Jno. 5:24; 3:18, 36.

PERSONAL THOUGHT

Help me Lord at all times to know my exalted privilege as a son of God thru Christ, that I may fulfill the mission of a son.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **World.**
2. A Light for Jesus to Others.
3. Keeping Away from the Darkness of Sin.

For Young People—

1. What is the World?
2. Why in the World?
3. Why not of the World?
4. How Love and How not Love the World?

For Older People—

1. A Good Hater.
2. A Good Lover.
3. Marks of Separation and Their Power.

CONSECRATION OF HOME LIFE

Eph. 5:22-6:9

Topic for November 4

MOTTO

"Let them learn first to show piety at home."

THE STUDY HOUR

I. **The Home Consecrated.**—When the home is entirely open for the fullest measure of service for the Lord, it may be said to be consecrated. When each individual is yielded to be used in his or her place in the home in harmony with the plan of God that individual is consecrated in the home life.

There are various angles from which to view the home life because of the various situations and circumstances in which the different individuals are in the home. The first consecrated angle to think about is the time of establishing the home. It is impossible for one to take his own way in associates and choosing companionship for life and have a heart consecrated to the Lord. There is danger that the spectacle so often seen will come to pass. The home will either be unequally yoked or be ungodly altogether. It stands to reason that true consecration in these matters will join together those who can with one heart and mind work in the same church and in a way that will make both more serviceable to the kingdom than if they were not together. When the home is already established before conversion, it often happens that it becomes divided in its relation to God when one or the other is converted to God. This condition calls for earnest consecration on the part of the believer as far as he or she has influence to make the home what it should be, and if possible to win the unconverted also. Consecrated parenthood will be of a mind to glorify God in the gift of children. It will seek in every way to make the home the Lord's nursery of childhood that can grow to a healthy Christian manhood and womanhood. Such parents are well pleased to give their children into the Master's service in any place where the Lord and His Church will call them, whether at home or in the dark and dangerous places of the earth. Home from the angle of the child can be consecrated by filling our place as a son or daughter so as to make that home better than if we had not been in it. Our brothers and sisters ought to be better off for our influence and example. Our parents ought to be happier and better for our life and they ought to be able to do more for the cause of Christ because we were born in the home.

II. **The Text, Eph. 5:22-6:9.**—This passage gives the Lord's plan for the proper ordering of the home. Husband and wife in right relation. Wife taking the place ordained of the Creator in pious submission; the husband taking the leadership in devoted selfsacrificing love. Children being obedient are directed and corrected by godly parents who bring them up in the nurture and admonition of the Lord. Servants, if any are taught singleness of heart, and their master consideration and kindness.

III. **Outline Study—**

1. Members of the Household.
   a. Husband.—Gen. 2:23, 24; I Pet. 3:7.
   b. Wife.—Gen. 2:18; Prov. 14:1.
   c. Father.—Gen. 18:19; Psa. 103:13; Isa. 38:19.

(Concluded on page 319)

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

V The International Uniform Lesson Series

Vernon J. Smucker

The genesis of the International Uniform series of lessons forms one of the most interesting chapters in the history of the modern Sunday school movement. Introduced in spite of opposition on the part of influential Sunday school leaders and workers, they soon found their way into popular favor and for over forty years held almost undisputed sway in their field. Today they are still firmly entrenched in a large part of the Sunday school world, tho it is but fair to say that they have been losing ground rapidly and there are many who predict that they have outlived their greatest usefulness. No one, however, denies that they have served a useful purpose and have made a real contribution to the progress of Sunday school work.

The Sunday schools established by Robert Raikes were not primarily Bible schools, but, "schools for ragged children," in which the rudiments of secular education were taught, such as reading, writing and arithmetic, tho some attention was paid to the Bible and church catechisms.

The next step was the memorization of scripture verses and portions of church catechisms. This began in the United States soon after the introduction of Sunday schools. Whole sections of the Bible were memorized as well as references in connection with certain themes or doctrines. No definite lessons were assigned or studied. This method prevailed during the first twenty-five years of the 19th Century.

About 1825 there was introduced a system of lessons, consisting of short Bible stories, with explanations, questions and answers. This was the first hint of our International system. In 1827 Albert Judson issued a series of Biblical lessons in which he planned to present the principal facts of the Bible in a series of lessons, covering five years with forty lessons per year. Books were published containing notes, explanations, and aids for teachers. Thus the idea of a connected series of lessons was established and formed the next step in advance.

The next forty years saw the introduction of a large number of schemes, systems, and series of lessons. Each denomination worked out its own series, independent of every other. Some were good, some bad, and some indifferent. This period has been referred to as the Babel period of Sunday school lessons.

It was not until just after the Civil War that the first really successful series of Sunday school lessons was published. Its author was Edward Eggleston, and he published the lessons in his paper, "The National Sunday School Teacher," thru which they became known thruout the length and breadth of the country. In 1866 J. H. Vincent began the publication of the "Sunday School Teacher," in which he published a series of lessons entitled, "Two Years with Jesus." Another leader was B. F. Jacobs, who published "The Standard," which was the first paper to publish notes and comments on the Sunday school lessons.

It was Jacobs and Vincent who first advocated the uniform lesson system. Thru their efforts the Fourth National Sunday school Convention which met in 1869, endorsed the idea and appointed a committee to work out plans. This committee called a conference of representatives of Sunday school publications in 1871, to discuss the matter. There were at this time thirty or more publications which contained lesson notes and expositions upon a half-score of independent series. Uniformity meant sacrifice of copy-rights, plates already prepared, popular schemes of study, etc., aggregating thousands of dollars in value. But in the end they were convinced of the soundness of the idea and the final vote stood 26 to 3 in favor of a uniform series.

At the Fifth National Convention, held in Indianapolis in 1872, the following resolution was introduced. "Resolved; That the Convention appoint a committee, to consist of five clergymen and five laymen, to select a course of Bible lessons for a series of years not exceeding seven, which shall as far as they may decide possible, embrace a general study of the whole Bible, alternating between the Old and New Testaments semi-annually or quarterly, as they shall deem best; and to publish a list of such lessons as fully as possible, and at least for the two years next ensuing, as early as the first of August, 1872; and that this convention recommend their adoption by the Sunday schools of the whole country; and that this committee have power to fill any vacancies that may occur in their number by reason of the inability of any member to serve."

The resolution was discussed with great spirit and enthusiasm. Practically all of the Sunday school leaders present favored it heartily excepting Dr. Eggleston, who consistently opposed it as being "a step backward." In the end it was passed with only ten votes opposing. With great enthusiasm the Convention joined in singing the doxology, and one of the most important epochs in the history of the modern Sunday school movement had begun.

Smithville, O.

BOOK REVIEW

"Point of Contact in Teaching"

Edith Driver

The order of things according to science, and according to the child's chronology is very different,—in fact, it is directly opposite. Actually, the light of day has its beginning in the sun, but, for the child, the sun has its beginning in the light of day. In the child's mind, the gold watch precedes the sun, a silver dollar, the moon; and jewels are preferred to the stars; the world has its beginning in his playthings. That which is logically first may be historically last, and vice versa. For instance, the creation as recorded in Genesis comes historically before my birth, but logically, my knowledge of these things comes with my experience with them,—my knowledge of the sun begins with the light in my room; my knowledge of the waters with my morning bath. And since this is true, we must take that into consideration when we attempt to teach and train the child mind. We cannot hope to teach the child anything by abstract terms, except as he has had some concrete knowledge of it. His experience is limited, and we must meet him at the place where his experience ends. Nothing is so truly known as that which is known thru a self-active personal experience. The child has had some experiences by the time he reaches the Sunday school; as he has experiences, interests are aroused. Miss Harriet M. Scott says, "The most we can do is to expand

and enrich an already existent interest." The [illegible] we call Point of Contact, because it is the point at which the child's experience and the lesson to be learned may be brought into contact with each other. The old rule in methods, "Proceed from the known to the unknown," applies in Sunday school as well as in the public schools.

We must use the child's plane of thought in presenting a truth. This does not mean that we talk baby talk to him in expressing an adult thought (which is so often done by teachers), but that we talk in full-grown language about things that come within his range of experience. Here is where the desirable starting point is found—in such a plane that is general to the child's experiences, and especially those which arise from his immediate contact with the external world. Age is not always a sure guide, but a normal child of ten or twelve should not be placed in the same class with children of six years, because their point of contact is not the same—they see things of life in a different way, having had different experiences. Life includes the inner experiences — appetites, desires, affections, joys, sorrows, etc., as well as those which are sensory and peripheral. But the latter are more prominent in the child life. This may be seen from the letters which children write. They write about the things they do, and what their friends do. They always deal with the concrete.

So often the material of the Sunday School lesson is such that it is impossible for the child mind to grasp the meaning. He cannot fathom the expanse of time in connection with the historical facts, nor the religious experiences of the old patriarchs. He cannot understand the Ten Commandments altho he may commit them to membry and be able in a parrot-like way to repeat them. There is no experimental knowledge to the child who cannot count to ten. Such texts as "The Lord thy God will turn thy captivity, and have compassion upon thee;" "We made our prayer unto our God, and set a watch against them;" "God is our refuge and strength, a very present help in trouble," have no meaning to the young child.

The teacher may by various means and paraphernalia such as hearts, ladders, crosses, crowns, blackboards and designs, excite a temporary interest in the child which often proves detrimental to his knowledge of Bible truths, but the real truth must be taught by using material with which he is familiar thru experience. The average city child who has never seen even a sheep can hardly understand the significance of the Twenty-third Psalm, and the ordinary child of the country having never seen an Eastern shepherd with his flock, can not fully appreciate that familiar psalm. The more closely anything lies to our personal experience, the more easily may we become interested in it, and the better is the starting-point from which to follow a line of thought, [illegible] ing once experienced some particular [illegible] we can appreciate the interest of [illegible] who are passing thru the same [illegible] experience. For example, a certain intelligent, nine year old girl was studying the Sunday School lesson, "The City of Refuge," and asked her father to explain the meaning of refuge. She went to Sunday school, and the teacher told a dreadful story of the torture which some boys had inflicted upon a companion. The story shocked the girl and she lost the meaning of refuge entirely.

Several months later she visited the old fort at St. Augustine. It was altogether different from what she had thought a font to be. Her father told her of the various wars in which it had played a part, and how the people sought refuge in it. When she asked, "What is a refuge?" the father tried to recall the lesson she had in Sunday school the previous term, but she had quite forgotten it. Then she had not learned it in connection with any personal experience, but now she would remember it.

We are aware that there is a general principle and a certain plane of experience on which to meet the pupil's interests and needs, but it is not so easy to always strike the point of contact with life. In dealing with a class this is all the more difficult, since there must be a general plane for all. It is possible, however, to address the children on a general plane of child sight. A child may be reached thru mirth, or hunger, or thru his curiosity or his spirit of investigation, but it is not necessary for the child to think of these experiences or feelings as objects. As the child repeats the line, "How I wonder what you are!" his attitude toward the twinkling star is very different from the adult's attitude. Children are not interested in the scientific study of flowers and plants or of animals. Flowers appeal to them as beauties, the cat and the dog must appeal to them as companions.

A "golden text" or theme must have some bit of nature or manufacture to incite inquiry and rivet attention. Mr. Du Bois was once called, as a substitute, to teach a class of very frisky boys of nine to eleven years. The lesson happened to be on the Golden Rule. As was their habit, the boys were bent on making mischief, and he saw that unless he got their interest at once he would lose control of them. He had an ivory foot-rule in his pocket, and drawing it out he asked the boys to tell him what it was. Some said it was a "ruler," others thought it was a "measure." One called it a "rule." He had a three-fold point of contact in their experiential knowledge of standard, their curiosity, and their investigating spirit. He then, thru questioning, got the relative value of ivory and gold, and their use as rules. In this way, he naturally developed the lesson of a moral rule from the material rule.

Another illustration of applying the [illegible] Mr. Du Bois quotes from the Sunday School Times. A kindergartner, [illegible] ing a [illegible] was asked to [illegible] a class [illegible] which had already [illegible] the [illegible] much confusion and the despair of four teachers. After several [illegible] and various struggles and antics one boy raised a blacking box which up to this time had been hidden under his chair. Quick as a flash he scraped it across the nose of his neighbor, and just as quick, the second clinched his fist and was in the act of returning the blow. The kindergartner, keeping in mind the "From the known to the unknown" principle, instantly siezed the box and said, "I can tell you something about this box that you do not know." The boys were amazed, for they had expected a beating. But this announcement aroused their curiosity and they sat alert to hear what this wonderful teacher had to tell them. She then explained to them by the questioning method and telling method combined, how the wooden box was a beautiful tree, and the different processes thru which it went to become a box. She explained how the blacking was made, and all about it, until she had both their attention and their interest, and then she proceeded to tell them more of God who made all things. She had their interest during the entire period.

In teaching the heathen we must meet them on their plane of experience and interest. The African may be touched by his thought, feeling, and devotional attitude. The Chinamen are reached thru the contrast of their gods with the real God. Some are reached thru medical aid, others in the idea of a common humanity. The boy who enjoys fishing gets interested when he hears the story of the miraculous draught of fishes.

So often we miss the point so completely when we are not aware of it. We select some subject which seems to us to be attractive to children, and present it in certain kinds of youthful expressions, supposing that the child feels and understands what we are telling him. A speaker once addressed a class of children on the subject, "Little foxes that spoil the vines." The "little foxes" were our small vices and weaknesses. The subject had a simple, childlike sound, but really it meant nothing to the children, since they were not familiar with the nature of foxes. Symbols that might convey a meaning to the adult mind have no significance to the child and rather tend to lead him from the lesson he is to learn. The child explains one thing by use of another thing. He makes a chair represent a train, a stick represents a horse. It is necessary to study each individual of the class in order to become acquainted with his experiences.

It remains, then, for us to select such material for our lessons that is within the range of the children's experiences if we wish to teach them the Truth of God's

(Concluded on page 319)

CURRENT EVENTS

The War.—The armies in Europe continue to be locked in a deadly conflict. During the past month considerable fighting has been in progress. On the western front, in France and Flanders, some bitter fighting has been taking place. No large offensive movement was undertaken by any of the contending armies, but some bitter local attack and counter attacks have been made, especially in the vicinity of Verdun, Lens, and in Flanders. In Flanders the Germans are evacuating part of their line and withdrawing to another line of defense. According to reports the Germans are getting the worst of the fighting on this front. It is now thought by some military experts that the British and French commanders have decided to postpone until next spring the great offensive against the German lines. The offensive movements launched this summer did not accomplish what was intended. By making elaborate preparations during the winter months and by the assistance of American forces it is hoped that a decisive battle can be fought next spring if peace is not declared before then.

The great Italian offensive against Austria is at present attracting the attention of the world. Some of the most desperate and bitter fighting of the war is now taking place in the mountains of the Austro-Italian border. The Austrians have been gradually driven back and are putting up a most stubborn resistance in order to prevent the Italians from breaking thru their naturally strong lines of defense and enter the plains of Austria. The objective of Italy is the Austrian seaport of Trieste on the Adriatic sea. If the Austrians lose this port they have no outlet to the waters of the south, and they will lose their naval forces and bases. If the Italian armies break thru the mountains they will play havoc on the plains of Austria and possibly compel the Central Powers to reduce their Western and Eastern lines in order to meet this new force. There are those who think that the quickest way to end the war is to help Italy break thru the Austrian line and advance upon Vienna, thus demoralizing the Austrian forces and eliminate Austria, Turkey, and Bulgaria as factors in the war, and thereby isolate Germany.——At this writing (Sept. 18) reports indicate that the Italians have succeeded in wresting from the Austrians the most strongly fortified mountains in their pathway to the plains of Austria. This battle which has been raging continuously for three weeks, and is still in progress is described as one of the bloodiest of the present war. So great was the loss of life by both contending armies that the mountain sides were literally drenched with human blood.

Russia.—Russia is in the midst of troubled political waters. The path of the nation, that a short time ago unceremoniously discharged the Czar, has been a rugged one since. Even now the future of the nation hangs in doubt. Last July Russia launched a vigorous offensive against the Austrians and drove the enemy back. Some dissensions arose in the Russian ranks and in a comparatively short time the Austrians regained all the lost territory and captured much new territory. In August the Germans started an offensive against Riga, a northern seaport and occupied it with little resistance from the Russians, and opened the way for the German armies to move on towards Petrograd. Soon after the capture of Riga, Gen. Korniloff, commander of the Russian army that defended Riga, sent an ultimatum to Premier Krenesky of Russia demanding that he reliquish his authority. Premier Krenesky refused to do so and ordered the arrest for treason of Gen. Korniloff and gave the command of the Russian army to another. Gen. Korniloff ordered his forces to march towards Petrograd, and for the time civil war loomed on the horizon. Several battles were fought between Russian troops, but when the soldiers under the command of Gen. Korniloff learned of his real purpose many of them deserted him and he was compelled to sue for mercy. After this upheaval Premier Krenesky instituted a more rigid discipline in the army and at present the Russian forces are again offering a stronger resistance against the enemy. A republic has been declared with Premier Krenesky as provisional President. The provisional government is in the hands of five men, who are seeking to unite the forces of Russia to repel and defeat the enemy, and are seeking to persuade the people to leave the settlement of internal political affairs until after the war. No one knows what will happen next in Russia, but indications are that the men in authority now are gaining in strength and gradually succeeding in uniting the various factions in an effort to prosecute the war against the Central Powers. It seems as tho the efforts of the Central Powers to secure a separate peace with Russia are doomed to failure.

Sweden and Germany.—The United States caused quite a stir in diplomatic circles by charging the Swedish minister at Buenos Aires, Argentina, with transmitting German messages of military value to the Germans. This is considered a violation of neutrality. The Swedish minister claims he transmitted them in code and did not know their contents. This explanation, however, is not accepted. Argentina's ire was aroused against the German minister when it became known that he suggested to the German government that merchant vessels flying the flag of Argentina be sunk and all evidence as to how they were destroyed be kept secret. When this became known rioting against Germans in Buenos Aires took place in which considerable property was destroyed. Argentina threatened to sever diplomatic relations with Germany unless a satisfactory apology be made. Germany apologized and recalled the offending minister who was given his passports by Argentina immediately after his duplicity became known. Several days after the first exposure the United States published evidence that the Swedish minister in Mexico had also transmitted German spy reports. A communication addressed to the German Chancellor by the German minister in Mexico was published in which the minister asks that the Swedish minister be secretly decorated by the German government for the valuable service he render the German cause in supplying important military information. He also suggested that the Swedish government be secretly informed of this honor bestowed upon its minister. It had been suspicioned for some time that officials in Sweden were in sympathy with Germany and that possibly thru Swedish sources Germany was getting valuable information. This disclosure will result in a more stringent control of all cable and wireless communications. Sweden is placed in an unenviable and embarrassing position before the world. What the ultimate outcome of the disclosure will be remains to be seen. One thing is certain, Sweden will experience greater difficulty in getting supplies from the nations at war, and may thus have to suffer because of her duplicity.

Pulp from Bagesse and Rice Straw.—The enormous amount of paper used today is making serious inroads in our available supply of wood for the manufacture of paper pulp. Some other sources for pulp must be found in order to supply the increasing demand for paper. Various fibrous materials have been considered as sources of pulp but very little progress has been made in their utiliza-

tion. A company has been organized which plans to erect a plant in Louisiana for the manufacture of pulp from rice straw and bagesse, a byproduct of the sugar-cane press. Millions of tons of bagesse and rice straw are thrown away or burned every year. Unlike the forests which are getting less and more difficult to replace sugar cane and rice are annual crops and furnish an ever increasing supply. The cost of these materials at the mill will be about $3.50 a ton, and from three to four tons are sufficient for a ton of pulp. Wood for pulp costs about $15 a cord and two cords or more are necessary for a ton of pulp. Beside pulp, raw cellulose, alcohol and fertilizing material will be obtained as by-products from the bagesse and rice straw. It is estimated that the finished products obtained from a ton of bagesse will be worth about $53, while the cost of raw material and production will be about $9.50 a ton.

The Price of Wheat.—The Government recently fixed the price to be paid for the 1917 wheat crop. President Wilson set the price at $2.20 a bushel, based on Chicago delivery. This will mean that wheat will be sold to the wholesalers of New York City for $2.30. With the price of wheat fixed the price of flour can be approximately determined. It is estimated that with the price of wheat fixed flour in the Eastern markets will cost between $11.75 and $12.75 a barrel, which will be about $3 less than the average price for the last six months. The present price for wheat will not only secure cheaper flour for the consumer, but will also provide an adequate encouragement for the farmer to increase his cereal yield. The Government seems determined to prevent any one from goughing the public by demanding excess profits. Grain elevators are already under Government control and required to file reports at frequent intervals. The flour mills of the country, it is said, will also soon come under Government supervision.

Carving a Mountain.—Mr. Gutzon Borglum, the sculptor, has undertaken to carve a memorial to the Confederacy on the face of Stone Mountain, near Atlanta, Georgia. Examination of the mountain showed that it "possessed a sound, solid face, 800 by 1,500 feet, of excellent granite free from cracks or erosions and suitable for carvings of any conceivable dimensions. The sculptor intends to show military forces moving across the field. An idea of the dimensions of the figures is gotten when we learn that the figure of a man on horseback must measure at least fifty feet from hat to fetlock in order to produce the proper effect. The carving is to be done with automatic tools in units of four carvers, governed by young artists, and there will be from three to five such groups working continuously until the work is completed. Nothing of this kind, it is said, has ever been attempted on this scale before.

Using Wooden Water Pipes.—In order to save steel and galvanized iron pipes for use in building ships the United States Government is using wooden pipes wherever possible. "Fifty-two miles of wooden water-pipes, sawed from trees on the Pacific coast and put thru a special process afterward, are being laid on the national army camp near Annapolis. Four storage tanks made of wood, each holding 100,000 gallons of water, are also being built."

INTERESTING FACTS AND NEWS ITEMS

Food to the value of $160,000,000 is eaten annually by rats in the United States.

Secretary of War Baker estimates that the carrying on of the draft under the present plan will cost the nation about $8,660,000, or about $7.35 for every man accepted.

The province of New Brunswick still owns 7,750,000 acres of timberland, from which it derives an annual revenue of about $423,000.

The total production of the printing industry fifty years ago amounted to but $40,000,000. This industry at present ranks third, the total production amounting to $800,000,000 annually.

During the past year, according to government statistics, the country's steam railroads operated over 394,900 miles of track, with 54,600 passenger cars, 2,326,900 freight cars and 63,800 locomotives. Over 1,005,680,000 passengers were carried and 2,225,900,000 tons of freight were transported. The operating revenues during that time were $3,381,500,000.

The resources of the national banks on June 20 totaled $16,151,000,000 according to figures issued by the Treasury Department. This is an increase of $2,224,000,000 over the total a year ago.

The Porto Rican house of representative and senate have passed resolutions addressed to President Wilson, asking that Porto Rico be granted complete self-government.

Large numbers of "useless" French men, women and children below the age of 18 and above that of 50 have been returned by the Germans to France from the occupied section in the north. The condition of these people who were sent back because they were incapable of doing useful work for the Germans is described as pitiable.

Last year about 48,000 tons of crude rubber were obtained from rubber trees growing wild, while plantations produced about 145,000 tons, a gain of 45,000 tons over the previous year.

During 1916 the United States produced over 75,100,000 tons of iron ore, valued approximately at $180,000,000.

It is said that the former Czar of Russia had in his employ some 80,000 spies, informers and other secret agents.

The physical examination of the drafted men has revealed the fact that many have tuberculosis.

For the entertainment of Lord Northcliffe the American Telephone and Telegraph Company provided an arrangement whereby their distinguished visitor was able to listen to the roar of the Atlantic and the roar of the Pacific ocean simultaneously.

Telephone and telegraph wires leading from New York city were put out of commission for several hours one night recently by the aurora borealis, or "earth durrent," as electrical men term the phenomena.

The British Government in the Bombay Presidency, India, has turned over to American missionaries for instruction a colony of about 3,000 members of robber tribes.

One denomination in India reports that last year, for lack of funds and workers, only 40,000 out of 100,000 people seeking baptism could be baptized.

This year England has 347,000 more acres of wheat, barley, oats and potatoes than a year ago. The area under cultivation in small vegetable gardens is estimated to be four times as great as usual.

The Ex-Czar of Russia has been taken to western Siberia for safe keeping. He is getting some of the same medicine he has been handing out to thousands of his subjects in the years gone by.

On October 1 British Columbia will enter the prohibition column.

The high prices for agricultural products is creating a demand for land. Land is said to be selling better now than at any time in the past 25 years.

When milk producers in northeastern Ohio demanded from Pittsburg dealers a higher price for milk the dealers refused it, canceled their contracts and began to buy milk elsewhere. Rather than sell their milk at lower prices the dairymen are throwing it away.

Contracts for 10,650 motor trucks, divided among six motor truck companies, have been awarded by the War Department. Contracts for 24,000 motor truck bodies were also awarded.

The Navy Department recently let a contract for 4,500,000 yards of woolen cloth to be used for making uniforms. The cost amounted to more than $16,000,000.

The British war tax per head has increased from $18 before the war, to $61 yearly at present.

The Germans are now making waterproofed coffins of cardboard, using glue instead of nails.

The estimated forecast of the production of beans in the five important bean-growing states, Michigan, California, New York, Colorado and New Mexico, shows 19,969,000 bushels as compared with 8,846,000 bushels last year. This does not take into consideration beans grown in other states.

A farmer in England was fined $27,500 for selling potatoes at a price above the

(Concluded on page 317)

MISCELLANEOUS

SAFEGUARDING AGAINST LIGHTNING

Doubtless many lives could be saved and the loss of considerable property could be avoided if everyone knew more about the nature and habits of lightning and therefore were able to protect himself and his property most intelligently and effectively. There remain a number of things that scientists do not know about this mighty natural force and some of the things believed about it are still to some extent hypothetical but much has been learned since the days of Benjamin Franklin, the pioneer investigator in this field.

From a study of lightning and from various experiments and investigations in connection with electricity produced by man-made contrivances we have learned certain laws which govern the generation of atmospheric electricity and its manifestations which we call lightning. By knowing and heeding these laws which are outlined and discussed by G. A. Russ in Farm and Fireside, substantially as follows, it is possible to reduce the danger of lightning very materially.

Lightning is not an accident or a freak of nature; it never operates by chance. It is not electricity but simply the path over which electricity discharges. The flash of light accompanying the discharge is due solely to the resistance offered by the atmosphere. This is so great that the friction raises the path of the discharge to white heat. Electricity makes no fire, causes no disturbance or violence so long as it is not resisted in its course if the air offered no resistance to the electricity there would be no lightning.

In nature negative and positive electrification exist. Two bodies electrified negatively repel each other. The same is true if they are both electrified positively but when one is electrified positively and the other negatively they attract each other. The electrical forces in the clouds differ from those in the earth. Therefore they attract each other. The only medium by which a charge may pass between the earth and the clouds is the atmosphere, which is a poor conductor and therefore not capable of transmitting the electrical currents in the volume in which they are discharged. Thus friction and lightning result.

According to the theory of Dr. G. C. Simpson, which is considered one of the most plausible, a separation of electricity results every time a drop of rain water breaks up. The water receives a positive charge and the air a negative charge. The charge which passes to the air is rapidly absorbed by cloud particles so that in time the cloud becomes highly charged with negative electricity.

The electricity stored in the cloud strives to discharge to the earth and would do so if it were not restrained by the poor conveying qualities of the atmospheric path which is the only one available. The charge remains in the cloud and is augmented by additional units concentrating thereon until the cloud becomes heavily charged.

At length when the charge in the cloud attains such proportions that the atmosphere can resist the strain no longer a discharge to the earth takes place, heating the atmospheric path and thus causing a flash of light.

Anything of wood is more likely to be struck by lightning than objects of metal; frame buildings unprotected by lightning rods are in great danger in an electrical storm. (It is generally agreed that rods properly put on afford a large measure of protection for all buildings.) As wood is a poor conductor of electricity, it acts much the same as does the atmosphere, causing a vast increase in the expenditure of energy on the part of the electrical discharge. Objects of wood are so often shattered by lightning because they offer so much resistance to its passage.

When a person is struck by lightning the shoes usually are torn from the feet and badly wrecked. This is because the electrical discharge in its efforts to reach the earth thru the medium of the human body encounters great resistance in the leather of the shoes.

Metal objects about a house offer less resistance to the discharge than the wood of which the building is constructed and for that reason the discharge often travels over and thru them on its way to the earth. In many instances when a house is struck the floor near the stove is ripped and splintered, due to the same principle of resistance as operates in the case of the shoes on human feet. Screen doors and water pipes are often traveled over by the discharge and unless they are in metallic connection with the earth violent action usually takes place somewhere near them.

Wire fences strung on wooden posts without any metallic connection with the earth, like the stove, cannot receive and discharge the stored electricity. If any animals are near the discharge will pass thru their bodies to the earth because they afford a path of comparatively low resistance. If wires were put on every sixth post and run down into the ground no animals would be killed as wires are better conductors than are the bodies of animals.

Because of the fact that metals of all kinds are good conductors all things made of metal are practically lightning-proof. For instance, lightning never strikes a railroad train or locomotive because neither ever gets highly charged with electricity. As the metal offers little resistance, the entire electric force, when a cloud attempts to charge the locomotive or train with electricity, goes to the highest point and trickles off in a silent, continuous discharge, so that never enough accumulates to cause any trouble.

This silent discharge is often seen in electric storms at night. If the rails were of wood instead of metal the silent electrical discharge would not be possible as there would be no metallic connection with the earth; trains run on such tracks would be extremely dangerous in electrical storms.

From what has already been said, it is clear that a point near a stove is the most dangerous in a house during a thunder storm. If the pipe is tall the stove is particularly dangerous but if short other places, such as near water pipes, screen doors, chimneys, fireplaces or perhaps where the water pipe enters the cistern may be more dangerous than near the stove. The neighborhood of tin valleys of roofs is dangerous and a screen door beneath such a valley is particularly dangerous.

It makes no difference whether the windows of a house are open or closed during a storm as the circulation of air in the house has nothing to do with its being struck or not being struck by lightning.

The safest place in a house during an electrical storm is on an iron or brass bed. To stand near a metal bed is very dangerous but lying on it is safe because the metal offers less resistance to the electricity than the human body. The walls and ceiling of the room and the floor below may be ripped and splintered but the person in the bed will not be hurt.

Unless it is on steel springs a feather tick affords no protection against lightning; in fact, the discharge will travel thru the body of the person lying on the feathers rather than thru the feathers because the latter offer considerably more resistance.

Tho trees are often struck and many persons who seek shelter under them in electrical storms are killed, one is safer to stand under a tree than he would be

isolated in the open. A tree standing alone in an exposed position is much more likely to be struck than the average tree in the midst of a wood. Oak trees are more often struck than any other variety and beech are least often struck.

The various forms of lightning, such as sheet lightning, bolt lightning and chain lightning, are simply different manifestations of electrical energy, differing only because of differences in the nature of the conducting medium and the intensity of the discharge. Sheet lightning, it is believed, takes place between clouds, whereas the other forms are usually discharges between the earth and clouds.—Pathfinder.

A 7000-HORSE-POWER ELECTRIC LOCOMOTIVE

Electricity will be the means of preventing congestion on the division of the Pennsylvania Railroad between Philadelphia and Pittsburg. One point in particular is at Broad Street Station, where hundreds of thru and suburban trains pass in and out every day. Trains that three of the largest steam locomotives can barely move will be rushed by electric locomotives up the grades at twenty miles an hour. In this way the amount of freight hauled over this division will be greatly increased, and all danger of congestion here will be removed for many years to come.

Tho the electrification of this division will not take place for some time yet, the Pennsylvania Railroad has taken the first step in that direction; namely, the construction of an electric locomotive as a standard from which many others will be built for use over this division. This locomotive is remarkable in several respects. Its capacity is 7,000 horse-power, which is fifty per cent. greater than any other locomotive now in existence. In appearance it resembles an ordinary steel baggage car, but is very much larger, being over seventy-six feet long, weighing 240 tons, and having wheels six feet in diameter. It consists of a single unit, instead of two separate and independent halves, which has been the practice heretofore in large electric locomotives.

The locomotive has two trucks, and each truck has six driving wheels and two motors. The motors drive a gear wheel on each side of the truck and this in turn drives the wheels by means of the usual side rods. Each gear wheel contains a set of springs. The purpose of these springs is to act as a cushion between the motors and the drivers. The huge mass of the train naturally cannot be started at the instant the motors start and if the connection between the motors and drivers were rigid, great stresses would be set up in the driving mechanism. The springs, by yielding when the turning force of the motors is applied, ease off these stresses and prevent damage. The operating current is to be 11,000 volt, single-phase alternating current which will be supplied to the locomotive from a trolley wire.

Two running speeds without the use of resistance in the motor circuits are available; a slow speed of ten miles an hour, by connecting the motors in cascade; and a road speed of twenty miles an hour, by connecting all four motors in parallel. Intermediate speeds are obtained by varying the secondary resistance of the motors by means of a water rheostat.

Twenty miles an hour is the highest speed of the locomotive when taking power from the line and it is also the maximum possible speed when coasting down hill. This restriction in speed is due to the fact that when the locomotive is coasting the motors become generators and return power to the line and are then subjected to a strong braking action. As a result of this so-called "regenerative" braking, trains can come down hill under perfect control without the use of air-brakes, which are held in reserve for emergencies and for making full stops. This adds greatly to the safety and ease of operation of the trains, saves a great deal of wear and tear on brake shoes and wheels, and permits higher average speeds down grades.

This locomotive is at present in temporary service on the Philadelphia-Paoli line of the Pennsylvania Railroad. Later, it will probably be transferred to the Norfolk & Western Railroad where it will meet conditions of grade and service that are similar to those found on the Alleghany Mountain division where the locomotives of this type will be used. Here it will receive a most thoro test in actual service.—The Scientific American.

NOW FOR CAMPHOR ORCHARDS AND A NEW AMERICAN INDUSTRY

Some years ago a Yankee agricultural student had a notion that if there was camphor in a camphor tree there was camphor in the camphor brush. So he planted camphor trees and then cut them down when the brush reached a height of about two feet. Sure enough, he found traces of camphor in the cut brush, but not in quantities sufficient to justify its harvesting as a commercial proposition.

But, figured other Americans, and Englishmen, too, if there is camphor in the brush there must be camphor in the leaves and twigs. So tests were made almost simultaneously in America, in Malaga and in East Africa. The test camphor wood, twigs and leaves were shipped from Jamaica for the American experiments and determinations. The results obtained at the University of Kansas show the following percentage of crude camphor secured from the various parts of the camphor tree:

Wood	0.61%
Twigs	1.50%
Green Leaves	2.37%
Dried Leaves	2.52%
Dead Leaves	1.39%

Furthermore, it has been demonstrated that the camphor tree is actually hardier than are many American fruit trees, and, writes W. F. French in the "Illustrated World," it can stand much colder weather than can our southern and western fruit groves. A frost that is severe enough to kill fruit trees will only kill the smaller branches and twigs of the camphor tree, and even then the parts killed can be distilled and turned into camphor. We read that even if the whole trees were frozen and killed to the ground they would renew themselves from the roots in one year.

The Department of Agriculture estimates that camphor trees planted in hedges, fifteen feet apart, with the plants six feet apart in the row, grown and trimmed to a uniform height of eight feet, will yield eight thousand pounds of trimmings per acre for each two cuttings, making a total of eight tons per acre a year. This will give about two hundred pounds of marketable gum camphor per acre. At eighty cents a pound, the present wholesale price, this would yield the owner of the camphor orchard about $160 an acre.

Says the writer in the "Illustrated World:"

"Camphor finds about as ready sale as steel—it is in ever increasing demand. It is easier to enumerate what camphor is not used for than what it is used for. It is not used for many things that it can be used for and will be used for when America is producing camphor in large quantity. At present, however, camphor is perhaps the most widely used of any drug, its medicinal uses are innumerable; it is a great insecticide, it is famed as a purifier, it is a fever remedy. Tremendous quantities of camphor are used in the conversion of cellulose nitrate into celluloid and it is a most important item in the pyroxylin plastic industry in the United States. It is used extensively in the manufacture of artificial leather and for imitation rubber. The photographic film manufacture alone could practically use up the entire camphor product at present, in consideration of the volume of movie films being manufactured."—Sel.

A NEW THEORY OF LIGHT

Scientists have told us that light results from vibrations in the ether, a peculiar thin, elastic medium which pervades all space and all bodies in space, and that these vibrations have their origin in luminous bodies which are all in a state of vibration. This theory is a reasonable one but it fails to account for certain phenomena connected with light. For instance it is not clear how a mere vibration—a non-material, something without substance—could be attracted by a magnet, as light rays are, or how an immaterial manifestation as light is, according to this theory, could have chemical effects, as light rays are known to have.

Of late a few men of science are begin-

ning to reject the ether-vibration theory and are coming to believe that light may be a material substance. Prof. T. J. J. See holds that there is really no such thing as ether and advances the theory that light results from electrically charged egg-shaped particles which revolve about their shorter axes. Another scientist, the chemist Mendelieff, is of the opinion that the ether is a chemical element, a definite form of matter, with an atomic weight one-millioneth that of hydrogen.

He classifies it as one of the inactive gases of the argon family and is convinced that its atoms move with enormous velocities. This, he believes, accounts for the all-pervading nature of the medium which has been called ether.

That light is a material substance is indicated by the fact that it is affected by gravitation and that it exerts pressure. The fact that it exerts pressure has been demonstrated by the radiometer, an instrument consisting of vanes, white on one side and black on the other, mounted on an axis free to turn, inside a glass globe from which the air is exhausted. The total light pressure on the earth, it has been established with reasonable certainty, is in the neighborhood of 70,000 tons.

Many have believed that no material substance could move with the speed of light—186,000 miles per second—but a study of radium emanations and the X-ray proves beyond question that material forms of matter move with a speed of from 10,000 to 90,000 miles a second. Science has shown that the Alpha rays emitted by radium are material atoms, with a mass twice that of atoms of hydrogen and moving with a velocity of 20,000 miles per second, also that the Beta rays emitted by this wonderful substance are material bodies of known weight and with a velocity of 100,000 miles per second.

In view of these facts scientists are beginning to believe that a gas such as light is according to the new hypothesis, could move with the velocity which light is known to have.—Sel.

BELIEF IN GOD WANING?

A questionaire addressed by Dr. J. H. Leuba, professor of psychology in Bryn Mawr College, to several thousand prominent American scholars, including historians, physical scientists, biological scientists, sociologists, psychologists, etc., has brought out information which indicates that an astonishingly large percentage of these men are disbelievers in, or entertain doubts as to, a personal God and immortality.

The replies show that a little less than 42 per cent. of these intellectual leaders are believers in God and that a little more than 53 per cent. are nonbelievers. Of the so-called lesser men of science about 42 per cent. are found to be believers while of the so-called greater men of science only 36 per cent. are believers. About 50 per cent. of those who replied to the questionaire believe in immortality and about 49 per cent. are disbelievers. Among the so-called lesser men the percentage of believers in immortality is about 59 while among the so-caller greater men it is only abqut 27. The percentage of believers in God and immortality is considerably less among biologists than among physicists. —Sel.

INTERESTING FACTS AND ITEMS

(Continued from page 314)

maximum fixed by the government food controller.

The Austrian government has given notice that all organ pipes in the churches as well as those in the hands of the organ builders will be requisitioned by the government for the manufacture of ammunition.

The city of Liege, Belgium, was fined recently $100,000 for disobeying the orders of the German authorities to demolish buildings damaged by fire.

One of the army commanders suggested that tracts of land of from 120 to 150 acres be taken over near each army camp in his district for the purpose of growing vegetables for the soldiers. The soldiers could take care of the crops and thus the problem of feeding the troops would be more easily solved.

Government contracts for the manufacture of 500,000 shirts for the army and navy to be supplied by December 1, have been let to firms in New York city and vicinity.

Seventeen Mexicans who had part in the raid on Columbus, N. Mex., last year were recently sentenced to serve terms of from 17 to 80 years in the state penitentiary.

"Last year the United States exported 6,000,000 gallons of liquors, one-fifth of which went to Africa to make the 'Dark Continent' darker, and another large fraction went to make matters worse in Mexico."

Coal is now $42 a ton in Italy and $45 a ton in Russia.

If the war lasts another year the American Red Cross will need $300,000,000—three times the fund so far raised—is the opinion of John Barrett.

There are said to be a million and a half women laborers and farmers in the United States.

Hawaii has a population of 237,633, an increase of 45,714 over 1910. Of this increase the Japanese contributed 17,326.

At present the United States is using 35,000,000 more barrels of crude oil in a year than it produces.

Rich oil lands in Colombia and Venezuela have been found. A tract of 800,000 acres on which there are many places where a good grade of oil seeps from the ground has been found, and in other tracts the ground is boggy with oil instead of water. A pipe line of 200 miles will bring this oil to deep water harbors of the Caribbean Sea.

See page 292 for our subscription offer.

VOCATIONAL SCHOOLS ON THE WAY

A commission investigating industrial conditions not long ago found that there are 14,000,000 workers in the United States engaged in manufacturing and mechanical trades and that less than one per cent. of them attended vocational or technical schools. This condition of affairs is in marked contrast to the system that prevails in Germany. The Germans have a law compelling employers to allow workers under 18 years sufficient time to attend trade schools and very few young Germans fail to embrace this opportunity to better themselves in their trade. People in this country have realized for some time the need of some such system of encouragement for young workers, but until recently the government has never taken active steps to bring it about. A bill is before congress now which if it becomes a law will provide grants of money to the states to aid the public schools in preparing boys and girls for useful and profitable employment. Thus not only will the people be benefited but the nation, itself, will be richer, it is believed.—Sel.

WELL WON

(Continued from page 291)

the camp. I ought to do it, tho. I'd feel better, too, when I had talked with him."

Try as he would, he could not quite make up his mind to tell the man his thoughts. Mr. Kinney was leaving on a business trip. For a couple of days he would be away, and Clayton knew that now was his best time to make known the matter that troubled him. He knew that there were but a few moments before the man would go. Twice he was on the point of speaking, but each time his courage failed, and sooner than he expected Mr. Kinney had gone.

"I wish that I had told him," he thought as soon as his employer had disappeared. Then shortly, "I'll be back soon," he said to one of the salesmen; and taking his hat he left the store and hurried fast down the street.

"I heard him say that he would stop at the hotel. I'll catch him there," he was thinking as he took a short cut thru an alley; and Mr. Kinney had no more than entered the great waiting room when Clayton suddenly appeared.

"Why! what's happened? What brought you here?" questioned Mr. Kinney as his eyes fell upon the lad's heated face.

Poor boy! a strong feeling of embarrassment crept over him. "It may be that Mr. Kinney will not like what I have to say," he thought, half wishing that he had not followed. Then, scarcely knowing how to begin, "I wanted to tell you, sir, that I have decided to give up my job," he stammered. "At least I think I have."

"Give up your job!" repeated the man,

amazed. "Why do you want to give it up?" Clayton hesitated. "Explain, boy," ordered Mr. Kinney, looking keenly into the lad's face. "I've a little time, for the train's half hour late, I've learned. Out with it," he urged.

Then Clayton briefly told how since meeting Bob he had after a great struggle decided to let him have his place provided the firm was willing. "You see, I don't have to work, Mr. Kinney; and it seems as if he does," said he, and quickly he told more of Bob and his people. "You'd like him, Mr. Kinney. I am very sure about it."

"Maybe, maybe," returned the man. "I shall be back tomorrow evening. Then we'll talk with you about it."

"I have given up my job. At least I think I have," answered Clayton that night as he and his parents were at dinner.

"You have!" exclaimed his mother surprised. "Why did you do that? Oh, you are only joking," she smiled.

"No, I'm not. It's true," was the reply. "I have just the same as given it up." For a moment all were quiet.

Then, "Couldn't you please?" asked Mrs. Benton.

"Yes," was the answer.

"Then why was it? Please don't tease any longer. Did something happen, Clayton? Do tell us what it was."

"Yes, something did happen," was the answer. Then the lad told how all day he had battled and how at last he had conquered. "Tomorrow evening I shall know," he said. "Mr. Kinney will return then, and it will be settled."

"Then you have given up going to camp, have you, my boy?" questioned Mr. Benton, looking Clayton sharply in the eye.

"Yes, sir," was the reply. "What's a few days at camp for me compared to a year at school for him? Why, father, I thought it over, and Bob can earn enough there to pay his tuition for a year. It certainly would be selfish for me to hold the job, that is, if they will take him; and I think they will."

The hours were long to Clayton, for with the question decided he could scarcely wait for Mr. Kinney's return. "I shall be disappointed if they don't take Bob," he said. However, at an earlier hour than was expected his employer came.

"You may bring your friend in and we will see," he said to Clayton when they again talked of the matter. "We might not like him so well as you do, you know."

"Yes, you will," assured the boy. "He's as true as steel, and you can not help liking him. But one thing you must promise: Don't let Bob know that I quit the job for his sake. While it's true, he doesn't need to know."

Before another day passed Bob Long, with a face beaming with gladness, stood behind the counter at the great store. And Clayton was there, too, for they had no more than arranged for Bob to come when, "You may keep your place, my boy," Mr. Kinney had said. "There's work enough for both."

So later in the season Clayton, after all, had the much anticipated days at the camp.

And Bob did not fail in making good; neither did he come short of his desired plan, for as years passed, until their school days were finished, both boys at vacation time could be found with the firm of Kinney and Levan.—Light and Life Evangel.

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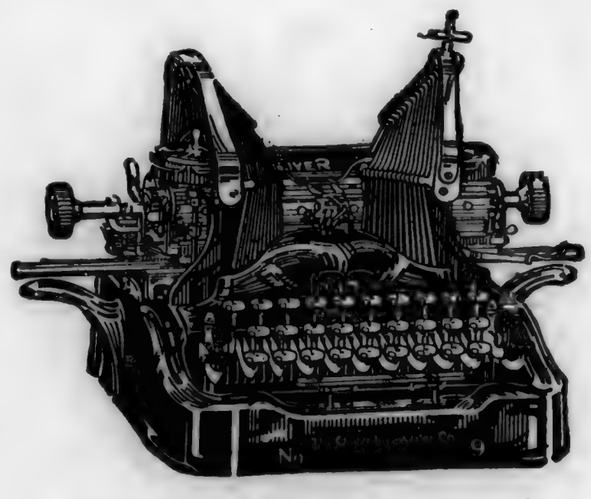

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A monthly Magazine for the Home

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YOUNG PEOPLE'S MEETING

(Continued from page 310)

d. Mother.—Tit. 2:4; II Tim. 1:5; Prov. 29:15.
e. Son.—Prov. 1:8; 3:1-3, 22, 26; 4:1-4.
f. Daughter.—Prov. 31:29.
g. Brothers and sisters.—Psa. 131; Rom. 12:10.
h. Servants.—I Pet. 2:18; Tit. 2:9, 10.
i. Guests.—Heb. 13:2; I Pet. 4:9.
j. Outcasts.—Isa. 58:7.

2. What the home is for God.
   a. A place of worship.—Act 10:2, 33.
   b. A place of instruction.—Deut. 5:7; Psa. 78:3-6.
   c. A center of blessing.—Psa. 128.

PERSONAL THOUGHT

Upon what foundations am I building for the future? What am I doing toward the making of an ideal home as God would have it?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Child,** or **Children.**
2. How to Make My Home Happier.

For Young People—

1. Our Childhood Home and Its Blessings.
2. Consecrated in My Home Relations —How?
3. Helps to Make the Home a Glory to God.
3. Foundations for Godly Homes.

For Older People—

1. How Promote Piety as the Foundation of Home Life.
2. Careless Home Building and Its Results.

"THE POINT OF CONTACT"

(Continued from page 312)

Word. Would any parent send his children to a secular primary school where there is no choice or selection of lesson material, but where **any** subject was taught to **any** age? Surely not; then why not consider the choice of material for instruction in the Sunday school. The Scriptures are all good and true, but certainly some passages are more suited for certain occasions than others, and some passages more suitable for children than others. Our Lord teaches us this by example. He always chose illustrations from the natural surroundings and experiences of the people to whom he was speaking. He never told the child to be a man, altho he did tell the grownups to "become as little children." It is absurd to suppose, that, because we are teaching God's Word to little children, we can therefore ignore the demands and defy the laws of child nature.

The remedy for our evils lies in commanding child nature by obeying child nature, in teaching them by induction the things that we have been trying to teach by deduction. The child was not made for the lessons, but the lessons must be made to suit the child, and this takes much study and prayer on the part of the teacher.

Scottdale, Pa.

Saving the Idol's "Face"

In the western hills, about fifteen or twenty miles west of the city of Peking, are located many once famous and popular Chinese temples, but they are now fast falling into decay and ruin. The gods are often covered deep with dust, their vestures and the paint upon their faces are dropping away. Few pilgrims now come and go, for China is fast losing her faith in her gods, and the temples are rented to foreigners, while the gods are pushed back out of the way. In one temple, after some foreigners had rented the place, the gods looked so hideous that the new occupant suggested to the priest that a paper screen be put up to shut the gods out of sight. This the priest readily consented to provide, if a small hole were made in the paper of the screen so that the god should not entirely "lose face."—Sel.

See page 292 for our subscription offer.

ECHOES OF LIFE

(Continued from page 290)

at such times it must be silence. It must almost drive a person to insanity when the dreary nights are long and sleepless. But the worst must come right in the morning when the dark, dark future stares you in the face without a star of hope. You must arise, but there can be nothing that gives you courage and inspiration to follow your tasks. Oh the awful agony of such times. Such must be life when in dire need the last friend you trusted leaves you to face the future alone. Such was Christ's experience and no wonder that now He can "bind up the broken-hearted; proclaim liberty to the captives and open the prison to them that are bound." (Isa. 61:1).

But we are glad that there are still those, and even many of them, that know and live the Christian idea of friend. We are still glad that there are those who would sacrifice even all for the sake of another. Such are they that make the pathway of life smoother and brighter for those that must bear the many burdens. What a noble life is a life of sacrificial love! It is the life of the friend who never faileth even tho all is lost. Such a friend is typical of our Great Friend and must truly be God's missionary sunshine to the one that dwells in dismal sorrow.

When the storms of life beat out the ray of hope for another, help me, O God! to be a friend that thru sacrificial love will be able to rekindle hope. Then I shall know of a surety that my life has not been in vain—that it has helped some one to regain courage and zeal, and spurred him on towards the golden west. Help me, oh God! that I may be a friend—a friend that faileth never.

And I **plead with you** to be one also.

Manheim, Pa.

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"The girl who sheds a sweet influence in her home and over her friends is the girl who will make the world brighter and better everywhere she goes."

EDITORIALS

(Continued from page 292)

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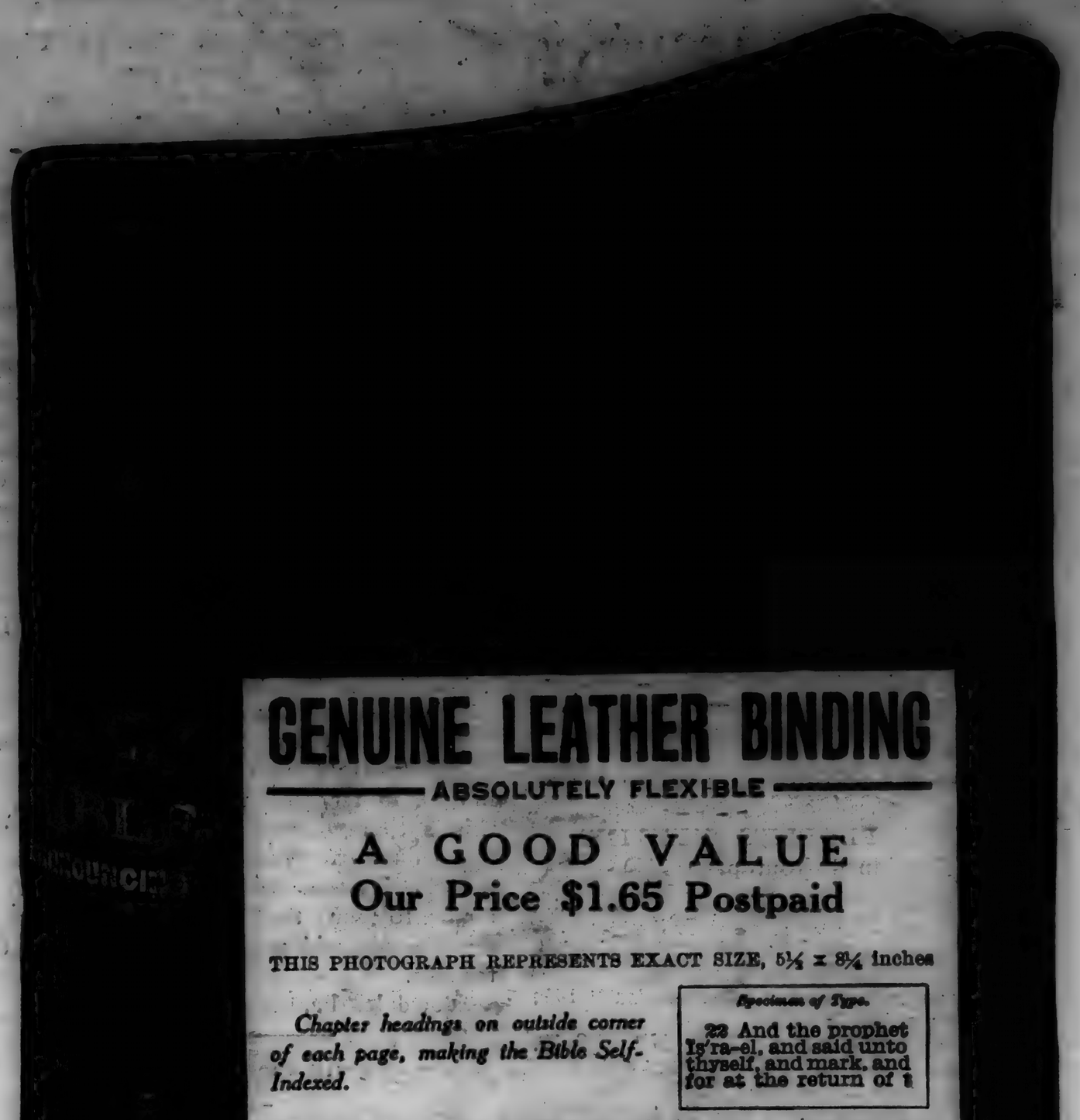
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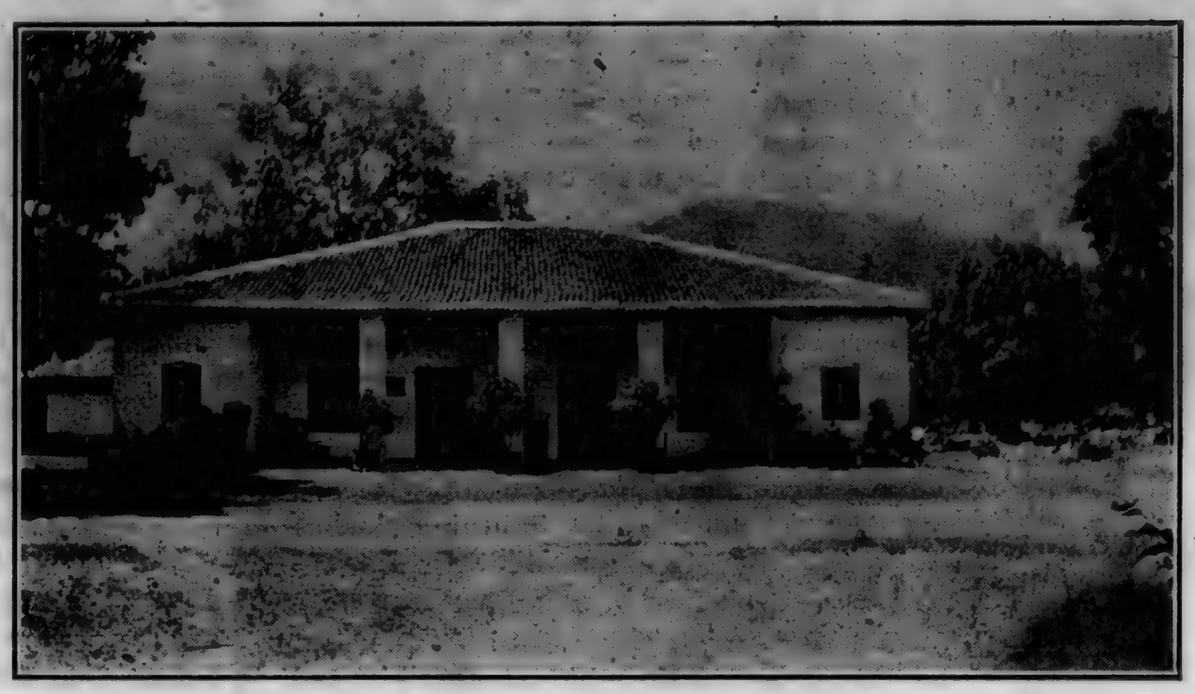
CHRISTIAN MONITOR

NOVEMBER, 1917



FRONT VIEW OF BUNGALOW AT GHATULA, INDIA

(See page 331)

SELECT READING

ECHOES OF LIFE

A Day's Journey

Clayton F. Yake

(Developed from a little incident in life.)

It was a bright sunshiny day in June—one of those days that just gives you a delicious taste of summer's coming treasures. The air was balmy but just breezy enough to keep the day from being sultry. The sun rose with a kindly pleasing expression that gave one a longing for the solitude of Nature. The birds were singing and warbling their lays in a delightfully entertaining manner; the dewy flowers flavored the atmosphere with a rarefied fragrance that could not be equalled in a perfumery. All in all, it was just a day in which Nature seemed to tune this earth of ours to a perfect chord and one could not help but long to take the day leisure-like.

But duty was at hand and I planned to face it cheerfully. My task took me from home and out over the country thru valley and over moor and upland and even into the mountains. As I journeyed the beauties of Nature and the harmony of the morning's music seemed to decrease with the increasing heat of the day. The pleasures of the morning seemed to vanish as the noonday sun beat down hotter and hotter and the light zephyr disappeared. The day became warmer and warmer and even hotter and hotter and proved to change into one of those heat-racking days that come once in a while in the early summer to give us a foretaste of the warmer days of sultry August.

My anticipations ebbed as the journey's distance bore its effects upon my body. The approaching mountain road did not look inviting to one whose duty lay ahead, but in determination I journeyed on.

But the shadow of the mountain forest, especially on such a warm day, was quite inviting. The dust of the main road, the ever increasing heat and the inviting looks of the woodland finally induced one to turn into a by-road that was shaded over entirely and looked more pleasing to travel and apparently ran parallel with the main high-way. Taking second thought I was sure I knew this road and where it led to that it would eventually take me to the main road again and thus I'd surely lose no time and have the benefit of pleasant travel.

And on I went. How delightful! Why this was so much better than traveling that hard, dusty main road, no autos to harass you, no sweat to rub from your brow and the road ideal. It had all the pleasures Nature could give and was just entirely delightful. I passed o'er babbling brooks and listened to their inspiring murmur. I stopped to speak to the flowers by the way side and listened to the birds in the trees for my spirit seemed to be revived. The beautiful meadows and uplands all bordered with flowers became so inviting that I chose one for a resting place just for a bit.

And while amusing myself I chanced to glance at the western heavens, and lo! they were becoming dark with cumulus clouds. A gust was coming—sure and rapidly! I drew out my watch and the little hand pointed to three. Where was I any how? Had I only kept the main road. I tried to orient myself and in making a little survey found that the road that apparently ran parallel had gradually turned and turned and was now almost at right angles to the main one.

And the gust was here! Lightning flashed and the thunder rumbled off in the distance but rapidly became louder and louder. It was crash after crash and almost deafening. The heavens had become darker and darker, and my nook that had proved so delightful during the afternoon now became anything but that. It was just dark except for the lightning flashes and surely the place was dismal. I managed to find shelter in a hollow tree near by and with my cloak pulled tight about me I kept as comfortable as possible and at least dry a bit. The drops, big as cherries they were—fell faster and faster until they seemed to be no drops—only streaks of falling rain. And I tried to be at ease—but how can you be at ease with an uneasy conscience!

And while sheltered in that hollow tree I recounted the events of the day and thought. And the philosophy of life that I deducted there became a part of my real self:

Is not life like unto a day's journey? It has its morning, noon and evening and oh! what a delightful journey it will be when the evening of that day brings us to the destination we started for in the morning without ever having turned into by-roads. But how many of us ever reach the sunset that way?

We start out in the morning of life with bright hopes, high ideals and great aspirations. The events of the morning seem to be conducive to nothing but the achievement of our ideals and everything goes along nicely and smoothly. We are delighted! And in our very delight and well-fareing circumstances we become just a bit negligent. Soon the heat of the day—disappointments, unforeseen problems, perplexities and difficulties cause us to be discouraged. We become tired and wish for a bit of pleasure instead of the grinding work of life. We forget that the real pleasure is not the attainment of the distant aspirations only but **the work of life,** for that will eventually mean the reaching of our ideals. But because we look **so far** ahead when inspired, that very goal is the first to vanish when tired and weary.

And so when the heat of the noonday of life increases we seek refuge along a pathway that is more pleasurable—not so rough and hard to travel—one that gives bodily comfort and ease and makes life easy because we think that that road runs parallel to the main highway.

But just as we are about to wonder and appreciate how nice this road is toward the main one something—it may be a gust—awakens us and brings us to our real selves, and we find that we have been going the wrong way. And we must return.

But this road that was so easy to travel is now much harder to retrace for the gust has made it boggy and marshy. It is full of quick sands and we find ourselves going down. And then the problems on the by-road become harder than the ones on the main road of life ever were. How we wish we had kept the main one.

But we must return and we do. And when we reach the highway of life again we find that the hand of time points to five. In astonishment we say FIVE! We are in the evening of life and the day is soon at an end and the journey too. For it is true that we journey, whether we move or not, toward the setting sun.

And **that** task! Not yet completed. We double quick our step and complete our mission just at sunset. But our haste has marred our appreciation of that glorious setting and we reach the journey's end just glad to know we completed our task.

In life's journey of day let us travel the main highway without turning aside to explore the apparently attractive by-roads that we pass continually, and when the heat of the noonday's sun wanes and the evening approaches as we westward wend we shall have time to behold and appreciate the glorious sunset at the journey's end.

Manheim, Pa.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. IX SCOTTDALE, PA., NOVEMBER, 1917 No. 11

A CHAMPION OF THE OPPRESSED

Once there lived a happy little country girl who roamed wild and free in God's out-of-doors thru the sunny summers and snowy winters of her native Connecticut. Whether gardening, carrying wood, or roaming over the hills with her brothers, she was well content, as of her it could be truly said, "For Nature, the old nurse, took the child upon her knee;" and as she said afterward, "I was educated first and foremost by nature,, wonderful, beautiful, ever-changing as she is in that cloudland, Litchfield."

She loved animals, too, and the first record we have of her many literary labors is a verse that was inscribed over the grave of a household pet:

"Here lies our kit, who had a fit
And acted queer;
Shot with a gun, her race is run,
And she lies here."

Doubtless the little girl was sometimes lonely, in spite of the company of her six brothers and her preacher father, for she was left motherless at an early age. Never could she forget, however, the devoted Christian life and earnest prayers of that sainted mother.

Many an hour she spent in the library with her father. While he looked up material and composed his sermons, she sat curled up in a corner surrounded by a pile of books. Like many another child, she found endless interest and charm in "Pilgrim's Progress," but why she should also care for "Toplady on Predestination," is an unsolved mystery.

To the library came many an interesting visitor to whom Harriet eagerly listened. Among them was an old sea-captain who could tell wondrous tales of foreign lands, perhaps not always strictly true. There was also an aunt who had once lived in the West Indies, where she had become all too familiar with the horrible slave traffic. Breathlessly her niece listened to the terrible tales she told of suffering and cruelty hitherto undreamed-of, her little heart quivering with sympathy. Harriet's father, too, was much impressed by these accounts; and morning and night, with many tears and earnest cries, he pleaded for "poor, oppressed, bleeding Africa" at the throne of Him whose ears are ever open to such prayers.

Her father was a strong preacher, picturing clearly the terrible punishment of sin, including many a sermon on slavery which melted the hardest-hearted to tears. Few could withstand the hatred of sin and love for the sinner that glowed in his earnest words; and under his preaching his little daughter was converted at the age of twelve years.

At school her special delight was writing compositions, some of which were so good as to be given at public programs. Influenced perhaps by her hours in the library, she chose rather heavy subjects; one on "Can the Immortality of the Soul Be Proved by the Light ot Nature?" winning such praise from her father that she said afterward that the scene was the proudest moment of her life.

During her teens she attended a school kept by her sister in another town, where, away from the kindly care of her father, she seems to have passed thru great mental and religious struggles. During this time she wrote, "I don't know as I am fit for anything, and I have thought that I could wish to die young." Her brother and sister tried their best to help her out of her despondency. After several years it was finally conquered, and there was no more weeping until midnight. She then wrote to her brother, "I have never been so happy as this summer. I love to look upon Christ as my Teacher. . . . One who daily makes me more like Himself." So at last her mother's prayers and father's patient teaching led her into a victorious faith, from which she never afterward departed.

She loved her work at school and was so successful that she made a pupil-teacher of girls as old as herself. After her period of struggle, she gained new power to help others, and used it to the utmost. She did not scorn little things like kind words, or even looks and smiles, knowing they helped to brighten life for some one. Her writing, too, showed the influence of her deeper Christian experience, and she began to write a long poem about the conversion of a Greek nobleman. Her sister, however, threw cold water on this ambitious endeavor by telling her she must not waste time writing poetry.

Soon their father was called to a new position in Ohio, and the sisters had to leave their beloved school at Hartford. Filled with a true pioneer and missionary spirit, and believing that teaching was almost as high a work as preaching, they decided to "turn over the West by means of model schools." Having decided that men lacked both tact and talent necessary for good instructors, they determined to prove by example what women can do as teachers. However Harriet found she could not stand the steady grind of teaching, and after a time Catherine's health failed, so the Female Academy had at last to be closed.

During her career as teacher, Harriet took a vacation in Kentucky, where she saw slavery at first hand, and stored away many facts in her retentive memory. She continued to write also, mostly short stories, one of which won a prize of fifty dollars.

Having married a poor professor, the next fourteen years of her life were crowded full of the household cares. All day she toiled at cooking, sewing, cleaning, and the countless duties involved in training six children. The family at a time of high prices subsisted for a year on bread and bacon.

But still she could not forget the slavery question, which was becoming day by day more pressing. Many abolitionists had arisen who hotly demanded that the slaves be freed at once. It all came home to Mrs. Stowe when a negro servant in her home was forced to flee at night to avoid capture by her old master. Then the sorrow following the death of her youngest child helped her to see what it meant for slave mothers to have their children torn from their arms. "My heart was bursting," she wrote, "and praying God to let me do a little and to cause my cry for the slaves to be heard."

Then one day there came a letter from her sister-in-law in Boston, saying, "Now, Hattie, if I could use a pen as you can, I would write something that would make this whole nation feel what an accursed thing slavery is." On reading these words Mrs. Stowe said, "God helping me, I will write something."

One Sunday at communion she forgot the scenes around her while there flashed vividly on her mind the picture of a Christian slave dying—killed by his owner. After she had written out the story that afternoon, she read it to her children, and they with sobs and tears declared, "O mamma, slavery is the most cruel thing in the world." She called her story the "Death of Uncle Tom," and later used it as the climax of a story named "Uncle Tom's Cabin." It was first printed as a

serial in an abolition paper, but very soon was published in book form.

Professor Stowe thought that his wife would be fortunate if she got enough out of the book to pay for a silk dress. But to their surprise, three thousand copies were sold the first day. Soon eight presses were running day and night in a vain endeavor to keep up to the demand for the book. In France and Germany it was almost as popular as in America, and much more so in England. In four months the royalties had paid the author $10,000. Nothing like the sensation created had ever been known in the history of books.

Of course the book caused opposition and ridicule in the slavery camp. In the North as well as in the South it was unsparingly condemned. But it woke the conscience of a nation, woke it to a bitter pain that could not be eased until the horror of slavery was put away forever. A statesman said that the book would convert two million people to abolition. It won for the North the moral support of England, which before had been most uncertain. It was translated into forty languages, and in all of them preached the gospel of Christlike compassion.

The author, of course, became at once famous, and the highest in the literary world were glad to become her friends. Several of her brothers had also attained high positions; but none of the family allowed fame to turn their heads. Mrs. Stowe continued her quiet way of living, and kept on writing. She wrote other excellent books, and might have become rich had she not given so much away.

After the war, she lived much in the South, trying to help the emancipated negroes by giving them work and starting churches and schools for them. She and her husband paid for a church for the colored people, at Mandarin, Florida, and remained there for most of twenty years, teaching and preaching.

Her work, like her writing, was not to win glory for herself, but to serve her Master by helping His people. One who knew her summed up her character in the words, "I love you." And that love, enkindled by Jesus Christ, constrained her to live as her Master, who went about doing good. Could higher praise be given?—Life and Light Evangel.

THE DEDICATION OF AN IDOL

There on what one might call the throne, or seat of honor in the temple, sat the image of a man rather larger than life-size, with a bland, expressionless face adorned with a billy-goat beard, and a few hairs on the upper lip. The image was decked out in the gorgeous costume of an ancient mandarin, and he seemed to have an air of official dignity about him, altho he sat motionless and speechless. He was spick and span, and any one could see that he was either brand-new or had been recently decorated. Across each of the eyes was stuck a piece of red paper to prevent the organs of sight of the timberman being irritated by the glare of light before the time when his optics should be officially declared open.

The idol was a new one. The carpenter working for the official idol-maker had fashioned its pointed arms and legs, and shaped its body. The carver had worked round the wooden head with mallet, chisel and gouge like a sculptor on a work of art. The coppersmith had been busy making copper pipes for the old fellow's intestines; and had supplied him with a brazen heart, and lungs and liver of copper. The painter had been at work with pencil and pigment trying to give the Lau-ya (old father) a good complexion. The barber had with great dexterity stuck in each particular hair of the image's beard and mustache. The highly colored, flowing silken robes had been hung on the wooden limbs and body, and draped in an artistic and becoming manner. There he sat, on his seat in the temple, complete, peaceful, and calmly awaiting to have his eyes opened to the light.

In front of the idol on the great candle-frame were large, flaming red candles stuck as close as they could be placed; some were guttering and sputtering, and others were burning steadily and brightly. On the candle-frame and round about the image hung string upon string of sham shoes of silver and gold, made of tinsel or tin-foil. The incense-burners or braziers were full of smoldering joss-sticks. Large quantities of sham money were being burned in iron pots near the entrance. The whole place was reeking with smoke and the odor of burning incense.

In the main part of the temple, before the face of the idol, was placed a long table loaded with a sumptuous feast, artistically spread on the board. The food consisted of fish, fowl, pork, vegetables, fruits, cakes, wine, all nicely made up and arranged. On the table were also several fantastic pewter sacrificial vessels; large, thick, flaring red candles and quantities of smoldering incense. The piece of pork was steaming hot, and a knife was stuck in it. A large gash had been cut to let out the savory flavor, and the steam went curling and writhing round the painted face of the idol. The slit was made with the thought that the odor of roast pork would assail the old fellow's nostrils and tickle his palate.

As the savory steam hung about the head, one almost expected to see the wooden face wreathed in a smile of satisfaction, and to hear the old fellow take a long breath, and sniff the delicious, savory odor. But no sound of a long-drawn breath, or the hint of a sniff could be heard from the wooden nasal organ. The face remained expressionless. Yet the Chinese will tell you (and they no doubt firmly believe it) that the idols before whom a feast is laid partake of some of the goodness, some of the essence, or some ethereal nutriment from the food that is spread before them, which no doubt they think is digested in the copper pipes and nourishes the wooden bodies. They say that the food which has been placed before idols never afterward has the same full flavor that ordinary food has; it tastes flat and insipid.

The temple courts were filled with people, many of whom were dressed in their gala clothes; but the greater part was the rag-tag crowd of idlers that always collects when anything out of the ordinary is taking place in a Chinese city. A good sprinkling of the crowd consisted of women. The priests, decked out in full regalia, were at their stations, chanting, muttering, swinging joss-sticks and yellow slips of paper, and bowing first to one side and then to the other, looking melancholy, and seeming to be absorbed in something far beyond the ken of ordinary mortals.

Near to the feast tables were to be noticed a number of important-looking individuals dressed in official robes. These men were the officials-in-flesh of the idol's court. The idol is supposed to be on the same footing in the spirit world as a district magistrate who performs his duties among those that have the vital spark active. Mortals fulfil the duties of the officers in the various departments of the god's court among the living that can not be carried on by officials in the spirit world. They believe that the idol has control of the spirits in the district, and that he acts as a magistrate who can deliver judgments, and to whom petitions can be made. He is one with whom the believers in idols consider it advisable to curry favor. They also think the old fellow is always open to bribes and to flattery, and that a few extra strips of joss-money and a few bundles of incense will work wonders with him. With all the wisdom and power that the worshipers think the idol is endowed, yet they think it quite an easy matter to hoodwink him.

The incense smoldered, the candles burned and spluttered, and the sham money flared up in the iron pots. Smoke pervaded every nook and corner, to the distress of many that had weak eyes. The crowd moved to and fro, and jostled one another. There was a buzz of voices; the mixed sounds of talking, laughing, giggling and chanting. Suddenly a silence fell on the whole crowd, and not a sound could be heard, save the low, mournful chanting of the priests. The crowd opened out in front of the idol, and a man in official dress made his way to the place where idol-worshipers knock their heads on the ground to their gods.

This individual, who was the official idol-maker, had in one hand a few lighted joss-sticks and in the other three new Chinese pens. He placed his hands together and bowed before the idol several times, and then went down on his knees and knocked his head on the ground. He

stood up and with an air of great importance went behind the candle-frame and onto the dais where the idol was perched, accompanied by an attendant carrying a live old rooster. After a good deal of gesticulating, and flourishing, and pulling up of sleeves, the man in official robes took the poor old rooster's comb between his fingers and deliberately tore a piece right off. He then took one of the Chinese pens and wet it with the blood that was dripping from the cock's comb, and with great ceremony pulled the strips of red paper from the idol's eyes, and with the bloody pen or brush spotted them in each of the corners. He turned and picked up the second pen, and after dipping it into the rooster's blood touched the nose, mouth and ears of the wooden head with it. He used the third pen to put spots of the cock's vital fluid over the region of the heart, and on the joints of the arms and legs of the idol. The eyes of the idol were now open to light.

Fire-crackers went off like the banging of artillery, gongs were beaten, cymbals clanged, pipes were blown, trumpets sounded, people shouted, and the priests chanted and mumbled. Large quantities of joss-money were heaped into the iron pots, extra candles were lighted, and bundles of sticks of incense were started smoldering. There was a terrible din, an awful smoke, a fearful smell of gunpowder, and a sickening odor of joss-sticks. A procession of priests, all having joss-sticks, and chanting and mumbling, passed in front of the wooden man and reverently bowed to him several times. These were followed by the robed officials of the god's court, and then came the general public going thru the same actions. The god was invited to have a good look at the feast that had been provided for him, and was told to eat to the full.

We have seen how the eyes of the idol have been opened to the light, and that he now has understanding and feeling; but how does he get these things without a soul? The Chinese will tell you that idols possess souls! And now we will see how they go about getting one into a carved stump of wood.

On a propitious date, a feast is spread before the gods in the temple; the red candles are lighted, incense is burned, and joss-money is hung in sight of the images. This and all other ceremonies have to be carried out on a "lucky" or favorable day, or something will go wrong, and the anger of the gods will be aroused. The new idol is taken from his seat in the temple and placed in his going-abroad "chaoi," and made as comfortable as a wooden man can be made for an excursion abroad. During the hours of darkness a procession is formed of priests with their flowery regalia on, the officials of the various departments of the god's court wearing their robes of office, runners with sugar-loaf hats stuck on their heads, and red jackets over their dirty rags, musicians with ill-fitting long official gowns on, and a good sprinkling of ragamuffins.

The god seated in his official chair is carried along by several men in uniform. The procession, lighted by lanterns and torches, wends its way thru the narrow streets, until it comes to a piece of vacant ground where a heap of joss-paper has been stacked, and scores of rude pictures of Chinese gods have been placed around the paper money. As the procession comes up, the heap of silver paper is lighted, and flares up; the rude prints of all the gods of the Chinese pantheon are thrown on the fire, and really a nice little bonfire is made. Crackers are going off, gongs are beaten, cymbals are clashed, and pipes are blown. One of the individuals in official robes calls out in a queer voice for the spirit of the god to come. The idol is carried round the bonfire three times, and then one of the officials or a priest runs up with something alive in his hand that he has caught; it may be a beetle, a bug, a fish, a bird, or anything that has the spark of life within it. This living thing is put into a small hollow in the back of the idol which is covered by a little door. The door is closed up, and the soul of the living thing passes from the insect, or bird, or whatever the living thing is into the carved chump of wood. The procession is formed again, and the Lau-ya is escorted back to the temple, and placed in his seat, a full-blown and fully-equipped idol, with a soul, and his eyes open to the light.

The psalmist says: "Their idols are silver and gold, and work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not; noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them" (Psa. 115:4-8).

In this land of China in which we dwell, the majority of the people put their trust in idols, and are filled with superstitions, and the dread of evil spirits. Fear of evil spirits, ancestral worship, trust in idols and faith in superstitious practices hang like a dead weight about this nation, and prevent progress and enlightenment. They make the Chinese "look backward and downward, instead of looking upward and forward." Until the people of this great empire can free themselves from the shackles of superstition that now enslave them, they can not proceed far on the road of progress. The only remedy for bursting these old and rusty shackles so that the people will be free, is to replace the present trust in idols and fear of evil spirits by a trust in the true and living God, by opening the eyes of the people to the light that Jesus brought into the world.—Selected.

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius. If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—Savonarola.

THE TRANSFIGURING RAY

A young girl lived on a lonely farm. She had no friends, no amusements, and very few books. Her mornings were filled with hard work; sweeping, dusting, churning and helping her mother with the big dinner for her father and brother and the two farm hands. In the afternoons she was too tired and cross to wish to take walks, so she would go to the barn-loft and there brood over her troubles.

A few years before, this girl lived in the city, where she had attended high school and Sunday school, had belonged to the public library, and had shared many pleasures with a band of friends. While she sat on the hay in the loft, she would contrast her former good times with her present harsh experiences.

One hot afternoon in July, she dashed off to her retreat, dropped down upon the hay, and abandoned herself to a storm of temper. She cried until her bitterness was spent, and then the restful coolness of the clean-scented hay quieted her. A soft peace enveloped her, and when she raised her head she saw the transfiguring ray. It was a ray of sunshine that slanted thru a crack in the wall. It touched a dingy cobweb into a fabric of shining silver. The dancing sticks of dust in its path were glinting like chip diamonds.

The girl had belonged to a sunbeam society when she was a small child. She had heard much about the mission of the sunbeams, but never before had she realized the tranfiguring power of a single ray of light.

"It has changed that dirty web to silver, and those bits of dust to diamonds," she breathed. "I've been grieving because my life is dull and gloomy. I need that magic ray to touch my life."

"Only put yourself in the path and you, too, will be beautiful," whispered a voice within herself.

"I'll do it," promised the girl.

And she kept her word. She let the ray of love shine thru her thoughts, her words and her deeds. She began to take pride in her household duties. She became a cheery companion to her parents. Her blithe self-forgetfulness impressed her brother as her peevish rebellion never had done. For her sake he sought the acquaintance of the young people on the neighboring farms. He drove her to church and to the country merrymakings. She soon made a number of good friends, and was no longer lonely.

"But I'd have stayed cross and unhappy," she often told herself, "if I hadn't paid attention to the voice and put myself in the path of the transfiguring ray."—Exchange.

When I see the blood, I will pass over you.—Ex. 12:13.

EDITORIALS

"BE YE THANKFUL":—Gratitude is one of the characteristics of the life abiding in Christ. It is inseparable from Christian experience and living. We cannot conceive of a true follower of Christ being unthankful. Where there is no gratitude there has never appeared the vision of Christ and His work for humanity lost in sin.

Gratitude manifests itself in a cheerful and happy disposition. It is incompatible with that "long-faced" melancholy type of Christianity that is sometimes mistaken for seriousness. The believer should always be serious-minded, but not gloomy and cheerless. Consciousness of blessings received or bestowed is the source of all true thankfulness. Who is he that can be ungrateful after once experiencing some of the blessings inherited in Christ! A consciousness of these blessings inevitably manifests itself in a countenance that constantly radiates good cheer and gratitude. Such a life is contagious.

There is no conceivable experience that can come into the life of the believer that can ever eclipse the spirit of thankfulness. No matter what the trial, or how dark the hour, there are always abundant reasons for gratitude. A mother who was informed of the death of her only two sons exclaimed, "It seems that God is taking away everything I loved so that I might have nothing left but Him to love." What an expression of gratitude! Not rejoicing that the sons were taken away, but that there still remained One who was worthy of ALL of her love, and Whom she could love and in Whom she could find comfort. Such confidence and assurance is productive of a thanks-living life.

The war clouds are lowering and darkening. New and unpleasant experiences are crowding into our lives. The future is uncertain. As we try to lift the veil and look into the future we shudder at what appears to be approaching. With all the chaos and trouble that is now filling the earth what do we as individuals and a Church have for which to be grateful? Many are the blessings of God. We should be thankful for the present experiences. They will mean much to us as individuals and a Church if we allow ourselves to be "exercised thereby." These experiences thru which we are passing should mean purified lives and a revived Church. Then also we should be profoundly thankful for the confidence and assurance that we may have that even tho chaos is reigning in the world at present there is One on high who so over-rules that His purposes will be ultimately worked out. God is not mocked. Even tho the nations are forgetting Him our trust is in Him for we know His promises are sure. It matters not, then, what may befall our mortal bodies. We are His and He is ours. In these trying times of stress and strain it is the believer who should be calm and constantly radiating the spirit of cheerfulness and gratitude for the rich heritage he possesses in Christ. "Be ye thankful" is the admonition of the Spirit. By heeding this injunction in these days of trouble we silently but forcefully witness to the power of the Gospel of Christ.

PIONEER RURAL MISSIONARIES:—It is only several decades since the Mennonite Church has engaged in organized mission work. All of our city missions and foreign work have been established within the memory of those who are not yet middle-aged. Our failure to organize for mission work is no evidence of inactivity prior to the time of the first organization. Our fathers and grandfathers relate experiences of pioneer rural missionaries who went thru the forests over hills and mountains on horse-back to preach the Gospel. They took journeys that required several days which we now are able to make in several hours. It was thru their consecration and sacrificing labors that the faith was firmly established and spread into new communities.

The one who is especially interested in a study of the history of missions in the Mennonite Church in America will find here a rich and, we believe, an intensely interesting field for research. The experiences of our forefathers who did so much to preach the Gospel in the early colonial days and while the country was being settled and developed would make reading of intense interest. It would be a valuable addition to Mennonite literature and be an inspiration and encouragement to the present generation to make greater sacrifice for the preaching of the Gospel. No doubt this work would be within the province of the Historical Committee. Whoever will take up this task and carry it to completion will make no mean contribution to the cause of missions in the Mennonite Church.

BEING TESTED:—At this writing a number of our boys are in military camps. They were obedient to the commands of those in authority until the commands conflicted with their religious convictions, when they firmly took their stand rather than do violence to their convictions. Some were more severely tested than others. At present they are in detention camps, with others who took a similar stand, awaiting the decision of the Government as to what disposition is to be made of their case. What further tests are awaiting the boys is not known, but in the first test they have given ample evidence that whatever the future trials be they will be loyal to their faith and rather suffer than violate principle.

It is encouraging to see our young men thus meet the first test. It gives evidence that they are moved by definite fixed principles. They are refuting the intimation heard that our young people today are not as loyal, faithful and devoted to principle as those of a generation ago. We have faith in our young people that they are loyal to the principles the Church holds dear, when properly instructed

and taught concerning those principles, even tho they may not always be in perfect agreement when it comes to the personal application of those principles in every detail. It takes fire to purify the gold; it requires tests and trials to bring to the surface the real character of the individual. Since our young men are proving true in the test on the principle of nonresistance, we have the confidence that likewise on the other distinctive principles of the Church our young people are true.

THE STUDY OF MISSIONS:—Next to the study of the Bible there is no study that is as fruitful as that of missions. The rich blessings it brings to the student of missions and the contribution it makes toward a larger and deeper interest in the primary task of the Church—preaching the Gospel—cannot be measured. Interest in the salvation of the lost is essential to spirituality, and this interest can only be attained and maintained by a study of the Bible and the great harvest field, the world.

The organized and systematic promotion of mission study is a phase of mission activity that has not, and is not now, receiving the encouragement and the emphasis by the Church that it deserves. When those responsible for the work of the Church, and especially those charged with the supervision of her distinctive missionary activities, once begin to realize the fruitful possibilities of this work in the way of helping to create and maintain a strong, permanent mission spirit in the congregation thru which workers and means, not only for the present but especially in the future, may be secured, definite steps will soon be taken to actively encourage all of our congregations to make a definite study of missions a constant feature of their activity. Every legitimate agency and means should be employed by the Church to foster the spirit of evangelism, for without this spirit a congregation is without life-giving power and its worship and activities are cold and lifeless. The mission spirit is the very heart and essence of Christianity, the one great passion of the Master. Let us do all we can to encourage and promote it.

SUNDAY, NOVEMBER 18:—The General Sunday School Committee of the Mennonite Church believes that the character of the Sunday school of today will largely determine the character of the Church tomorrow. Furthermore the Committee believes the primary function of the Church to be the preaching of the Gospel of Jesus Christ. To successfully accomplish the task assigned her the Church must be impelled by a strong mission spirit. Because of this conviction the Committee is laboring to create and foster a strong and vital mission spirit in our Sunday schools today by encouraging the reading of missionary literature by Sunday school workers and pupils, by the use of missionary illustrations in the work of the school, by receiving regular missionary offerings, and in every legitimate way that will contribute to a stronger mission spirit. All this work is done to supplement and support the efforts of our regular organized mission activities of the Church.

At a recent meeting of the Committee it was thought that by designating a certain Sunday of the year to be known as Mission Sunday in our schools thruout the Church and encouraging its observance it would help to promote the interest in missions. The third Sunday of November was designated, which, this year, falls on November 18. On this day the thought of missions is to be made prominent in the school. What the nature of the missionary impression is to be will depend largely upon local conditions and those directly responsible for the work of the school. Some interesting and striking missionary incidents may be related before the school by the superintendent or some one appointed to do so, or the teachers may do so before their class; some appropriate missionary hymns should be sung; a special missionary program can be arranged in which the boys and girls can participate; a missionary sermon may follow the session of the Sunday school; in some congregations all the services of the day may be missionary in character. Whatever local conditions suggest as appropriate and helpful should be done.

In connection with this it is suggested that the boys and girls who last spring invested a quarter from the Quarter Fund, bring their proceeds to be forwarded to the Mission Board Treasurer. Everybody in attendance should be given an opportunity to give expression to their interest in the cause of missions by receiving an offering. We encourage all our Sunday schools to observe this Sunday by endeavoring to make some definite impression upon the school of the great work of the Church and the great need of the Gospel in the world today. By so doing you may make an impression on some one that will in the course of years develop into a definite conviction to become a missionary or an ardent supporter of the mission cause. Remember Sunday, November 18.

FORTY-NINE OF THEM:—What? New subscribers. Is that all since the introductory offer to new subscribers was announced several weeks ago? Oh no! It only represents the result of the interest and work of ONE person. Other subscriptions have been received and are coming in almost every mail. Well, how did he do it? Well, he has been a reader of the Christian Monitor for a number of years and knows the value of the periodical in his own home. Desiring that others might share in the benefits and blessings he was receiving he was not slow in seeing the opportunity to have his desires for his friends realized when he read of the extraordinarily low introductory offer for new subscriptions. Consequently while in attendance at a Sunday School and Church Conference the offer was made known with the above mentioned results.

All these new subscribers will get several back numbers of the Christian Monitor, the remaining issues of this year and all of those to be issued next year—16 numbers—for the price of 50 cents, or 3⅛ cents per copy for a 32-page periodical. How does that compare with the present high cost of living? Can you afford to miss it for 3 cents a month when you stop to consider for a moment the vital importance of good, wholesome reading matter in your home? These forty-nine subscribers thought they could not, neither do we think you can.

The foregoing incident confirms a statement we have made a number of times in these columns; that is, that there are many of your friends and acquaintances who would be glad for the opportunity of subscribing for this

(Concluded on page 351)

CHRISTIAN LIFE

SUPPLIES FOR CHRISTIAN CONQUEST

Katie Nussbaum

Our Christian life is a conflict. We are contending with the works of Satan. We have an adversary whom we must resist. Truly a battle is before us; we are having a continual warfare in resisting the evil. Satan is at work with his full force.

The activities of the Church in attacking the strongholds of Satan are compared to an army of the world battling for worldly gain. This is a time when much work is being done on the mission field. Yet there is a great work before us. The harvest truly is plenteous. When we realize the works of darkness that surround us. it behooves us to enter the conflict with earnestness to win the great battle which is before us. It is our sincere duty to save and rescue those who are wandering in darkness.

Our nation is making a strenuous effort to strengthen the army and navy against the attacks of the enemy. Since we have a mortal foe and eternal enemy to contend with we should take a lesson from our nation. Since our country is taking such drastic steps to defend itself against the attacks of man how much more should we work and pray to defend our souls from an enemy which is not flesh and blood, but principalities and powers, the prince of the darkness of this world. If the Church of Jesus Christ would enter the conflict to conquer the mighty strongholds of Satan for God with the same determination as our nation does to win the battle with their enemy, there would be a flourishing church in many a place that is now almost if not altogether in the hands of Satan.

An army of the world is determined to conquer their foe regardless of the cost. Just so in our Christian life we should be determined to conquer our foe. If we would put forth such a desperate effort along mission activities, as an army of the world does to win the battle, we would accomplish a great work in attacking the strongholds of Satan.

Considering an army from a worldly standpoint we know that their aim is merely for honor and worldly gain, yet they are doing it regardless of the consequences or cost. Here is where the Church falls short. If the Church would be ready to meet the cost and spend as much money for mission activities as a worldly army does for their carnal warfare the world would soon be evangelized for Christ. If the money that is wasted in preparing for war were given to relieve the needy now much more our nation would appear as a Christian nation. When we consider the value of a single soul is it not worth the cost it takes to keep up the missionary activities? An army of the world to be successful in their struggle must be supported by the nation. How long could an army exist if the nation would not support it with men, money, and supplies. So it is with our missionaries. Their success on the mission field largely depends upon the support they receive from the Church. Much can be done by the laity in supporting our missionaries who are actively engaged in mission work with provisions, equipments, etc.

At the time the Amalekites came out against the children of Israel Moses was to outstretch his rod that Israel should prevail in battle. But Moses became exhausted. Two faithful servants saw it and made a place for Moses to sit down, then held up his hands. How many of us are holding up the weak hands of missionaries? The Israelites would have been defeated if Moses had been left alone. They won the victory thru a united effort. So it is today. If we expect the battle to be ours; if we want to conquer Satan in his battle against the Church, we must be awake to our duty and be ready to hold up weary hands. The best way to hold up the hands of our missionaries is by prayer. They need the earnest prayers of every Christian. If there is anyone that deserves our prayers it is the missionaries as they contend against the works of darkness. May we hold up the hands of our missionaries lest they become discouraged and Satan wins the battle over precious souls whom Christ needs in the kingdom.

Supplies in a worldly army include weapons, food, clothing, ammunition, also including Red Cross work. Paul tells us to put on the whole armor of God so that we may be able to stand against the wiles of the devil. At another place Paul says: "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." Spiritually we have an adversary that we must resist, but this is not done with carnal weapons; but with the weapons described by Paul in Ephesians 6. Our weapons are not carnal but mighty thru God. Power with God amounts to more than power with the world. We need to take the shield of faith to be able to quench the fiery darts of the wicked, and take the helmet of salvation and the sword of the Spirit which is the Word of God.

As our nation tries to produce instruments of warfare which cannot be overthrown by man, should it not inspire us as children of God to do all in our power to become better acquainted with our weapon which is sharper than any two-edged sword? In a worldly army they must know how to use their weapons, so in the spiritual. If we want to conquer the strongholds of Satan we must know how to use our weapons.

Food is another necessary supply in a worldly army. If the nation would not supply the army with food they would soon starve. The same is true of our missionaries. The Church must supply them with food. Often the missionaries are not having the results that they should have because the Church does not supply them with food. The Church can do a wonderful work by supplying the missionaries with food. God has blest us abundantly with these things and He expects us to bless others with what we have. The Church has a wonderful opportunity to conquer the works of darkness by continually sending the workers on the mission field an abundant supply of food, or the means to get it.

Then again an army of the world must also be supplied with clothing. It would be impossible for an army to conquer the enemy if they would not receive a rich supply of clothing. So it is with our missionaries. The laity has an important work in supplying sufficient clothing for the workers on the mission field. Often our workers on the mission field are in want of raiment and for that reason the mission cause is not progressing. If the missionaries are giving all of their time and life to win souls from the works of darkness cannot we, who are enjoying the comforts of life, do all in our power to help them along in their work and win the conquest. The Church should supply the mission workers with sufficient clothing to meet the cold, etc., that the lack of clothing would never be a hindrance to the missionary as he contends with the works of Satan.

Weapons, food, and clothing are important factors in the army to conquer the enemy. But they with these would accomplish very little in their fight if they did not receive a constant supply of ammunition. It is claimed by some that one reason why an army is defeated in war is because they are short in ammunition. This is also an important part in our spiritual warfare. Often the workers are short of ammunition. They may be edu-

cated, may be sociable, have the gift of speech and other things needed to make them a power on the mission field, but may be short in faith, consecration, and the spirituality that are so very necessary for successful warfare. They have not fully consecrated themselves to God and have not come to the throne of grace where the ammunitions of Christian warfare are sufficient and to spare.

How may the laity supply the missionaries on the field with ammunition? As in all other supplies the laity is to send them to the workers on the mission field. The sending of ammunition has in the past been overlooked. Since this is so necessary in the Christian warfare, we should improve our opportunity by supplying the missionaries with ammunition. A scripture text, thoughts that come to us in our quiet hours (or meditations), thoughts gleaned from reading of good papers or other literature gathered by us and sent to the missionaries would serve them as ammunition to hurl against the works of darkness.

The last mentioned of our supplies is the work of the Red Cross. We know that the Red Cross movement is doing a great work in the present war. The purpose of the Red Cross is to give quick relief to those who are suffering. Also nursing the sick, the wounded, feed the hungry, distribute clothing, etc. If the work of the Red Cross is such a valuable asset to a worldly army then what must such work mean along missionary activity, What results could the missionary expect if he would go into homes where there is sickness and poverty, and tell them about the Gospel of Jesus Christ and of the real way of living, and would then leave them alone without giving them anything that would relieve them of their poverty and sickness? Christ plainly showed forth this spirit of helpfulness when He healed the bodies of those who were afflicted. Thus the missionary to be successful must also provide for the natural wants of the body. Very often this kind of work opens the way to active mission work. If people see that someone is ready to help them and take an interest in them by caring for their natural bodies they will then also be ready to receive the food that is for the soul. The medical missionary has a blessed opportunity of healing both body and soul. Then again our trained nurses are doing a very noble work on the mission field. Our missionary activities are in need of a supply of nurses who are willing to give their time and service to the sick, as this is often a stepping stone in leading out of a life of darkness into the Christian life. The call is continually coming to the Church for this kind of work. Will the Church supply? It should do all it can to supply in order that the Christian conquest may not fail. In a worldly army the harder they fight the more people they **kill.** In the Christian warfare the harder we fight the more people we **save.** General Grant said at one time: "I'll fight it out if it takes all summer." This settling down to a certain task and staying with it till the work is accomplished is something worthy for us to follow. The power which wins in the Christian conquest is a clinging to the throne, a hoping for results, a throwing of ourselves into the fight, and holding on till the battle is won.

Apple Creek, Ohio.

PLOUGHING AROUND A ROCK

"I had ploughed around a rock in one of my fields for five years," said a farmer to a writer in The Advance, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, because I supposed it was such a large rock that it would take too much time and labor to remove it. But today, when I began to plough for corn, I thought that by-and-by I might break my cultivator against the rock; so I took a crowbar, intending to poke around it, and find out its size once for all. And it was one of the surprises of my life to find that it was a little more than two feet long. It was standing on its edge, and was so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our troubles square in the face.

Imagine the farmer ploughing around that rock for five years, praying all the while, "O Lord, remove that rock!" when he didn't know whether it was a big rock or a little flat stone!

We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its name one-half of its terror would be gone.

The trouble that lies down with us at night, and confronts us on first waking in the morning, is not the trouble that we have faced, but the trouble whose proportions we do not know.

Let us not allow our unmapped trouble to make barren the years of our lives: but may we face it, and with God's help work out our own salvation thru it.

Many a Christian has been ploughing around a duty, a cross, a bad habit, and we know not what for more than five years, afraid to touch it or examine it, and it stands in the way today as it did at first. Rout it out, man! it is an easy job when you once take hold of it.—Good Tidings.

They shall walk with me in white: for they are worthy.—Rev. 3:4.

"Try to make the best of everything. This would make a good life motto."

ENRICHING OUR FRIENDS

Our friends do not need to know that we are praying for them in order to be helped by our prayers. It is not their knowledge, but God's knowledge, of our prayers, that is the important thing. A man knew that a friend of his eight hundred miles away was facing an important and difficult piece of work, and he prayed earnestly for God's guidance in that work. Writing to the friend, he told him that he had prayed for him, and later he received this reply: "Your letter came yesterday morning, just as I was sitting down to the work, and I assure you that the thought of your prayers helped. Pardon me for saying the thought of your prayers; I should have said your prayers." If the chief helpfulness of our prayers for our friends lay in their knowledge that we were praying for them, prayer would be a very human and limited thing. Prayer's greatest helpfulness lies in the fact that it makes the way clear for God to bring special blessings to those for whom we intercede; and He does this even tho He and the intercessor are the only ones who know that the prayer has been offered. Are our friends' lives being supernaturally enriched by the Heavenly Father because we are their praying friends?—Sunday School Times.

NOT DETERMINED BY YEARS

Most persons think that we have to grow into certain virtues. They think that in old age we may expect to show a right spirit in some matters which, in our youth, it would not be fair to count upon. Young people are often expected to be more impatient, more domineering with others; old people are expected to be more tolerant and patient. Yet it has been blessedly proved over and over again, in actual experience, that years need have nothing to do with the degree of love and patience and peace and joy shown in a human life. Years have a great deal to do with knowledge, and with growth in many matters that are apart from right and wrong, apart from righteousness and sin. But not in matters of practical holiness: for the moment Christ is accepted, not only as Savior but as the entire life of the believer, he who is "the same yesterday and today, yea and forever," can reveal himself in the "fruit of the Spirit" just as abundantly in saints in their teens as in saints of threescore and ten. For "free indeed" is an absolute matter, not a relative or comparative experience of growth; and the freedom with which the Son sets us free is determined, not by our years, but by His unchanging, unlimited omnipotence and the infinite sufficiency of His grace.—S. S. Times.

This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.—I Jno. 5:14.

MISSIONS

NOTES AND COMMENTS

Confession Before Communion.—In a certain village in Africa the elders of the church took part in the election of a village chief. Politics, even in Africa, sometimes becomes an absorbing theme and the occasion for considerable discussion. Some of the missionaries, tho having nothing to do with the affair, feared that a number of the church members had forgotten their religion in the excitement of the time. When the elders and the missionaries met one of the elders stood up and said, "I cannot partake of the Lord's Supper tomorrow unless I confess my sins. My anger and disputing this week were not such as befit an elder in the church, so I want Iso (who had been elected chief) and all of my brethren to forgive me and allow me to make confession tomorrow at the Lord's table." All were moved to tears and Iso stood up immediately and made the same kind of confession, and they tried to bury differences in the love of Christ as they prayed together. The following day confession was made before the congregation, and the new chief, Iso, asked for the support of the people to make their village a really Christian one. They then partook of communion with a new meaning, "for it must be a wonderful Christ who can bring to voluntary public confession such proud servants of his."

Politics and Christianity have never mixed very well in Africa or any other country. Whenever there is an attempt to mix them it inevitably means the compromise of Christian principles. These African elders in their confession acknowledged the dangerous tendencies in politics, and were led to confess their un-Christian conduct and spirit. Without that confession they could not partake of the sacred emblems worthily. If there would be more voluntary confession of sin, instead of seeking to hide it, there would be more spiritual life and power in the Church today. Just as Christ could bring these African elders to make a voluntary confession so can He bring every one who honestly seeks to follow Him to confess sin.

Work Among the "Shantymen."—A missionary who for eleven years has been preaching the Gospel to the men in the lumber camps of Ontario relates the experience of himself and his associate, who, before taking up this work, had been preaching the Gospel in the villages of France for forty years. The first Saturday night this associate, Mr. Grandjean, was with him he spoke for an hour to a large camp of French-Canadians, "who listened so intently that you might have heard a pin drop. As we said good-night they gathered around, saying, 'You will be with us all day tomorrow, won't you?' 'No,' we replied, 'we must pass on to reach other camps.' 'Then come in and give us another talk before you go,' they said." Last year different workers in these camps preached to some 15,000 French, 10,000 English, and 5,000 foreigners. Not only do these workers preach but also distribute the printed Gospels to those desiring them. When the work was begun very few asked for them, but now it seems every one in the camps wants the printed Word. These Gospels find their way into the homes of people in distant parts of Canada, and thus bring the truth to many who might otherwise never have heard of it.

In the United States a similar work is being carried on with good results. These men living in the wilds of nature far removed from civilization are nevertheless susceptible to the refining influences of the Gospel, and when once led to accept Christ stand among their fellows as a living witness to the saving grace of Christ. The one who desires to engage in rural mission work of a distinctive character can find it among the shantymen of America.

Evangelistic Campaign in Japan.—A three-year evangelistic campaign is sweeping over Japan. All the Protestant forces are working together to make it a success. Thousands are attending these meetings, some places the crowds cannot be accommodated. One Japanese evangelist preached for two weeks in Tokyo in a large tent to audiences of 5,000. In these meetings 1,300 confessed Christ. As a result of this campaign the missionaries are calling for 474 new missionaries to follow up and train the inquirers and candidates and to take advantage of the new interest in Christianity. One-half of one per cent. of the people in Japan are Christian. This awakened interest in Christianity affords large opportunities to do effective work in bringing others to Christ. The Church in America should respond at once and send forth the necessary workers and means that all the possible fruit of this harvest may be gathered. The present world crisis is bringing to the Church large opportunities for making the Gospel known to the world. Will she seize the emergency in faith and lavishly pour out of her means and life for the evangelization of the world? God grant that she may.

Murder by Famine.—The Turks undertook the extermination of the Armenian race by the wholesale slaughter of the men with the ax, knife, rifle, etc., and the deportation of the women by driving them out into the deserts there to starve, or carrying them into captivity to suffer a fate worse than death in a Turkish harem, the burying alive of thousands of innocent children, and in inconceivable ways they attempted the annihilation of this sturdy race. But God in His providence is not permitting the utter destruction of this people. In Syria they did not undertake the work in so conspicuous a manner, but are attempting the task of exterminating the Christians in that land and Eastern Turkey by creating an artificial famine which is proving as effective as the course pursued in Armenia. By various governmental orders food is withheld from the Christian population and they are left to starve. The sufferings of the Christian peoples under Turkish rule since the beginning of the present war is beyond description. It would seem that Turkey's cup of iniquity would be full long ago. God is recording the inhumanity of the nations and they cannot escape His judgment for their sins.

Standing Firm.—In the face of bitter persecutions the heathen accepts Christ. One man in India who accepted Christ had his house destroyed by the head man of the village, who said to him as it was being pulled down, "Now, will you become a Christian?" The reply was, "You can destroy my house and all I possess, but you cannot destroy what God has put in my heart! I became a Christian not for my stomach's sake, but for my soul's sake."

This is another answer to the question sometimes asked whether it pays to bring the Gospel to the heathen and whether they stand firm. What does Christ mean to you? Would you rather suffer the loss of all things rather than give up Christ? The example and conduct of many Christians in America, we fear, gives quite positive evidence that they place a greater value upon the material rather than spiritual things of life.

Ye are washed, ... ye are sanctified, ... ye are justified in the name of the Lord Jesus.—I Cor. 6:11.

LEAVING GHATULA

G. J. Lapp

When as a young man I left home for the first time my mother was standing in the front yard and watched the trunk being packed on the spring-wagon, and when I gave her the last farewell kiss and embrace she said, as the tears trickled down her cheeks, "Oh, it hurts me so here," and placed her hand over her heart. It was the last time we met or parted in this life. The next call home was to her funeral.

When Bro. Friesen and the writer went to Ghatula to pack the remainder of our goods and have them carted to Dhamtari we looked upon this spot, and that for the last time for a few years at least. When we parted from the people it was with the realization that the station, which they so nobly helped to establish, would not be our dwelling place for some time to come. A little time for retrospect as we sat in the front yard of an evening, or memories of such happy days spent in planning and carrying out plans for the work, or recalling the pleasant associations of the past few years of sojourning there, and finally the parting with the people brought a pain "right there" where it hurt mother. Moreover the joy of my life now lay on the mountain-side in the Himalayas whose life had been spent for these whom she loved so dearly and who loved her. Ghatula as a Mission station and a field of work is the dearest spot on earth to me and if what follows is colored you will know the reason why.

Nearly a year before we moved to Ghatula a number of our Christian people moved there to carry on what little building work there was in operation. They lived in houses as cheap as an Ingersol watch and only large enough for themselves to sleep in. They cooked outside and lived most of the time in the open air. They suffered deprivations and hardships which severely tested them and in addition were watched and suspicioned by the non-Christians about them. They were dubbed "Phails," that is, "Rovers," being sent hither and thither by another, not themselves.

Our moving caravan consisted of seventeen carts filled with household and other goods belonging to ourselves and helpers; the tonga in which Sister Hershey, Sister Lapp and the children rode; our buffalo cows and calves and the dog. All the persons together numbered about forty souls. There was none we could really call a patriarch for we were all quite young, but the three days on the way were happy ones and on the evening of the third day we saw the great rock back of our Mission property come into view and soon we were welcomed by those who had suffered the hardships of the previous year. They came out to meet us according to Oriental custom.

Tired and hungry, we only unloaded our beds and the necessary supplies for food and spent a night of restful slumber in what was to be our home. The little house served us well as temporary quarters, but either the inadequateness of that or the general unhealthy conditions of the new place, the new well, etc., caused us all to suffer from malaria. However during the two years we had the grand privilege of associating with the Indian people in the building and evangelistic and Bible school work in a way we had never been privileged before.

In the building work there was generally an average of about seventy people on the works. A crew would make bricks and dry them, another one would haul timber from the jungle and place it before the carpenter shop, another would help the masons who were putting up the walls of the different buildings. Each department of the work had to be inspected and we were privileged to come into personal contact with each individual nearly every day. There we could also note the manner in which our own Christian workmen would apply their Christianity to their own lives and work among these people. Did they really live Christ as they wielded the trowel or the hammer or took their place as day laborers? Mission work is to "Watch," as well as pray and preach. Each morning all of this great working force were gathered for the daily roll-call and hymns were sung, the Scriptures read, and prayer was offered either with the writer or some Indian brother as leader.

In the evangelistic effort and the Bible teaching in the village school which was opened in the yard of Ghatula village the Mulgazar's granary was an important factor. Here the teachers each morning would teach Scripture verses to the poorly clad urchins and teach them Christian songs along with the regular Government prescribed courses of study. These hundred boys and girls would also be gathered with others into our regular station Sunday school and in the primary department with Sister Lapp as superintendent would be placed in their respective classes where they learned more definitely of Christ and His great love. For a card and a pinch of sugar or a little parcned rice each week they were regular attendants. Some day they will attend of their own free will and even now we hear their sweet little voices raised in Christian song as they tend their fathers' flocks or wander in hill and dale. In the interim when Bible school was not in session and the workers were very few, instead of the regular Sunday evening Bible study or young people's meetings we would go out in a group to some village and hold a service in some one's yard or in an open square. It was a means of evangelizing as well as a mutual uplift to ourselves. We accompanied the workers as they faithfully visited the villages as often as we could, which unfortunately because of the other duties connected with the building was less frequent that we should have. The Bible women under Sister Hershey's supervision and by her faithful association with them in their work of visiting homes were able to reach many people. Bro. Mukut, our deacon and a faithful assistant in our work, and Sister Rppsir helped Sister Lapp in the medical dispensary work where not only the physical suffering was alleviated but where the people heard the Gospel.

Carpenter Shop at Ghatula. The Timber for the Buildings Was Sawed Here

What with sickness among the Indian people and among ourselves, the handicaps of distance from Dhamtari and inconveniences attending life in a new station, the more we sacrificed for the place the more we loved it.

Every inch of the ground is hallowed. I doubt not but every bit of space could record a prayer that some one has offered asking God to bless some work which might be established here or there. Pray for the writer that he may yet spend many years of service at Ghatula. Pray for Ghatula.

Cast thy burden upon the Lord, and he shall sustain thee.—Psa. 55:22.

SOME PERSONAL EXPERIENCES IN PIONEER RURAL MISSION WORK

J. M. Kreider

The cry, "Come over and give us the Gospel," comes from the rural districts as well as from the city and the foreign field. It is just as much our responsibility to give the Gospel to the people of the rural districts as it is to give it to the people in our cities and those in foreign lands. The evangelist Philip not only preached the Gospel to the people of the cities in his day, but also carried it to the rural districts, at least he did so when he was told by the Spirit to "go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is a desert." Deserts generally are not good farming countries, but nevertheless Philip was willing to go the moment the Spirit bade him and the result was that one soul was brought to Christ. Farmers naturally like good land, but we should never lose sight of the fact that not all of us can live in good countries and that people in the poorer districts need the Gospel too.

My first experience in doing rural mission work was on the banks of the North River, Marion county, Mo. Here we met with the people who lived in rented log huts and had no church privileges whatever. Once a month it was our custom to meet with these people. Logs were usually used for seats by some, while others found seats on mother earth. In times of unfavorable weather we found a hearty welcome into the home of some of the people near by. Bro. Daniel Kauffman had the privilege of preaching to them once or twice, as also did Bro. M. S. Steiner. The result of this work meant at least the saving of one soul, now located in northern Minnesota.

As time went on the timber in this district was all cleared away so that instead of having nice blue grass on which to have our meeting we would have been obliged to have it in grain fields. So the work there was stopped and taken up at other places.

About thirteen years ago we began filling monthly appointments in a school house twelve miles west of Palmyra. After preaching for them several times the call came for a series of meetings, which was granted. In about two years from the time of filling the first appointment there was a nice little flock of God's people here.

Some one asks, "Well, do people of this kind remain true to the faith?" Some do, but not all. I wish very much they all had, but we praise God that many have and are as well established in the faith as any of our people that I know. Some who accepted Christ have been called home and have left a bright testimony that it was well with their souls.

We have considerable trouble with backsliders. Is it not true, dear reader, that we have more or less of that trouble everywhere? Jealousy is one of the things that sometimes makes itself quite prominent in the rural districts. One minister once made the statement that because of this trouble he cannot get things consolidated in the place where he was working. You know children sometimes get into quarrels when they play. One boy wants to play one thing while others want to play something else. So the first boy sometimes says, "Unless you play what I want to play I will not play at all." So in the Church sometimes are those who if they cannot have their own way will leave the Church. Our observation is that invariably when one makes threat after threat to leave the Church sooner or later he does so.

We have another place eighteen miles northwest of Palmyra where we fill monthly appointments in a school house. While the people here are not so ready to accept the teachings of the lowly Nazarene yet they are anxious to hear the Gospel.

It was my privilege to hold a series of meetings with the brotherhood near Carver, Mo., when they had but two members there. Now we can think of a flourishing little flock there with Bro. J. R. Shank as their minister. This congregation is located in Camden County, Mo., about twenty-five miles south of Versailles. Bro. Shank and Bro. Harry Diener now have a number of places where they fill appointments.

One place where they have monthly meetings is in the Jenkins school house about five miles north of Carver. Here it was my privilege to hold a series of meetings several years ago. I think I shall never forget the meetings held in the little old log school house on the hill.

I remember so well an incident of a young woman eighteen years old who was already living with her second man who was forty years old and a widower. I had learned something about her marriage relations soon after I was on the grounds. The meetings were not in progress long until I noticed conviction taking hold of her. One night when the invitation was given she came forward. Now what is to be done here? We had a case of one living in adultery. But we dare not refuse her without an interview. One morning a brother and I visited her. We took our Bibles with us and went in the name of the Lord. However we did not go in an auto since in that country one can get around better on foot or on horseback. That morning we were on horseback. We arrived at her humble home and were kindly received. Now how are we going to approach the subject, I was wondering. How wonderful is the working of God! It was only a short time until the question of divorce and separation came up in our conversation. Soon she was telling all about her condition, and more than that she said, "I know it is in the Bible that it is wrong to be separated as I am. I read it in the Bible last night and I told my husband that he was just as guilty as I am." I suppose it was an incident similar to that of the eunuch who opened his Bible and read the account that the prophet gave of the sufferings of Christ, while the Lord directed her to the terrible sin of divorce. Was she willing to comply with the teachings of God's Word and give up her evil marriage relations? Not as far as we know.

Another very touching event was that of an old lady sixty-five years of age. She was crippled with inflammatory rheumatism so that she could scarcely walk, but she told us that she was going to church on Sunday. She was brought there in a board wagon, and a rocking chair was brought so she could sit as comfortably as possible. When the invitation was given she with much tribulation came forward. I shall never forget that scene. Tears were brought to the eyes of some hard-hearted people. But, dear reader, did not Christ come to save such persons as she? Another thing that impressed me very much was her childlike attitude. One day when a brother and I visited her she said she had something special to ask us about. "Some people say I may while others say if I join your Church I will have to give it up." So we anxiously awaited to find out what her trouble was when finally she asked me, "May I smoke?" I have wondered already if the same Lord did not convict her of her smoking that convicted the first woman of the sin of divorce.

We have a little flock of ten members in Osage couny, Mo., without a shepherd. Here we held some meetings last May. We visit these people twice each year. They, too, had been calling for a series of meetings, but until last spring we were not able to grant their request. The houses here are too small to accommodate the many who are hungering and thirsting for the bread and water of life. So we built an arbor in the timber. The roof was brush while the seats were boards or anything that could be used for that purpose. These meetings resulted in the gathering in of three precious souls, one who had back-slidden and two were baptized the night the meetings closed. Here is a place where some one could well be used in the Lord's work. It is like the place to which Philip was called—not a very good farming country—yet the people who are there are living. I met one man there who said he wanted to be a Christian, but he had some business that he would have to see after first. That poor fellow was dying with the dread disease consumption.

Last winter I visited a flock of ten in Ochiltree, Texas. This place is forty-eight miles from the railroad. I made the trip in the mail auto. Oh, the wonderful prairies of Texas! We were permitted to have but one service with the people there because of a diphtheria scare in the neighborhood. Here is quite an opening for mission work. If some young brother and sister would be willing to go over to

Ochiltree and help with the work I feel that the Lord would bless the efforts put forth.

In northwestern North Dakota we had an experience that I believe I will relate yet, if the kind readers will bear a little longer. Bro. I. S. Mast and the writer were visiting in a certain home where the lady of the house was afflicted with rheumatism so much so that she could scarcely move about. She was no Christian, and the sad part was that she felt as tho she had never been a sinner. She always did right as far as she knew, she said. Well, we thought this is certainly an exceptional case. There was one thing, however, that she made mention of and that was that she did not have that peace in the soul that Christian people tell they have. We asked her if she could not think of some things after all she had done that were wrong. Not a thing could she think of. Finally we asked her if she was raised in North Dakota. She replied that she was not and had been in the state only a few years. We asked her where she had been living. She replied, "In Minnesota, but I was so glad to get away from there as the people were so wicked. No churches or Sunday schools, Sunday desecration was a common thing, and you could scarcely tell when Sunday came. Then another thing the people danced so much there."

"Well," we said, "but you did not dance, did you?"

"Oh, yes," she said, "sometimes."

"Did you always dance with your own husband?" we asked her.

She said, "No."

"You don't mean to say that you danced with another woman's husband, do you?"

By this time the tears were flowing abundantly. We said, "You are confessing some sin here and don't know it. The result was that that poor woman accepted Christ who spoke peace to her soul. Since then God saw fit to take her to Himself. May we all live so we can meet her over there.

Palmyra, Mo.

SOME NECESSARY QUALIFICATIONS OF A SUCCESSFUL RURAL MISSIONARY

J. R. Shank

"For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles" (Gal. 2:8).

Our subject calls for something definite that belongs to a particular kind of worker. Perhaps, after we have given some of the necessary qualifications, as we have observed them, the reader will remark that such things would be good in the missionary of other fields. However, we should not forget, that whoever the instrument and however limited his qualifications, that the Lord can work in him effectually to accomplish a work for His kingdom. He did not call Peter for the work which He called Paul to do. He does not call all of us for the same work. Because He calls and works effectually in one as a city missionary, another as a rural missionary, and another as a worker in a foreign field, and still others in the home, the Sunday school, the Young People's Meeting, or various forms of personal work or service, is no cause for one to think lightly of them because they do not fit elsewhere. However we feel that the Lord could use many more in the rural fields if they were on the altar of the Lord to be used. Many men are launching out in similar fields in a business capacity and are making a success. If the same talent were in the hands of God, we believe that He would work effectually in them to the upbuilding of the cause of Christ.

A door of utterance is opening widely. The workers on the field speak often one to another concerning the prospects of getting help to carry on the work. There are workers in abundance whose eyes are looking out on the Lord's harvest field in different directions. We should discourage none of these who have the burden of souls at heart. Many of the qualifications are attainable by the simple act of consecration and giving the Lord a chance to fit His own workers. If this is what is lacking on your part we sincerely trust that you will not stay out of the service for such inexhaustible sin. But many who are consecrated could not attain all the qualifications because their makeup and environment has fitted them for other places which the Lord may choose not to change in their case. We believe, however, that none of us should settle down with the idea that we cannot improve our capacity of service by a larger sympathy of life with others, which, if not fitting us for continued service among them, will qualify us to encourage and pray for them. No faithful consecrated brother or sister need fear that their life will be lost or overlooked, God needs you and is planning for your life. His servants are looking for workers in the rural fields with the following qualities in greater or lesser degree of development:

1. **Sound in the faith and loyal to the principles and practices of the Church.** We generally look for this first. If this is lacking our interest ends as far as thinking of such an one for immediate service on the field. The Bible must be the Book whose utterances are authority. The faith for which the Church stands must be ours, because it is "the faith once delivered unto the saints." and is found in the Bible. People will not stand long, by following simply the personality of men, they must have a Divine standard. Workers who would rescue the desolate places in the rural field cannot do it on the basis of conformity to the world as many modern churches have done, and whose failure is especially noticeable in the neglected rural field. The separation of the Christian from the world as taught in the Bible and practiced by the church in the ages past must be believed and exemplified in the world if we would really be a salt that would rescue corrupting society and religion from utter destruction.

Loyalty to the practices which the Church has adopted for the preservation of her members from the spirit of the world is absolutely essential to successful service. There is no place for those who do not live out the spirit of the practices of the Church, but keep them only for policy's sake to have a standing with Church leaders. We do not mean by loyalty to the Church regulation that we herald the name of our denomination. It rather means that we herald the doctrines of the Bible by what we as a denomination stand for. Workers who are so wedded to certain theories and fear formality, and stubbornly cling to articles of apparel considered to be superfluous by the Church, are too slow to discern the harm that they are working in fields where principles are taught in connection with practices, and where we have to answer the question, "Why do such workers do these things?"

2. **Adaptable without compromise.**—We should not be so fixed in doing things after our pattern of things that we cannot discern the good that people have who never were taught to do things after this pattern. We ought to be able to recognize the truth of the Bible when it is practiced by a Baptist, Methodist, or Presbyterian, the same as when it is practiced by a Mennonite. To have this discerning power for the good, and give it right, and lead the individual to hold fast to the same, and then lead them still farther to the fuller truth as you know and practice it, is a quality much needed in the rural field where many professors of religion, not wholly without a knowledge of the Gospel, are found.

Yet along with this adaptable quality lies a danger. If we thru generations of experience in maintaining certain doctrines have preserved a separated Church, is there not danger when we take up a new way of doing things that some of the worldly elements will creep in and start undesirable precedents that lead to destruction? The worker in the new field must be wide awake to all this.

3. **Not cast in the mould of larger and highly organized congregations.** In the neglected rural field we must work with the material we have. This is generally a small band. To try to carry our ideas formed in the large congregation into these places will make our work ineffective. All our pet plans must have the power of modification and reconstruction. We should aim at the center instead of at the outward show. We may think that the only way to teach the children is thru certain Sunday school plans. We should rather be

glad if we can get them together to teach them in any way the Bible message. The preacher should not get such a dignified idea of the pulpit that it becomes a place so exalted above the people that they feel he is above them. His messages will likely be in the high rack where only the giraffe can reach them. No matter how learned the minister, he must not let too much learning be displayed in his preaching. Like Paul, he must be determined to "know nothing among you save Jesus Christ and him crucified." Little children should often beam with understanding at the message that is delivered in simplicity.

4. **Not absorbed in the idea of an official position.** Many kinds of helpers are needed. We need men who can work in every capacity with the feeling of equality with those among whom they labor. Many spoil their opportunity for the best work by setting before the people that they ought to be called to preach. We sometimes long for workers who would not be thought of as preachers and who could by personal contact fill the many places in personal work, Sunday school effort, Young People's Meeting, timely visitation, etc., and, in an unassuming way, wield an influence for the cause that would make it possible for the preacher to do more effectual work in the pulpit. Workers who are satisfied to help even if they receive no special recognition as to office; workers who do not even care if the work they do is recognized as mission work at all; if the Master is approving, they are content.

5. **Not too strictly wedded to the social ties and home life in which he grew up.** Some have been raised too delicately and with too many conveniences to ever make the most efficient workers in the neglected rural field. Some are too egotistic and boastful of the superior way in which they do things at home to set well among people who are in the more common and humble walks of life. Some are so attached to the home folks and their association that they would die of homesickness among people who are not of the same habits and customs. Others feel it their great mission to make the whole fabric of society over after the pattern of their home environment, forgetting that some things are not vital to spirituality, and that the people among whom you labor may be far better off with the simplicity of their own customs. While there are many things that can be improved by timely and helpful suggestions in the way of doing things, they should not be made of none effect by the scornful disregard of everything that has not been done the way **you** do things. People are sensitive of your presence in their home if you do not have the ability to be at home in their presence and with their humble surroundings. This will also cut off your power to help them. Our great Teacher became like us that we might become like Him in the higher things of eternity.—Phil. 2: 5:8.

6. **Having a vision large enough to see beyond the discouragements of a few days or years.** Not all will be smooth sailing. People will not flock around you all the time and pat you on the back. The crowds at the places of worship will not always be large and enthusiastic. But at such times there is no need of workers who are down with the "blues." There are times when a cheerful person with a **vision beyond** is needed to cheer the few who would be faithful if they had someone to stand by them. Not all days are dark and dreary. God's promises are unfailing. Thank God some good has been done and, if we wait, there are larger things ahead. But "there's the rub." Unless you get the heavenly vision of the task the devil will discourage you. "But must a man keep on in this valley of little encouragement for years?" Sometimes that is true, he must. Unless you have this vision, the Lord will never accomplish His plan in the rural field by your instrumentality. He will have to place you in a place where you can walk more by present sight.

7. **Dependable.** Many brilliant talents have failed to accomplish anything because the people were always kept guessing whether they would fill their appointments and carry out the plans that had been proposed. Better make no proposals than change three or four times in plans. Better make no appointments than fail to fill them. Better not voice your sentiment today if tomorrow you are on the other side of the question only to change again the next as winds of doctrine assail you.

These are **some** of the qualifications necessary to successful work in the rural field. We have taken a number of others for granted. We have said nothing about a knowledge of the Word, prayer, willingness to labor with the hands, personal habits, sympathy with rural occupations, insight into human nature, a knowledge of the peculiar problems of the young and old, etc., etc. Not all can have all the qualities in a like degree. Some must be possessed for success in certain lines. Let all who read these lines keep themselves upon the altar of service. May it be God who is working in you effectually in that field of service to which you are devoting your life.

Purvis, Mo.

MRS. WALKER'S VICTORY

III

A. M. Eash.

"It's just Elsa and Mabel playing in the yard, my dear woman," said the visitor who had hurried to the window to see if the drunken man might really be returning with an additional supply of liquor. "Now, Mrs. Walker, I have known you for a number of years and have seen your children growing up and somehow, you and the children seem different from so many others whom we meet. I have tried to be your friend altho I realize that I often failed to give help when you most needed me. Wouldn't you be willing to tell me about your life before we became acquainted, and something about your parents and brothers and sisters? I don't want to hurt your feelings, but I would so very much like to know because I believe it would help me to better sympathize with you in experiences like this one. I realize you have had much trouble in your life—your premature grey hair and worn out body tell me that much—and that it may cause you a real heartacne to talk about these experiences, but I believe also that you will find real relief in knowing that there is at least one other person who knows what you have had to pass thru and whose heart goes out in sympathy for you while you are suffering. You need not fear that I will betray any confidence placed in me."

Perhaps it would be well to state that in all of her poverty and suffering, Mrs. Walker had always proven herself an enigma to those who came into touch with her life, and many wondered what her hidden experiences might have been. In fact, this was the first time that anyone had openly asked her to tell the things that had been her secret for so many years and something—perhaps the memories which the request awakened—caused her to break down in a gush of bitter tears. The visitor very wisely waited in silence for several minutes and then gently drew her chair closely to that of her friend's and placed her arm around her neck. She waited on.

Finally Mrs.. Walker slowly raised her head and lifted her eyes to those of the other woman. She saw nothing but a sincere frankness and an honest desire to be helped—just the encouragement needed in this most trying ordeal—and then in a simple manner told her story.

The story was a long one with its beginning in the lives of both her own and her husband's grandparents who were members of noble families in Germany. Because of unfortunate experiences and family difficulties they had left their homes and friends and came to America in search of adventures and, perhaps, fortunes. As is often the case, because of personal pride her own husband had failed to meet certain requirements stipulated to gain a large inheritance which would have guaranteed them a comfortable home and a good education for the children. He sought pleasure in the wine cup and soon became a confirmed drunkard and the past number of years had recorded much want and misery for his wife and family because of his dissipation. Her greatest burden, however, was not the fact that she was subjected to cruel treatment and physical want as it was the

consciousness of the loss which her children were sustaining in being deprived of the many advantages which would have been theirs by inheritance had it not been for her husband's carelessness and her own pride. Often, after submitting to cruel beatings by her drunken husband had she resolved to end her misery by taking all of their lives, but always some unseen power seemed to restrain her from committing the deed. In concluding the story she said, "And now I am living here in these damp basement rooms, living from hand to mouth, slaving away day after day with that brute of a husband taking my hard earned money out of my hands to satisfy his thirst for drink. My poor children are underfed, cannot dress like other children and at the very best will only be the slaves of other men and women. How can I think of keeping up any longer? I am going to give up trying. What is the use? When I and the children are gone he can do on and drink himself to death if he'll find any pleasure in it. I am done with him and the whole business. And, Mrs. Smith, I want you to promise that when we are gone you will not tell these things to a single person. Please promise that you won't. I don't want my relatives to know about the dog's life I had to live and to suffer the disgrace which my act would bring upon them. Oh, my! Oh, God! Have mercy on my poor children!"

"Mrs. Walker, you told me that you used to be a regular Sunday school attendant and that you took delight in associating with Christian people. You must in those days have known that we have a Burden-bearer—a Friend who sympathizes with us in all of our troubles and trials. Isn't it true that you have failed to give Him a chance to help you at this time? You know that you long ago stopped reading your Bible and I hardly believe you pray any more. Is it any wonder that God is permitting you to pass thru this suffering? If I were you I would not expect anything different from God when I had been so utterly untrue to Him, and I believe I would be ready to acknowledge that He is just permitting these things in order that I might again be brought to trust Him. Don't you believe that He is working in your life and is using this experience to get you to again place confidence in Him—to love and serve Him? Why not go to Him with all of your cares and allow Him to straighten them out? It would mean so much to you and your children would surely never cease to thank you for what it would mean in their lives." Conscious that she had a receptive listener, the Christian woman continued to talk to her until, finally, she was interrupted by Mrs. Walker as she raised her tear-stained eyes and thoughtfully said, "I guess you are right. I haven't been fair with God and it would be downright cowardly for me to run away from these troubles. I ought to yield my life to Him. Isn't it good of Him to send you to me at this time when I was just on the point of giving up everything. Oh, how glad I am for your help. I will place my life into His hands and with His help I will not give up no matter how great the trials may be.

And it was recorded that a great victory was won by Mrs. Walker that day.

(The End)

Chicago, Ill.

NOTES

Murder by Starvation in Syria

A worker in an English mission in Syria, compelled to leave early in the war, writes in "Serving the King" of the terrible treatment to which the Syrians have been subjected by their rulers:

"The Turks, thinking it inexpedient to apply their Armenian policy to Syria, devised a slower but equally effective scheme of extermination. They tried it first on the Lebanon, where the population was largely Christian. They created an artificial famine, and starvation soon began to do its deadly work. This artificial famine has now been extended to the whole of Syria, and has carried off tens of thousands of Moslems and Christians alike. It has been said that if the country remains another six months under the control of Turkey the whole population will be in their graves. Already whole villages are left without an inhabitant. The sufferings which the people have passed thru have had the effect of changing their naturally religious temperament, and it is said that now no one goes to church or mosque. They are being overtaken by madness or melancholia."—Sel.

Hindrances Due to the War

Rev. Herman J. Schultz, an American Methodist missionary in India, describes some of the psychological effects of the war which are interfering with the progress of missionary work. He says:

"We are moving more slowly than before the war in the matter of baptisms, for the attitude of the people is more suspicious and their motives not so pure as formerly. To illustrate: A young man and his family, new converts, came into our training school here in Ballia, a distance of fifty miles from his village. He is perfectly happy here and sends good reports back to his relatives and friends, but they are convinced that these reports are inspired by us and that we have sent him to Europe. This militates against others following his example. Even the ladies visiting in the zenanas are not having the welcome generally accorded them. 'You have come," the shut-ins tell them, 'to see our jewels in order to report to the Government, so that we will have to pay taxes for them. We like you and your teachings, but we prefer not to have you come till this war is over.'"—Sel.

New Policy Towards Indians

Hon. Cato Sells, Commissioner for Indian Affairs, who for the past four years has been devoting his attention to such fundamental matters as the betterment of health conditions, the suppression of the liquor traffic, the improvement of industrial conditions, the further development of vocational training, and the protection of property, has announced that henceforth every Indian, as soon as he has been found to be as competent to transact his own business as the average white man, will be given full control of his property and will have all his lands and moneys turned over to him, after which he will no longer be a ward of the Government.

In many of our boarding schools, Indian children are being educated at government expense whose parents are amply able to pay for their education and who have public school facilities at or near their homes. Such children will not hereafter be enrolled in government Indian schools supported by granting appropriations, except on payment of actual per capita cost and transportation. This means the dawn of a new era in Indian administration. It means that the competent Indian will no longer be treated as half ward and half citizen. It means reduced appropriations by the government and more self-respect and independence for the Indian. It means the ultimate absorption of the Indian race into the body politic of the nation.—Zion's Advocate.

FOUR QUESTIONS WITH MYSELF

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

4. Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it.

—J. Campbell White.

BIBLE STUDY

THE FOUNDATION OF FAITH

John 19:35

Faith creates nothing, for all things were created by the Word of God. Faith sustains nothing, for all things are sustained by the Word of God. And faith destroys nothing because all things are kept in store until the day when they shall be shaken by the power of God and shall pass away. Then, faith is not a force; it is rather an attitude or a condition and hence dependent on the existence of certain principles and facts. The faith of the apostles had for its foundation the facts revealed to them by the power and the Word of Christ.

Faith is a spiritual characteristic, and is related to the spiritual life and spiritual world. The soul's affinity is in the heavenly life, and is related to God and Christ, the Holy Spirit and angels, and with heaven and all its life. The soul longs for an atmosphere where it is unhindered and where its powers may launch out into infinity and its powers be free to discover and enjoy the realities of its own element. Heaven it fitted for the powers of the soul. The soul was created for the heavenly life. Our bodies shrink from the soul. The soul was created for the heaven: the soul longs for the court of God and its excellence. By faith the soul and heaven are brought together in a real union and the joy of the angels over the repentant soul and the repentant soul are the result of the mutual recognition of reunited spiritual bengs. Heaven is a reality for the soul. Faith rests upon the fact of heaven and the soul is satisfied.

Faith recognizes God in the world as well as in heaven. Science can not discover God. It can only reveal the fact that there is behind all manifestations of nature a power and law which is infinite. It cannot tell how God works, but only indicates the nature of His work. It cannot tell of His personality, it can only point to His foot-steps and to His handiwork. It sees traces of God; but faith sees Him and recognizes His personality and owns Him as a friend. Faith appreciates His infinite power and knows how the world was framed and the visible things which appear were made of invisible things, the possessions of God in the great spiritual habitation of the Infinite. The secret of God is in possession of the soul by faith. The soul has no difficulties with the first and second chapters of Genesis. Its answer to all doubt and dispute is, God. All of life's mysteries and all of nature's wonders are accepted and understood by that mysterious power of the soul which is called faith and the soul is satisfied with the consciousness of God in nature and in the soul.

There is no greater mystery to man than the fact of spiritual existence and spiritual realms. It baffles all experiments and reason of human origin. It is evident that Jesus led His followers to enter more fully into those paths of mystery and exercised their spiritual faculties more freely in belief of spiritual realities than had been their custom. Their joy in thus following the example and direction of the Lord was their reward. Their faith was established on what had previously been to them largely imagination. There is a spirit life and powers of the Spirit that are congenial to the soul and at the command of the followers of Christ. The Holy Spirit, angels and saints—all the family of Christ in heaven and on earth—partake of that spiritual nature and are of that spiritual fellowship. There may be limits of contact and communication, but there is no doubt of the reality of that life. Faith opens the door of the spirit realm and the soul enters into its native air and enjoys the communion of saints and the fellowship of the Holy Spirit. In this realm the Word of God is understood; here it is interpreted by the Spirit, and leads the soul to a deeper exprience of the joys of the Christian life and to understand the vanities of the earthly pilgrimage. The soul finds its joy and peace in the realm of spiritual realities.

It is not remarkable that Christ should come into the world with a life and message that seemed so foreign to the man of the world. He came to reveal God to the world. Jesus found no fault with the world as created. He used it to show that God was here and that man had departed from his Creator. With the knowledge that men did not know God and did not understand His messengers Jesus began a ministry that was intended to lead the soul back to God and to His Word. What His Word could not convey to the minds of men His works should impress upon their more material senses. At the conclusion of His ministry He could truly say to His disciples, "He that hath seen me hath seen the Father also." It was the life of Jesus that convinced the disciples of the realities of God and the spiritual life. This convinced them and confirmed them, so that they could say, "His record is true—that ye might believe." Faith rests upon the facts of the life of Him who proved the existence of God and revealed Him to the world.

GENERAL ITEMS

Riches.—Gen. 4:26

"Our best wealth is in God's name."

Power of Salvation.—Eph. 2:8

Faith is not the cause of salvation, it is the condition of it.—Bible Notes.

Christian Desire.—Jno. 17:3

There was never a soul miscarried with longing after grace.—Joseph Hall.

Pride.—Prov. 8:13

The difference between pride and vanity is that we have one and other people have the other.—Moody.

Prosperity.—Prov. 1:32

Prosperity is like salt water: the more you drink of it the thirstier you are.—Talmage.

Weapons.—II Cor. 10:4

The primitive Church had no weapons than tears and prayers.—Notes.

God Knows.—Jno. 13:19

We know not a millionth part of what Christ is to us, but perhaps, we even less know what we are to Him.—H. T. M.

Progress in Experience.—Psa. 84:11

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon are observed to break up their camp of ease and start on some fresh march of faithful service.—Martineau.

Two Natures.—Jno. 3:6

The carnal nature must be overcome by the Spirit of God; yet flesh and blood retains its nature as long as life lasts.—D. Philip.

Testimony of Miracles.—Jno. 2:11

"Think of the
Prodigious number of miracles,
Their variety,
Their magnitude,
Their benevolent character,
Their publicity,
The extent of country over which they are recorded to have been wrought,
The length of time they continued,
The manner of their performance.
Their straight-forward, unsuspecting honesty,
The particularity of detail of some,
The disposition and states of mind and feeling of witnesses, and
Their early publication." —Notes.

Right Affection.—Gen. 27:46

"The only true affection is that which is subordinate to a higher. It has been truly said that in those who love little, love is a primary affection; a secondary one in those who love much. Be sure he cannot love another much who loves not honor more; For that higher affection sustains and elevates the lower, human one, casting around it a glory which mere personal feeling could never give. Affection will not long survive respect however it may protect its life by effort. Beware of that affection which cares for your happiness more than for your honor."—Bible Notes.

Miracles and Mathematics.—Ex. 16:14

"Manna was plainly miraculous, since, at the lowest computation, 18,000 tons a week, and some say even 65,000 tons a week, were consumed by the Israelites: and this for forty years!"—Notes.

Abiding Presence.—Jno. 14:23

The abiding presence of God is a heritage of every child of God. The Father never hides His face from His child. Sin hides it, and unbelief hides it; but the Father lets His love shine all the day on the face of His children. The sun is shining day and night. Your sun shall never go down. Come and live in the presence of God.—Murray.

The Workers' Column

INDIA'S PRIVILEGE FOR THE GOSPEL.—Luke 4:16-32

November 11

I. The Mission of Jesus to all Men.
1. In harmony with the worship of God in the synagogue.—v. 16.
2. It was stated in the Word of God.
3. It was proclaimed by the prophet.—vv. 18, 19.
   a. For the poor.
   b. For the broken-hearted.
   c. For the captives.
   d. For the bruised.
   These classes are found among all people.
4. It was according to the accepted purpose of God.—v. 19.

II. The Claims of Jesus Concerning His Mission.
1. He accepted it as the will and purpose of God.—v. 19, 20.
2. He appreciated the needs of the multitudes who desired to know the will and blessing of God.—v. 20.
3. He had power and was willing to bestow upon the multitudes the blessing of God.—v. 21.

III. The Attitude of the People Toward Jesus.—vv. 22, 23.
1. They rejoice in the grace of Christ.
2. They doubt the reality and power of Christ.
3. They reject the personal testimony of Christ and those that are His.

IV. How the Benefits of the Gospel are Received—vv. 24-32.
1. By honoring Him who has proven Himself worthy.—v. 24.
2. By the individual who has needs coming to Christ who can supply the need.—As the widow of Sarepta, and Naaman.—vv. 25-27.
3. By an unwavering confidence in the work of Christ as Divine.—cf. v. 28-30.
4. By accepting the Savior altho He is rejected by many: vv. 31, 32.

India may accept the Savior whom many in America have rejected. He is willing to go to those who have needs and recognize in Him the power to save and bless.

A COUNTRY PREACHER.—Matt. 3:1-12

November 18

I. The Preacher.
John the Baptist

II. His Place of Preaching.
1. In the wilderness of Judea.
2. By the River Jordan.—v. 13.

III. His Habits.
1. His food was locusts and wild honey—country fare.
2. His apparel—camel's hair raiment, and leathern girdle—country wear.—cf. Luke 7:25.

IV. His Preaching.
1. Repentance.
2. The kingdom of heaven at hand.
3. The coming of the Lord.—v. 3.
4. An amended life.—v. 8.
5. Regeneration.—v. 11.
6. Heaven.—v. 12.
7. Hell.—v. 12.

V. His Audiences.
1. The people of the country places.—vv. 1-3.
2. Persons from the cities and towns. v. 5.
3. Different sects or denominations.—v. 7.

VI. His Power of God.
1. By revelation.—v. 3.
2. Without respect of persons.—v. 7.
3. Unsparing of pretenses.—v. 9.
4. Emphatic of judgment.—v. 10.
5. Revealing Christ.—vv. 11, 12; cf. vv. 13-17.

INNUMERABLE BLESSINGS.—Eph. 1, 2

November 25

I. They are Bestowed upon the Saints and the Faithful in Christ Jesus.—v. 1.

II. The Source of the Blessings—from God our Father and the Lord Jesus Christ.—v. 2.

III. The General Character of the blessings—grace and peace—including all spiritual blessings in heavenly places, or, in the "heavenlies."—v. 3.

IV. The Specified Blessings.
1. Chosen to be holy.—v. 4.
2. Adoption as children.—vv. 5, 6.
3. Redemption.—v. 7.
4. Forgiveness of sins.—vv. 7, 8.
5. A heavenly inheritance.—vv. 9-12.
6. The Gospel of salvation.—v. 13.
7. The Holy Spirit of promise.—vv. 13, 14.

V. The Spiritual Comprehension of the Blessings.—vv. 15-23.
1. Thru faith and prayer.—vv. 15, 16.
2. Thru wisdom and revelation from God.—v. 17.
3. Thru spiritual enlightenment and understanding.—vv. 18-23.

VI. The Eternal Character of the Blessings.
1. They come thru regeneration.—2:1.
2. They are not of this world and of the life of the flesh.—vv. 2, 3.
3. They belong to the life that is associated with Christ in His resurrection.—vv. 4-6.

VII. The Blessings are Infinite.—2:7-10.
1. Revealed thru the ages to come.—v. 7.
2. A revelation of the exceeding riches of God's grace in His kindness toward men thru Christ Jesus—infinite grace.—vv. 7, 8.
3. They are the good works of the believer's life as wrought by the infinite power of God.—vv. 9, 10.

GOD'S SONS AND DAUGHTERS.—II Cor. 6

December 2

I. They are True to God.—vv. 1, 2.
1. True in service as workers.—v. 1.
2. True in God's response to their call for help.—v. 2.
3. True to the salvation which God has granted them.—v. 2.

II. They Are True to Those Who have made Sacrifices for Them.—vv. 3-10.
1. They will give no occasion of offense toward the ministry.—v. 3.
2. They will recognize the honor and suffering of those who have been instrumental in bringing salvation to them.
   a. Sympathize and suffer with them in their sufferings.—vv. 4, 5.
   b. Being steadfast in truth and righteousness with others.—vv. 6, 7.
   c. Sharing reproaches and sacrifices.—vv. 9, 10.

III. They Will Sacrifice Personal, Fleshly and Worldly Interests for the Sake of Higher Ends to be Attained.
1. They will find the fault and failure of spiritual progress in themselves and not accuse others for their unhappiness.—vv. 11-13.
2. They will intelligently separate themselves from the fellowship of that which is hurtful, inconsistent and contrary to their profession of faith in God and Christ.—vv. 14-17.

IV. They Will Respect and Choose the Dignity and Honor of Fellowship with God.—vv. 16-18.
1. Appreciate the fact of God's indwelling.—v. 16.
   a. By a worshipful spirit.
   b. By a faithful allegiance.
   c. By an honorable and humble attitude.
2. Appreciate the fact of God's Fatherhood.—vv. 17, 18.
   a. Showing respect to Him by separating from all other influences and powers.
   b. By obedience to His will in all things.

V. They Will Purify Their Lives for the Sake of God.—7:1.

The "Pathfinder," Washington, D. C., states that Marconi has succeeded in the astonishing feat of lighting an electric lamp by electricity, through the agency of wireless, at a distance of six miles. The bulb was attached to a receiver connected with an aerial receiving wire. The transmitter was linked up with a one hundred horse power apparatus, and so soon as the power was applied, the lamp lighted and remained lighted as long as the power was kept on.—Sel.

EDUCATIONAL

THE EFFECT OF FORESTRY ON THE CLIMATE OF THE UNITED STATES

L. J. Heatwole

There is a pleasure in the pathless woods—
There is society where none intrudes.
—Byron.

The primitive instincts of man invariably incline him to spend with his family an annual vacation to gain new health at some secluded camping ground of nature's sheltering, as found in the woodland sections of our country.

Our forest-clad hills and slopes afford a supreme coolness, a conserving of humidity conditions, of even evaporation of moisture and a breaking of the force of storms. The effect in keeping the ground moist, and causing the rainfall to penetrate more slowly into the soil, rather than to flow in flood torrents, render them an important factor in reducing the springs and streams to flow with clearness and regularity all the year round.

The total woodland portion of the United States is said to cover something more than one million square miles; or about hirty-six per cent. of the total area. These forest sections are confined largely to the higher and more rugged sections of the country, and prove to be the surviving portions that have not been destroyed by the fires of unnumbered centuries of the past, or by the woodman's axe and saw of more modern times.

Within the history of the white man it is not known whether the extended boundary comprised by the states of the southwest, middlewest and northwest ever supported a forest covering, aside from that found along the lower valleys of the water courses.

In his ceaseless wanderings over the country, the slumbering camp fire that the Indian almost daily left behind him, often formed the initial spark by which the winds sent for hundreds of miles the blaze that swept from the plains states every vestige of forestry or forest producing elements, that once may have been there.

Such an extended area being denuded of forests, and owing to the ravaging effects of fire by which the ground was left bare for many months of the year, there naturally followed a radical change in climate for that section.

The direct rays of the sun falling upon an unprotected soil, greatly increased the temperature by radiation from the surface, and consequently hastened evaporation. These conditions in their turn greatly intensified the wind velocities for the section, and by which the moisture supplies with which they were laden, were carried over and beyond it, to sections of more equable climate.

Contemporaneously with the advent of white men upon our shores, nearly every portion of our country lying east of the Mississippi river, was forest clad, and over which the climate was more equable and the seasons marked by a more certain uniformity than they now have; that is, the snow lay longer in winter, the rainfall was more uniform in summer, crops were unfailing and were seldom hindered by drought, and streams were always clear and maintained a steady flow thru every season of the year.

With the denuding of our diversified landscape from much of its forest covering over the eastern half of the country, the extremes of heat and cold, and storm and flood have been markedly intensified and the seasons become less certain than they formerly were.

While upon the other hand it is to be observed that with the advance of local forestry in the form of groves about farm houses, streets of towns and by roadsides in the country, the climate, as to a more even distribution of moisture, has been perceptibly changed for many sections of the plains states of the West.

It is also proven that a dense grove established on the north and west sides of buildings afford admirable protection locally from the force of the winds that yet reach a dangerous velocity in that portion of the country during periods of greatest storm energy.

Since it is seen that forestry either in the form of evergreen or deciduous trees have such a salutary effect upon points that are yet extremely local in their extent, it is possible to calculate what the climatic condition of the plains states might become, were the forest conditions made more general.

Reasoning from the fact that of the 350,000,000 acres of our forest lands, 300,000,000 acres have already been made bare for the cultivation of crops and for pasture grounds, and since the annual growth is proving less than one-third of the annual cutting, the time has come for the Federal Government to take a hand in the matter of restricting the cutting.

As a redeeming feature the government within the past decade has by purchase and otherwise established a general forest reserve which brings about one-fourth of our forest areas under its control. Much of the remaining three-fourths continues as private property, and is being rapidly removed because of the enormous demand for lumber for building purposes.

Dale Enterprise, Va.

THE GERMAN SYSTEM OF EDUCATION

Strictly speaking, there is no German school system. Each German state has its own school system, just as each state of the United States has. There is, however, greater similarity in the aims, scope and methods of elementary and higher education in the different German states than in the same grades of education in the states of our union. With these facts in mind we may, for convenience, speak of a German school system.

Not Adapted to Democracy

This system as a whole is not adapted to the needs of a democratic country like ours. It is adapted to the social stratification of German society. In elementary and secondary schools it provides for two distinct kinds of education with no inter-relations beyond the first three years, and even these interrelations are not common. These two kinds of education are education for the masses (elementary education) and education for the classes (secondary education). Elementary education is free; secondary education is not. Elementary education corresponds in general to the education given in our elementary schools, grades one to eight inclusive, except that in some respects it is not so good, as, for example, in manual training.

Elementary education is for the great majority of the population. Its aim is to mould docile subordinates for the social structure—subordinates of limited out-look on the world, and equally limited insight into its affairs. That is, the fundamental aim of elementary education is to keep the masses subordinate to the classes. It does this by carrying their intellectual education just far enough to teach them their dependence on the classes. No career is open to the elementary school graduate. He must always be content with a wage-earning occupation, and his wages are small.

Secondary education is not free, as already stated. It corresponds in a general

way to the education given in our public high schools, but in secondary schools of first rank it includes about two years of college work, in addition to the work of our high schools. The aim of secondary school education is to open to members of fortunate classes any career they may wish to enter, and to restrict such careers to persons of these classes.

Plan to Preserve Classes

Children enter a secondary school at 9 or 10 years of age and remain there until they are 15 to 17, and in secondary schools of first rank until they are 18 to 21 years of age. Many, if not most secondary schools, especially secondary schools of first rank, have an elementary department covering the first three years of school, and corresponding to the first three years of the elementary school (volkschule) but tuition is charged as in the secondary school proper. Besides tuition fees required in secondary schools, the cost of the maintenance of a pupil is much higher than the cost of maintenance of a pupil in the elementary school, because pupils in secondary schools, including secondary schools of first rank, are nearly all of a higher social grade—children of the aristocracy. Such a secondary school would be impossible for the children of a street car conductor, bookkeeper, or wage-earners generally, unless such children were fortunate enough to win one of the few state or municipal secondary school scholarships. These scholarships are, of course, very few in proportion to the number of pupils who would like to secure and could profit by a secondary education.

I said above that there is no inter-relation between elementary and secondary education after the first three years of school. This may be illustrated as follows: Suppose two boys enter elementary school at six years of age, and remain there until they are nine; and then that 'A' continues in the elementary school, while 'B' enters a secondary school of the first rank. 'A' continues the elementary instruction already referred to and completes it at 14. 'B' immediately begins the study of Latin in a gymnasium or a real-gymnasium, or of a modern language in an ober-real-schule. 'B' also pursues history, mathematics, language, and other studies in a way proper to an extended educational career. By the time he arrives at the age of 14, it is clear that his educational path has diverged widely from that of 'A.' It would be quite impossible for 'A' to overtake him at the stage at which he has arrived.

This divergence of the educational opportunities of 'A' and 'B' is planned to conserve the social stratification. It is a marked contrast to our educational system, planned to promote social mobility. Ours is intended to enable any person to lift himself to any plane to which his ability, character, and industry entitle him to aspire, no matter how humble his birth or how limited his means. To that end, education in the United States, both elementary and secondary, is free, and in most of the states, higher or university education is also free—and complete articulation of elementary, secondary and higher education is arrived at.

I have said that no career is open to the graduate of the elementary school in Germany. This is so true that, no matter how much an elementary school graduate may distinguish himself as a common soldier in this horrible war, he can never rise above the rank of subaltern. To become a lieutenant is for him impossible, and, of course, the higher grades of the military profession are absolutely closed to him. Inasmuch as entrance to all professions—indeed to all careers—depends in Germany on a general education followed by a proper vocational education and inasmuch as the general education required for entrance on vocational education leading to a career is closed to the poor an lowly, it will be seen that the German school system, as a system, is wholly inapplicable to a democracy like ours.

Besides elementary and secondary education the German school system provides elementary vocational education for the masses, that is, for the graduates of elementary schools; but this vocational education is intended to make them more efficient on the plane within their social stratum. It is carefully planned so that it shall not enable them to rise to a higher plane. No matter how skillful and intelligent an artisan becomes, he remains, save in very rare instances, a subordinate in the body politic, his "stand" (station in life) having been determined in his early youth.

Demand Obedience to Authority

Within the school system much thorough work is done on each plane; but I need hardly repeat that it is not the intention to make access to a career easy and natural thru education, as in the United States. In the United States it is our intention to afford equal educational opportunities to all, to place no artificial obstacles in the way of their social, economic, or political elevation, such elevation to follow naturally on proved capacity to render the service required.

In Germany the methods of teaching in elementary education are not intended to develop initiative and independence, and do not develop these fundamental characteristics of free men. The discipline is authoritative, and not infrequently harsh. In both instruction and discipline children are subject to external direction and guidance only. Habitual obedience to authority is the aim in both, not, as in our schools, growth in self-reliance and self-direction.

I repeat, the effect of the educational system of Germany is to train the masses to be docile subordinates, and intellectually to train them only to the point where they recognize their dependence on the classes. Their condition is not unlike that of the slaves in slavery times in the United States, with the exception just mentioned, namely: that while the slaves had no adequate conception of their dependence on their masters, the German masses are trained to a full understanding of their dependence on the classes.—Prof. Paul H. Hanus, Harvard University, in Milwaukee Journal.

BOOK REVIEWS

A Helpful Book I Have Read Within the Last Twelve Months

Self-Control; Its Kingship and Majesty, by William George Jordan.—This book contains many helpful thoughts in a nutshell. The various subjects are discussed briefly and to the point. The author very ably describes human tendencies and proves the fact that self-control is not only a possibility, but an essential to success and happiness.

That self-control must be an individual matter, and that the full responsibility of life must be accepted, alone. Self-control must be complete, physical, mental and moral. That failure in controlling one faculty will weaken other powers, and unfit individuals for the best service in life.

The various subjects discussed are: The Kingship of Self-Control; The Crimes of the Tongue; The Red Tape of Duty; The Supreme Charity of the World; Worry, the Great American Disease; The Greatness of Simplicity; Living Life over Again; Syndicating our Sorrows; The Revelations of Reserve Power; The Majesty of Calmness; Hurry, the Scourge of America; The Power of Personal Influence; The Dignity of Self-Reliance; Failure as a Success; Doing our best at all Times, and The Royal Road to Happiness.

The thoughts expressed in these chapters are especially appropriate and helpful for the busy age in which we are living. We need to maintain a high standard of life and realize its dignity and possibilities; we need to think calmly and seriously upon the great battles of life, if we would realize that the greatest of all "control" is self-control.

R. R. Brenneman,
Lima, Ohio.

A Happy Life, by William C. Hershberger.—A sister who knew the heartache of seeing our loved ones in sickness and distress handed me this little book during my father's lingering illness. While I was helping to nurse my dear father I found much comfort reading it when he was sleeping. The author points out the way of being happy in the Lord under all trials.

I quote: "Patience is not only a condition of our enjoyment of this life, but a command of the Creator. We can only be happy to the extent of our faithfulness in

obeying the commands laid down in the sacred Word of God. So if we wish our lives to be happy to the fullest extent we must seek to fulfill all of our Lord's commands and to endure all He asks us to endure."

I found comfort in these words, "It would be sad indeed if we were to bid parent or brother or sister or other dear ones farewell without any hope of ever meeting again. The consoling power in man's soul is hope. Our loved ones are called one by one to their long home and our souls are stricken with griêf, yet when they have lived the Christ-like life and we know that Christ has taken them to Himself, we have consolation in the hope that we may again meet those gone before in a much brighter and happier place than this world."

Since God has taken my father home I love to think of his happiness in the words of the author, "The reward of the righteous in heaven is great, beyond our comprehension. It is so great that we are told to rejoice because of it. 'Rejoice, and be exceeding glad: for great is your reward in heaven.'"

Anna N. Ranck,
Strasburg, Pa.

Twice-Born Men, by Harold Begbie.—In his sub-title, "a clinic in regeneration," the author sums up quite well the character of the contents of this volume. Altho the author is chiefly interested in conversion as a psychological phenomenon, his narratives and deductions are of interest and valve to any one who is interested in, or has to deal with, the spiritual fortunes of men. His investigations, during which he gathered the material for the book, covered only a small section of the poorer district of the great city of London. But here he found a number of remarkable instances of Regeneration.

In a clear and entertaining style he tells the life stories of those who,walking in the slough of despond, consciously wrong, unhappy, were made—some in an instant of time—consciously right, happy and useful members of society. That which no corrective or reformative power on earth could accomplish, namely: make a bad man good; a criminal a trustful member of society—was accomplished by the soul's response to the call of the Nazarene.

Right in our own time, in our own day, conversion experiences as striking as that of Saul of Tarsus, as far-reaching in their significance for spiritual weal as that of Augustine or Jerome, are continually occurring.

To those who may be inclined to put their trust solely or largely in the power of any corrective, educative or reformative agency to remove the burden of the world's sorrow, or to give to man his God-intended heritage of spiritual life and freedom; this book has a message.

There is no substitute for the Gospel of Christ. It alone can enable a man to go forth in conscious fellowship with God; in right relationship with his fellowmen. After reading the book, you can well say with Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to them that believe."

W. W. Oesch,
Bristol, Ind.

TUBERCULOSIS AND HOW TO PREVENT IT

Able physicians tell us that, if we follow certan direction, we can help to stamp out this disease. Consumption is not inherited. **It is very often cured.** It is preventable.

Consumption is usually carried by the poison which comes from consumptives' sputum, or spit. Sick persons should take care to burn their spit, or put it into the water closet.

The trouble now is that consumptives spit upon the floor or in the street. The poisonous sputum then dries, and goes as dust into other people's lungs. A little spit is enough, when scattered in dust, to infect dozens of people. A consumptive may be reinfected from his own dried spit.

Things Bad for the Lungs

Dust, and smoky or dusty places, are bad. Dark, damp, or crowded rooms are bad.

Dirty shops and stores, dirty saloons and dance halls, dusty kinds of business, like marble-cutting, sorting feathers, or making cigars, are bad for weak lungs. To sit bent over one's sewing or other work is bad.

Self-indulgence and intemperance are very bad. Vice which weakens the strong kills the weak.

Alcohol in any form is bad for weak lungs.

Things Good for Weak Lungs

Fresh air in plenty prevents consumption. Sunshine kills the germs.

Choose sunny rooms. Open the windows and let the air in. Keep the house clean. If a consumptive has moved out of a room, have the board of health disinfect it.

Be in the open air as often as can be. Outdoor work is vastly better than indoor work. Keep the feet dry.

Breathe with deep, long, full breaths, so as to carry the fresh air into every corner of your lungs. Do this always for several minutes in the morning and at night. Breathe thru the nostrils, and not thru the open mouth.

Spend your money for simple and well-cooked food—good fresh meat, eggs, oatmeal, rice, and other vegetables, an bread and butter and milk, and Bacon and ham are good, and fat pork.

Do not spend money for beer or other liquors, or for quack medicines, or "cures." Whiskey and all alcoholic liquors are bad for consumptives.

Live a regular life, and keep the bowels regular. Get plenty of sleep.

Daily bathing is good. A cold slap bath over the chest in the morning followed by a rough towel is excellent for weak lungs.

Keep clean company and a clear conscience.

Special Care of Household

Do not sleep in the same bed with a consumptive.

Whenever any one of your family has been ill, or seems weak or run down, do not buy patent medicines but consult a good physician, and build up the strength with **nourishing food, rest and sleep, and outdoor air.**

Don't think night air is injurious, and shut it out. At night we have no other air than night air. The closing of bedroom windows has killed more than have fallen in battle.

If one has a bad cough or cold, and it does not get well very soon, consult a physician at once. Don't wait until it is too late.

Remember consumption is always preventable by plain and regular living and breathing pure air day and night.

Remember consumption is curable if taken in time. Don't discharge your physician when he tells you you have consumption, and hunt about until you find one to tell you that you have only a stomach cough or a little trouble with your throat.

Know that what will prevent and cure coughs, colds, pneumonia and all diseases of the air passages.

A room occupied by a consumptive is infected with the disease, and should be cleaned and disinfected, else others will acquire the malady.—American Journal of Education.

A QUEER THING IS THE TURTLE

According to Macdonald, a Scotch naturalist of wide repute, the turtle is the strangest of all living things. He can live in the water as well as out of it, and seemingly go for indefinite lengths of time without air or light.

He is neither fish nor flesh nor fowl, and yet he has the characteristics of all three. As for his eating, it seems quite superfluous, for he can remain shut up in a barrel for a number of weeks and emerge at the end of the time apparently none the worse for the lack of food and light and air.

The baby turtle seems also just as indifferent to its surroundings as its parents are. As soon as it comes forth from its egg, it scufiles off to the sea. It has no one to teach it or guide it. In its brain seems implanted the idea that until its armor becomes hard it has no defence against angry, hungry fish. And so it seeks shelter in gulf weed and feeds unmolested until its armor gets hard.—Sel.

"Whatsoever a man soweth that shall he also reap." Youth is the seedtime of life. He who in youth is industrious, temperate and virtuous will reap a harvest of honor and prosperity in later life. He who is slothful, intemperate and vicious will meet disgrace and want. Now is the time to sow good seed.—Sel.

THE YOUNG PEOPLE'S MEETING

BOYS AND GIRLS OF INDIA.—Mark 10:13-16

Topic for November 11

(Outlined by Mrs. Mary Burkhard.)

MOTTO

To worship God in spirit and in truth.

THE STUDY HOUR

The Scripture Text above shows how God cares for and claims the children of all nations as His own. Our study will be about the Hindu boys and girls of India rather than any other. The life of Christian boys and girls, or Mohammedan boys and girls, or low caste and chamar boys and girls would all be different. Hindu boys and girls have parents who follow the Hindu religion. Our study will include letters from a Hindu lad in Calcutta named Gholab, to a lady in England who had visited in India. The boy had evidently attended English school for he writes in broken English. I am sure you will be interested in his singular expressions. You can imagine how the missionaries talk when they learn the Hindi or other Indian language, but do not think the Indian boys and girls laugh at the missionary's mistakes—no, they are far too polite for that. I suppose they do laugh and talk about it when the missionaries do not hear it for I am sure it must be very funny sometimes.

EXTRACTS FROM LETTERS

I. "Dear Mrs. Miln. The book has come thru the postal service and I make you my profound salaam (bow and thanks.) The pictures give much pleasure.

"You do remember me that I have two sisters. Now I have one more. She is one week today old. My father bid me I say to you all about it, for he recalls always how you interest you alway in the customs of our country. And he laugh and he say that I must repeat to you that he not give it the curse that it be not a boy, and he say you do you not think, madam, he is a very good Hindu man that he be not angry that he have three girls?"

II. Naming the baby. "Our little one is not yet named. My grandmother is angry that my father would give her a name that is beautiful from one of our poets. She wish that the name be that of one of our goddesses; as is our people's custom, for it brings luck to speak the name of a deity, and, if the child have the name of a god, the parents and friends must often speak its name, and so get much blessing."

III. Custom of Purdah. The word Purdah means curtain. Keeping a woman or girl in purdah means to keep her secluded at home and not allowed to be seen outside and when she has to go somewhere, go very carefully veiled from sight. The lad writes:

"My grandmother got great mad, that my father not keep my mother in more strict purdah, and let her sometimes go somewhat abroad, and my grandmother got the most anger because my sisters be not, as is the Hindu custom, put behind the purdah when they are six, but my father he say it not Hindu custom—but a custom from the Mohammedans, and Brahma (a Hindu god) nowhere commanded it, and he like his daughters that they grow somewhat in the sunshine as do the flowers. The lotus flowers (water lilies) sweeten the air and are pure, and that young girls sweeten the world all and that to keep a maiden modest it is not needful to keep her in prison. And my grandmother tell him he is an owl's son and he disgrace his caste and she threaten him the punishment. And he, he say her salaam (peace) and he go away quiet, but to me he make his eye the wink. And he say to me my grandmother have the prejudice. And I not know that, and I say to him what that is? And he tell me the prejudice it is a disease more bad than the cholera, and it fall upon the ignorant and upon women. But he not let my grandmother that she hear him, for in Hindustan (India) we must show the great respect to our parents for always."

IV. Eating meat. "My father he take me sometimes—but rarely—to a house on Bentinck Street, and there we eat the meat. But no one must know, for it is a break of our Hindu rule. But we tell not my mother that we eat sometimes the meat, for it would give her the grief."

V. Worship of Shasthi. "But yesterday it was a day to tell you of. Our goddess, Shasthi, has the care of all children. She is our goddess and when we are six days born there is much worship of her outside the door of that room where the child and its mother are. Fruit we lay before her and rice, rich sweets, fresh milk, and new garments. After this many are placed in the room with the child. The skin of a serpent, a brick from Sira's temple: new wood, fruit—two kinds, silver and gold, and with a palm leaf, a dish of ink, and a new pen. All these things have meaning. The pen and ink are for the god of Fate, who with them writes upon the baby's forehead all that its life will be."

VI. Afraid of being too bold. "Lady I write too long. My pleasure to make you a communication make me forget to tire you. I ask for forgiveness that I make you the bore, and I ask many forgivenesses if I write too bold, and that I do start my epistle with Dear Mrs. Miln. I have now an English teacher, for I am some day to England to go and learn that I become a gentleman of the law, or of the hospital."

VII. School life. When a boy is old enough to go to school, lucky day is chosen. When the day comes he bathes, and is clad entirely in new garments. Then he goes to the temple and makes a sacrifice of fruits and rice to Genesh or Sarasvati.

VIII. Gods. Someone has called Ganesh the jolliest looking of the Hindu gods, which is even more of a distinction than it sounds, for there are 330,000,000 deities in the Hindu heaven. The story is that when Ganesh was young, very young, he went out to play. He was a careless, naughty little god and he lost h's head and didn't know where to find it. Now a god of learning without a head wouldn't do at all. So Ganesh's mother found an elephart's head, which was lying about, and put it upon Ganesh's headless neck.

Sarasvati, the goddess of learning, is one of the universally worshiped of the Hindu deities. She sits in a lotus, or Oriental water-lily, and she plays tirelessly upon a lute. Yellow is her favorite color, and in the early springtime, when her festival is kept, all the festival makers wear bright yellow. Among the conservative Hindus, women and girls may not be taught to read.

PERSONAL THOUGHT

Am I as anxious to please and worship my God as the heathen is faithful to worship his gods?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Why do the Hindus Name Their Children after Gods?
2. Name a Goddess and Describe Her Worship.
3. Custom of Purdah.

For Young People.—

1. Compare what Hindu Boys and Girls Do and what We should Do In—
   (a) Honoring and Obeying Parents.—Matt. 15:4; Col. 3:20.
   (b) Eating and Drinking to the Glory of God.—I Cor. 10:31.
   (c) Offering of Sacrifices.—Rom. 12:1; Heb. 13:15.
2. Their Failure.—Psa. 134:15-18.
3. Our Great God.—Jno. 3:16.

RURAL MISSIONS.—Luke 10:1-20

Topic for November 18

MOTTO

"Go your ways."

THE STUDY HOUR

I. **The Topic.**—The term "Rural Missions" is coming into use in the Church of today. We used to think of missions mostly as applying to the work done for those in foreign lands. As the time goes on we have seen that there are needy ones in the city who need the Gospel. These we have in a measure also been responding to by supplying means and workers. Then as we lift up our eyes to the truth of conditions, we begin to realize that vast regions in the rural fields are very needy for the bread of life, and we have begun to plan ways to help these. So the term "Rural Missions" has come into use that we might understand better what we are talking about. It is in reality not a different subject from other missions. It is only a name applied to the place where the work is done. Human souls are the subject in all places who call forth the sympathy of the Master and exercise His servants who carry His message to them. Carrying the message is the work which may properly be called mission work, no matter if

that is taking it to the darkest of heathen in a foreign land, or to your neighbor in the city, or country, or even the one who sits at the same table with you, or works beside you in the same daily task. The missionary is the message bearer. He may be the minister of the Gospel who stands before the public and declares the Gospel in a discourse. He may be some worker who is sent out by a mission board and makes regular reports to it. He may be simply a member of the Church, who in the carrying out of his Christian duties, is never thought of as a missionary more than that he has helped some soul to get nearer to God. Yet all are missionaries.

II. The Text, Luke 10:1-20.—This scripture sets forth the instructions which Jesus gave to the seventy whom He sent out to tell the tidings of the kingdom. It gives the principles of procedure which should characterize workers in our day.

1. They were to pray the Lord of the harvest. Self sufficiency is never commendable in those who carry on the work of the Lord. Workers who are not sent of the Lord Himself are not fit to go.
2. They were to go on a peaceful mission but one of great importance. As lambs among wolves they were not to force their way but enter where they were received. They were, however, to discharge their duty in making known their message so that they could impress the responsibility on those who would not receive it by wiping the dust off their feet as a testimony against them.
3. Their mission was for the Master and not for themselves. If any rejected the message it was virtually a rejection of the Master.
4. When they felt the power which had been given them for service, they were not to be elated over it. They were only servants in the work. The greatest cause for rejoicing was not in power over devils but in the privilege of having a place with the Father in heaven.

III. Outline Study.

1. Some rural needs.
   a. As sheep without a shepherd.—Jer. 23:1-4; Matt. 9:36.
   b. Untaught youth.—Hos. 4:6; Psa. 78:1-8.
   c. Increasing evils.—Eph. 2:1-3; Gal. 5:19-21.
2. Supplying the rural field.
   a. Prayer.—Acts 13:2, 3; II Thes. 3:1, 2.
   b. Consistent lives.—Matt. 5:13-16; Phil. 2:14-16.
   c. Provision for the flock.—Acts 14: 21-23; I Pet. 5:1-4.
   d. Standing by the workers.—Phil. 4: 10-20.

PERSONAL THOUGHT

There is a work for each of us. Let us diligently labor in the place where we are that our eyes may be opened to see each new task as God assigns it and our heart may be prepared to enter the service.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Go.**
2. Learn the Tenth Psalm.

For Young People.—

1. Advantages of the Rural Field.
2. Soul Needs Alike Among the Lost Everywhere.
3. The Neglected Rural Field and Its Problems.
4. Qualifications of Workers for Rural Districts.

For Older People.—

1. The Place of Prayer in Meeting the Needs.
2. How May More Calls be Answered?
3. A Whole Gospel the Only Remedy for the Neglected Places.

SUGGESTIONS

Some material on the subject of Rural Missions has been prepared from year to year. You will find them in the back numbers of the Monitor as follows: July, 1916; July, 1915; May, 1914; August, 1912. Also note other departments of this number.

If you would keep in constant touch with this work be careful to read weekly the Gospel Herald.

COUNT YOUR BLESSINGS.—Psa. 103.

Topic for November 25

MOTTO

"O give thanks unto the Lord, for he is good; for his mercy endureth forever."

THE STUDY HOUR

I. The Topic.—Someone has said that it is hard to express thankfulness for something that we have not received. It might be truthfully said that it is hard to be thankful for things that we do not seem to realize that we have received. One of the best ways to become conscious of the blessings we are receiving is to take note of them as we receive them, or if we have failed to do that, to go back and try to count them as we make special effort to notice them. It is not so much to know the exact number of the blessing that we speak of counting them, but that we might learn to attach the value that they are to us and know how to appreciate what we have.

Some may even count over their store till they have it thoroly in hand and still be so covetous that it might be greater, that they do not appreciate what they do have. Some may be so occupied in the selfish disposition that they can make of their gifts that they fail to recognize the giver and the honor that is his due. Our motto points us to the one to whom thanks is due for goodness. When we count blessings with the thought of the giver in mind and allow their value to us to awaken humility and unworthiness in ourselves and a feeling of the greatness and goodness of God, then we will feel as we should.

Then blessings are not all temporal in their nature. The greatest blessings are spiritual in their nature and often come by way of privation which the carnal mind would call evil instead of good.

II. The Text.—Psa. 103.—This psalm takes in the whole range of benefits that come to the soul. The foremost of these benefits are the blessings that have come thru pardoned sin. Along with these spiritual benefits God has distributed natural blessings which have rescued the natural being from death and suffering. But the foremost thought in the enjoyment of everything is that God's mercy is so great that He deserves the adoration of our whole being.

III. Outline Study.—

1. What is a Blessing? Anything which makes us happy in the highest and best sense for time and eternity.—Matt. 5:1-12.
2. Temporal Things are Blessings when they are rightly used.
   a. Food, drink, clothing.—Matt. 6:25-34; Psa. 136:25.
   b. A place to live.—Acts 17:24-31.
   c. Seasons.—Gen. 8:22; Acts 14:15-17.
   d. Association.—Psa. 68:6.
   e. Physical health.—Eccl. 5:18-20; I Cor. 10:31.
3. Spiritual blessings.
   a. Salvation of the soul.—Jno. 3:16; Rom. 1:16.
   b. The inspired Word of God.—II Tim. 3:15-17.
   c. The Church.—Eph. 2:19-22.
   d. Pastors and helpers.—Eph. 4:11-16.
   e. Correction.—Heb. 12:5-11.
   f. Work.—Mark 13:34.
   g. The Holy Spirit.—Eph. 1:13, 14; Jno. 14:15, 16.
4. Remember the Lord.—Dept. 8:1-20.

PERSONAL THOUGHT

An unthankful heart is in the greatest danger. Unless we count the blessings and consider from whence they come we are liable to make a curse of what we have.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Remember.**
2. God's Gifts to Me.

For Young People.—

1. The Falsehood of an Unthankful Life.
2. How Honest Gratitude Promotes the Truth.
3. Seeing What is a Blessing.
4. Making Our Gifts a Blessing or a Curse.

For Older People.—

1. Blessings of this Year.
2. Blessings in Disguise.

MANLINESS AND WOMANLINESS
Neh. 6:1-13; Esther 4:6-16

Topic for December 2

MOTTO

"And these all having obtained a good report through faith."

THE STUDY HOUR

I. Manhood and Womanhood.—We are living in a world that "lieth in wickedness"—("the wicked one"—R. V.) The standard of manhood and womanhood is perverted. Our young people are often studying the lives of men and women who have played an important part in the world's affairs, but who fail nevertheless to exemplify the standard of manhood and womanhood which is approved of God. Even the Bible characters which we study, being human, are full of imperfection. But we have the advantage in the study of the Bible to look for the message that the Bible conveys in each character and find all the standards of life held forth in the Word wherever the different phases of life are touched upon. Christ Jesus is the one character of the Bible that is without fault. He is the perfect pattern for men and women everywhere to follow. Every quality in the human life whether of a man or a woman was so manifest in Him that it was sufficient to meet the situations in which all find themselves today. "He was tempted in all points like as we are, yet without sin." Not that He has been in the identical situation as we. He was never married to a wife. He never was a woman. He never lived to be old in body. Many such things could be searched out to be said of Him. People sometimes today

reject a good message from a sympathizing friend on such grounds, claiming their experience and environment is peculiar to themselves. But they forget that "all points" of the human spirit need not go thru exactly the environment to have been touched and moved by the same experience and caused to feel the same emotion.

True manhood and womanhood walks with God in the pathway of life standing by all the principles of righteousness in character and fulfilling that sphere in life which God has chosen for each. To walk with God means to reject all the evil counsels in the world and to put away all evil from ourselves and rid ourselves of any weight which prevents the best service for our Master. As a man are you manly after the design of the Master? As a woman are you womanly after His plan?

II. **The Text, Neh. 6:1-13.**—Here we have a man who walked in a manly way. He knew the most important things of duty and stood by them. He could not be lured by diplomacy of men who would fain themselves friends. He could not be frightened by false reports or made to desert his people for his own safety. He trusted in God and committed all the plots into his hand for disposal.

Esther 4:6-16.—Here was a woman who was placed in a relation to a man in the kingdom which no other occupied and brought face to face with a duty which involved her own life and the life of her people. Would she stand the test of plain duty or selfishly look for her own safety? Her womanly quality shines forth in the words, "And if I perish, I perish." Does not every woman occupy a unique place of influence which none other does where she has opportunity to display the qualities of true womanhood.

III. **Outline Study.—**

1. Qualities of manliness and womanliness.
   a. Patient under trial.—Jas. 1:2-11.
   b. Enduring thru temptation.—Jas. 1: 12-18.
   c. Teachable.—Jas. 1:19-25.
   d. Pure.—Jas. 1:26, 27.
   e. Showing faith by works.—Jas. 2: 14-26.
   f. Wise from above.—Jas. 3:13-18.
   g. Submissive to God.—Jas. 4:7-10, 13-17.
   h. Looking for the Lord's coming.—Jas. 5:7.
   i. Praying and seeking the lost.—Jas. 5:13-18, 19, 20.

PERSONAL THOUGHT

I find myself lacking in wisdom and strength to always act the most acceptable before God and man. God has invited me to ask of Him. By His grace I will endeavor to walk uprightly.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Life.**
2. Manly and Womanly Things I Can Do.

For Young People.—
1. The Heavenly Standard of Manhood and Womanhood.
2. The Perverted Ideals of the World.
3. Fixing True Ideals and Realizing Them.

For Older People.—
1. The Nobility of Filling Our Places.
2. Bringing God Our Tangled Life.

O Lord, be gracious unto us; we have waited for thee.—Isa. 33:2.

DR. ORR'S ANSWER TO HIGHER CRITICISM

When I am asked, as I sometimes am, which of the articles of the evangelical faith I am prepared to part with at the instance of modern thought and in the interests of a reconstructed theology, I answer, with the fullest confidence, "None of them." "Traditional" these articles may be if they are true, and a part of the unchanged gospel, and if the Church adheres to them as it should, they are bound to be "traditional." This word "traditional," does not alarm me. It is a "traditional" belief that the sun rises and sets, that the tides ebb and flow at regular intervals, that fire burns and water drowns and bread nourishes, that wheat produces wheat and barley barley; . . . . but we are not going to change our belief in these things simply because they have been long and commonly believed. The old constellations in the heavens are "traditional," but they will be moved from their places as soon as the truths of this old gospel. My ground for the confidence simply is, that they are there in the Bible, and that the world can never do without them. No church that is to live can afford to drop them from its creed.

IS A LAZY MAN A SICK MAN

Laziness is one of the reasons why many men fail. This does not mean that industry always means success. Energy may be misdirected. There are plenty of hard working drudges—men who toil long hours every day, six or seven days each week and fifty-two weeks each year—who are still scarcely able to keep the wolf from the door. It is true that some of these men would do much better if they did more thinking and less hard work. Industry is not everything. And yet, given the other necessary factors that make for success, it is the industrious man who will win the big prizes of life. The loafer has not the least chance in the world.

Now there are two distinct general causes of laziness. Or we might say there are two kinds of laziness—mental and physical. In either case, the condition can be cured. In the average loafer we probably find both kinds.

In the one case it is due purely to mental inaction, the stagnating, time wasting, half-dead kind of attitude. In the other case, it is due to a lack of energy—that tired feeling. You cannot run a high powered engine without fuel. You cannot get much speed without plenty of steam. You cannot get up much steam without plenty of coal and a perfectly working furnace. Similarly in your own case, the internal "works" must be sound and working properly. Of the two I believe that the physical factor is in the average case the most important to consider.

That tired feeling—do you know what it means?

It means that you are sick—out of order—abnormal.

No man who is right ever feels lazy. No one enjoying superior health can be lazy. Real health means energy, vitality, driving force. And it is expressed in activity—of body or mind. A healthy man simply cannot loaf. Do you get the significance of this?

Did you ever take notice of a healthy, vigorous child—how he is continually "at something," incessantly on the go, doing something, until the sandman comes?

Why not you? You could not help doing something, you could not help pushing ahead with your plans, purposes, desires, if you had the energy that is an inseparable part of normal health. Real health. You simply could not avoid accomplishing results if you had this energy.—From October Physical Culture.

VANISHING WILD CREATURES

More than twenty-five species of American birds and animals have become extinct within the memory of persons now alive, according to Louis Agassiz Fuertes, speaking before a Farmers' Week audience at Cornell University. Says a press bulletin of the New York State College of Agriculture:

"Mr. Fuertes, who is widely known as a naturalist and as a painter of birds and mammals, showed the extent to which the extermination of wild life has gone, mainly thru the wantonness of the American people. Further, he pointed a warning finger toward these species which seem likely to be the next to go, saying that the animals which live in the open are sure to pass out first, while those of the forests have a better chance to survive. Among those he named as having been utterly destroyed during the past seventy-five years are the passenger-pigeon, the last specimen of which recently died in the Cincinnati Zoological Museum; the great auk, the Labrador duck, the Carolina parakeet, the Eskimo curlew, a number of the macaws of the West Indies. Men now alive remember when the passenger-pigeons literally darkened the skies in their annual migrations up and down the Eastern States. The American buffalo, or bison, he regards as extinct in so far as its wild life is concerned; and he counts the prong-horned antelope as one of those plains inhabitants which is sure to go in the near future. The extinction of the wood duck, he says, is seriously threatened. This is a tree-nesting species, and reputed to be the most beautiful of the many American species of wild duck. The woodcock also is in danger, with many other shore birds that once were plentiful, even the well-known killdeer plover, or killdee, being on the list of doubtful survivors. To save the remnants of our wild life, Mr. Fuertes advocates wide-spread educational measures, the full support of the Federal migratory bird law, the establishment of game and bird refuges, and a whole-hearted public opinion to back up the protective measures now upon the statute-books."—Sel.

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

VI More About the Uniform Lessons

Vernon J. Smucker

How do we get our Sunday school lessons? Who is responsible for selecting them, and how is it done? These and other similar questions, while perhaps not of direct interest to many of our Sunday school workers, affect us very vitally and directly. In attempting to answer some of these questions I shall quote freely from an article prepared some time ago by a member of the Lessons Committee for the benefit of one of our International Sunday School Conventions. I shall give only extracts from his article.

"This Committee is composed of fifteen members on the western side of the Atlantic, twelve members from the United States and three from the Dominion of Canada.

"The British section of the Lesson Committee is composed of thirteen members. The service rendered is without fee or reward, except hotel and railway expenses. In traveling and actual committee work it means about a week every year. In addition to this, two sub-committees, one on the Old Testament and the other on the New, work during the year and report to the full committee.

"While these committees render eminent service, the full committee takes nothing for granted, but goes over their work minutely. The committee meets annually, and at a meeting selects the lessons for a year, and always two or three years ahead of the date when they reach the Sunday schools. One reason for this is that the work of the committee is sent to the British section for criticism and suggestion. At the following meeting these criticisms and suggestions are carefully studied and, in most cases, accepted. Then the selections for the year are sent to the denominational publishing houses and to other institutions having to do with the preparation of the lessons. This is done in order to give the lesson writers and artists ample time for the exposition and illustration of the lessons for the schools.

"It is, I suppose, understood that the Lesson Committee does not go beyond the selection of the texts of the lessons.

"The committee meets in a private parlor of the hotel where they stop. Private entertainment is not accepted, as it would seriously interfere with the time of the committee.

"Three sessions are held daily, and sometimes, by local arrangements, a public meeting is held in the interest of the Sunday school work of the city where the meeting takes place.

"The specific work in relation to each lesson is the selection of a topic, memory verses and Golden Text. Hardly ever is an item of the above accepted until we have reached a substantially unanimous decision.

"In view of the fact that the convention requires the Bible to be covered in a six years' course, it will be seen by all inteiligent readers that it is impracticable to enter into minute and exhaustive study of all the books of the Bible.

"I may say for my colleagues, as well as for myself, that we live under a gracious pressure of responsibility for well-nigh twenty-six millions of the Sunday school army.

"It is the lot of the chairman of the Lesson Committee to be engaged on many boards, both religious and philanthropic, but he places the Lesson Committee as the highest of all. The fellowship of the committee is of the most precious kind, and leads to the highest kind of friendship for the members of the committee and, indeed, for all consecrated Sunday school workers."

Let us not forget to breathe an occasional prayer in behalf of this committee whose work has meant so much to us as a Church. Surely God has been guiding and blessing their efforts in directing the minds of millions of people along the line of Biblical study in these past two score years and more. Who will say that the selection of such lessons as we have studied from the book of Daniel last quarter was not inspired by an all-wise Heavenly Father for the purpose of strengthening and encouraging some of His people who are called upon to face severe trials and tests of their faith?

This same committee has, within the past decade, undertaken the preparation of a course of graded lessons in response to a general demand from the Sunday school world. Whether they will win themselves into as complete public favor as the Uniform series has in times past remains to be seen. It is not the purpose of these articles to debate the merits or demerits of any particular series of lessons. A future article may deal with the history and progress of the graded lesson movement.

Smithville, Ohio.

WORLD WIDE SUNDAY SCHOOL NEWS

5:00 A. M. For Primary Sunday Schools in Japan

Early to rise on a Sunday morning may work in Japan but it is not the American fashion. A missionary in Japan wrote a letter on a certain Saturday night and she said, in part: "Tomorrow is Sunday, and that means that if I don't retire early tonight I'll be cross tomorrow and then the children won't behave and things will go all sorts of ways. The primary school children near here have to be at school at 5:00 a. m. Sunday morning so they will learn not to be sleepy heads! As they keep the children there at school for only twenty minutes or so, the children are soon ready for the next thing that offers. Some go home for breakfast but last week a lot of the big boys were at the gates at 5:30 begging to be let in; but if let in they would tear things up at great rate unless a teacher is there to look after them. We've been beginning Sunday school at 8:00 a. m. for some time, but from tomorrow we start in much earlier. So on Sunday morning when you get in a few extra winks of sleep think of the little children who are being put thru the discipline of being at school at 5:00 a. m."

Mohammedans in Egypt "Listening In"

"The attendance is steadily increasing and the last Sunday in this month four Mohammedan professors were present at the preaching service and fifteen Mohammedan boys came to the Sunday school for the first time. The fathers came and stood outside the windows so as to ascertain what the teaching might be. A number of them were thus listening out of doors, and they formed an outer ring to the class."

The Car that Calls as Well as Carries the Crowd

The "North Siam News" tells of the good gospel work of a Ford car, "The native people are giving it a cordial welcome. More than twenty carpenters donated their labor to build a garage. In several districts the Christians have volunteered to repair the roads leading to their villages. Last Sunday the car carried two American missionaries and three native pastors to their waiting congregations.

The man who stood guard over the car during the services improved the time by placing two hundred and one portions of Scripture in the hands of non-Christian readers.

(Concluded on page 350)

CURRENT EVENTS

The War.—Some of the most bitter fighting of the war is now taking place in Flanders, a province of Belgium. Here the British have launched a number of attacks and have succeeded in conquering the greater part of a number of ridges bordering the Flanders plain. At this writing (Oct. 11) the battle is still raging with desperation. The Germans are said to be sacrificing thousands of men in order to retain a footing in these hills and regain some of their lost ground, but according to reports they are slowly but irresistibly being pushed back. To be forced from these ridges means that they lose their observation points and have to entrench in a large flat plain or retreat across the plain. The primary reason why the Germans desire to hold these ridges is because of the fact that their loss will seriously menace their submarine bases as Zeebruges and Ostend, at which the British are aiming. To destroy these submarine bases will be a severe blow to the German submarine activities.

On the Italian front fighting has been in progress favorable to the Italian arms. Preparations are being made for the launching of another large offensive by the Italians. The Austrians are concentrating large bodies of troops to meet the attack.

Germany continues her aerial raids in England. For a week they made almost nightly raids. The French have made several attacks on German cities to retaliate for enemy raids on French cities. On the battle fronts daily conflicts occur between aeroplanes.

Germany succeeds in sinking a number of merchant vessels each week. But the number sunk is low compared to their earlier efforts. Within the last three months it is reported the Allies destroyed more submarines than during a similar period in the past. To foil the submarines merchant vessels are convoyed thru the danger zones by warships known as destroyers. The u-boat commanders find it increasingly difficult to get their prey. Various means are employed to destroy the u-boats. One is by dropping deep-sea bombs over the spot where the u-boat submerged. If these strike the submerged vessel they explode and put the unfortunate vessel out of commission. A number have thus been accounted for.

The United States is proceeding with her preparations on a hugh scale. Soldiers are being trained, while those trained are being sent to France to complete their training behind the trenches. The last Congress has appropriated more than $20,000,000,000, most of which is for war purposes.

Peace Rumors Again.—The recent effort of the Pope in behalf of peace has revived the peace talk. The German and Austrian reply to the Pope and other peace feelers coming from German sources indicate that the Central Powers are anxious for peace. The more recent report that Germany will soon make a new peace offer with no annexations nor indemnities as a basis, and the report that the Kaiser, Emperor of Austria, King of Bulgaria, and a representative of the Sultan of Turkey, will soon have a conference in Sofia are interpreted by many as an evidence that the Central Powers are weakening and realize that they have no chance of winning a decisive victory and hence are anxious to make as favorable a peace as possible ere disaster overtakes them. It is generally admitted that the German military machine is not yet broken and is capable of offering stubborn resistance, but on the other hand it is evident that the enemies of Germany have the upper hand and with the weight of the United States thrown into the conflict that victory is certain. The hope is entertained by some statesmen that the war will end early next spring and probably before spring. Just what the actual economic and military conditions are in Germany and Austria is not definitely known, but it is generally conceded that Germany is experiencing difficulty in keeping the nation united in the prosecution of the war. Recently the sailors on five warships mutinied and a well organized plot against the government was revealed. Austria is short of food supplies and it is with difficulty that the enemies, who are constantly pounding their lines, are resisted. All the warring nations desire peace, but the enemies of Germany are not now in a mood to talk peace as they have expressed themselves as not satisfied with anything less than an "unconditional surrender." They claim that any thing short of the destruction of the military organization that has ruled Germany so long would mean that this same organization would constantly menace the peace of the world. They think that by the complete destruction of this machine permanent world peace is assured, and hence while they now have the upper hand they had better complete the job while they are at it.

After the Trouble-makers.—Uncle Sam's iron hand is being felt by those who are engaged in the work of stirring up labor troubles in the interest of Germany and seeking to hinder the United States in her preparations for war. This country is said to have a well and thoroly organized detective system so that it is with difficulty that these German agents now carry on their work. The recent revelations made by the State Department implicating the German ambassador to the United States in an organized effort to influence Congress favorably for Germany to bring about an embargo upon the export of munitions, etc., and in which revelations the real purpose of some organizations pretending to be working for the interests of humanity was shown to be directly in the interest of Germany. Many Germans are being arrested and interned. The principal leaders in these various pro-German organizations being known, the methods employed also known, it is with increasing difficulty that the German propaganda is carried on. Some of the agitations that were not recognized as pro-German earlier in the war are now at once recognized as such and as a consequence are nipped in the bud. So thoro is the organization for capturing these spies that one of them who was captured recently characterized it as being worse than the Russian spy system. In the industrial and commercial activities, in public institutions practically every where men congregate, are those who will immediately report any unpatriotic utterances and the individual is placed under surveillance.

Government Food Control.—The Government Food adminstration is on the trail of the food profiteers and is taking definite action to prohibit speculation in food. On November the government machinery is to be put into operation. After that time licenses must be obtained by all those engaged in the import, manufacture, storage and distribution of certain foodstuffs, which will embrace meat-packers, cold storage warehousemen, millers, canners, elevators, grain dealers, wholesale distrbutors, and retailers doing a business of more than $100,000 a year who handle the commodities specified in the proclamation. The books of those licensed are to be open to the inspection of the government and in case reports are made their business is to be taken over. No excessive profits are to be allowed. The following general principles are to be observed: "The producer must have a free outlet and a ready market. There must be no manipulation or speculation in foods. There must be no hoarding in foods. Unfair or unreasonable profits must be eliminated. Discriminatory and deceptive and wasteful practices which in any way restrict supply or distribution must be stopped."

The "Liberty Motor."—The United States government has developed what promises to be the most efficient and satisfactory aeroplane motor yet produced. In order to have a large effective aerial fleet it was necessary to have a good standardized motor. The Government secured the co-operation of the manufacturers of the best gasoline motors in America, who divulged some of their secrets for the benefit of the Government. Two of the best motor experts in the country after receiving all the information possible from different motor manufacturers, spent five days and nights behind locked doors in designing an aerial motor. The motor has been given exhaustive tests and is considered the best motor in existence. All the parts have been standardized so that different parts can be manufactured at different places and brought together and assembled. This makes it possible to manufacture them rapidly, and furthermore if in actual service an areoplane is partly destroyed and parts of the motor damaged, the undamaged parts may be used in repairing or building another motor, thus making for economy. Contracts for the manufacture of thousands of these motors have been awarded. The work of assembling these motors and the areoplanes on a large scale will soon be in progress.

Governor Impeached.—James E. Ferguson, Governor of Texas, was formally impeached and removed from office on Sept. 25, 1917. In the history of our nation he is but the fourth governor to be impeached. Governor Ferguson after a bitter fight was elected governor by the liquor interests. Being partisan he constantly stirred up trouble. The climax was reached when he undertook to control the state university. He made certain charges against the university which were averred to be groundless by the Board of Regents. He requested the resignation of those regents who disagreed with his view, and failing in this he removed them and placed regents of his own choice in their stead. Early this year the Legislature made an appropriation for the university, and after the adjournment of the legislature Governor Ferguson vetoed the appropriation, which would mean the closing of the school for two years. A storm of protest arose. Last August the House of Representatives met in called session and certain charges were preferred against the Governor. After a three weeks' trial by the Senate 10 out of 21 charges were sustained with the result that he was removed from office and disqualified from holding any State office of honor, trust, or profit.

Curbing the German Press.—The United States is busy watching newspapers and periodicals that are published in the German language. A number of such have already been suppressed for publishing treasonable articles and for failure to support Uncle Sam. Evidence has been discovered in some of these German publication offices indicating that a well organized German propaganda is at work in this country endeavoring to create sympathy for the German cause and foment trouble for the United States and her allies. There are those who advocate that no publication in the German language should be permitted; the Government, however, has not taken so drastic action but has given the Postmaster-General power to withdraw from any paper in the country the second-class mailing privileges if he considers that it has violated the recently enacted law making the publication of certain kinds of articles unlawful. English papers as well as those in foreign languages are subject to suppression if they fail to comply with the law. The Government is determined to curb and stamp out disloyal propaganda intended to aid the enemies of the United States.

The "Liberty Motortruck."—The first Liberty motortruck was completed on October 8. It is the product of the greatest motortruck designers of America. This truck is for Government use only and will not be offered to the public. A number of factories have given free use of their patents. The power is furnished by the new Liberty motor recently perfected by the Government. All parts are standardized and interchangeable so different factories can make different parts and the truck rapidly assembled. The truck is considerable heavier than other trucks of the same capacity in order to withstand the rough usage of war. Because of this extra weight and the large amount of gasoline and oil necessary to operate it is unsuited for normal uses. The truck is to be given official tests and if it proves satisfactory 35,000 will be built during the first half of next year.

The Quebec Bridge Completed.—The large cantilever bridge spanning the St. Lawrence river at Quebec has finally been successfully completed. In 1907 while the work of construction was going on part of the bridge suddenly collapsed taking a toll of seventy lives. In 1916 while the engineers were raising the middle span to its position it slipped and fell into the water taking the life of fourteen more men. Recently the central span, weighing 5,000 tons and measuring 640 feet in length, has been successfully raised by means of powerful hydraulic jacks 150 feet from pontoons on the river and bolted in place. It was lifted two feet at a time. The cost of the bridge thus far has been $15,000,000 and is said to be the largest bridge of its kind in the world. It is said to be worth this big price as it will reduce the time by rail between Halifax and Winnipeg by a whole day and will result in other material reductions in schedule.

Uncle Sam Building Ships.—"Three new plants for building fabricated steel merchant ships have been ordered by the emergency fleet corporation. One is to be erected at Hog Island, Pa., another at Newark, N. J., and the third at Chester, Pa. The Hog Island plant will cost about $20,000,000 and will be constructed by the American International Corporation, with which concern contracts for building 50 of the vessels have been made. The fabrication system consists of building the various parts at steel mills and assembling them at the yards. Shipping board officials express the belief that this method will revolutionize ship building and will result, in a few years, in the United States having the largest fleet of merchant ships in the world."

Maine Defeats Woman Suffrage.—After laboring for about forty years the advocates of woman suffrage succeeded in having the legislature of the state of Maine adopt a proposed suffrage amendment to the constitution. When the proposal came before the voters it was rejected by a vote of nearly two to one, despite the fact that prominent men in both the state and nation encouraged its adoption. President Wilson and Ex-President Roosevelt both favored the amendment. It is generally admitted that the principal cause for the defeat of the suffrage amendment is the resentment engendered by the small body of militant suffragists who picketed the White House earlier in the year. The suffrage forces are not discouraged but are now concentrating their efforts in Washington to secure the adoption of an amendment to the national constitution.

Seal Throats for Gloves.—"The U. S. department of commerce has found after investigating and experimenting that the gullets of seals, formerly thrown away as worthless, can be utilized for the manufacture of an excellent quality of leather from which gloves as good as fine kid ones can be made. A shipment of 5,000 seal gullets for leather was started some time ago from the Pribilof Islands."

INTERESTING FACTS AND NEWS ITEMS

It is claimed by shipping men that many of the torpedoed vessels that lie at the bottom of the seas may be saved after the war. Neither ships nor cargoes, except perishable materials and food, deteriorate very much under water. Some of the cargoes are more valuable than the ships. When a vessel is refloated oil is poured on the surface of the water in order to leave a deposit over the machinery.

Freight cars owned by the Santa Fe railroad will wear service stripes of red. white and blue printed on a card which will also bear this appeal:

Load me quickly
Load me to capacity
Unload me promptly, and
Help win the war!

The Vaterland, the largest vessel in the world, formerly owned by Germany, has been rechristened the Leviathan by her

(Concluded on page 351)

MISCELLANEOUS

DOGS CALLED TO THE COLORS

Uncle Sam is to have a new army. It will not be a volunteer corps in the strict sense of the word, but the rank and file will enter no exemption claims on the grounds of conscientious objection, and they are expected to serve with eagerness and valor.

Senator Brady recently introduced a bill providing for training 1,000 war-dogs, and it is indorsed by the Secretary of War and the War College. Mrs. Anita Baldwin is to ship some of the finest animals from her noted kennels in California, and Bill Brady, of the Hudson Bay regions, will soon leave for France with his team of Alaskan malemiuts and huskies.

Dogs have been "doing their bit" quietly in the trenches and on the battle-fields of Europe since the war began, and many are proudly wearing medals for signal bravery. The New York Sun says of the varied usefulness of our proposed canine allies:

The Germans were the first to use dogs on a large scale for military work. When the German Army was mobilized in July, 1914, the War-Office found that there were all told exactly eight dogs trained for war-purposes. Orders were forthwith given to the German Red-Cross Dog Society to train the largest possible number for field-work, with the result that today there are approximately 3,000 dogs in the various Geman theaters of operation.

The degree to which these dogs have been trained is wonderful. They have learned to obey commands, given both by word of mouth and by pistol-shots, "like Prussian infantrymen."

Soon after the Great War had started the French realized the value of dogs as an adjunct to the Army. The military authorities published an appeal in the newspapers for dogs to act as sentinels at the front. It was specified that sheep-dogs were especially desired and that each dog should wear a collar inscribed with the owner's name. The stipulation was made that the animals would be returned to the owners after the war if possible.

It was the French who conceived the idea of utilizing dog-drawn sleighs for carrying supplies thru the mountain-snow in the Vosges when the question of transport became pressing.

Several hundred trained dogs from Alaska, northwestern Canada, and Labrador were taken over by a French lieutenant. The snow in the neighborhood of the Schlucht Pass is deep enough for the dogs to be of service from the first of the year to the middle of April. After the snow has disappeared the dogs are employed to draw heavy loads up the steep grades on a small two-foot gage light railway. Eleven dogs, with two men, can draw a ton up the most precipitous slopes along the route, and two teams of seven dogs each can do the work of five horses in the difficult country.

The French have trained Belgian sheep-dogs to seek injured soldiers who are unable to walk or crawl to the open where they can be discovered. In this way many soldiers have been saved who might otherwise have perished before the searchers came upon them. These dogs have been trained to disregard dead soldiers, but they will bark furiously when they discover an injured man, returning to the kennels for assistance and turning back in the direction from which they came to indicate where a prostrate soldier lies in need of succor. The dogs are followed by surgeons, who minister to the wounded and prepare them for removal to the hospitals in the rear of the lines.

In the battle of the Somme a large number of dogs were always running about assisting the armies in various ways. Some of them were engaged in licking the faces of unconscious soldiers in an effort to revive them; others were busy tearing cloth from the uniforms of injured soldiers with the idea of bringing the pieces to the rear of the lines so that the uninjured there would recognize the cloth as belonging to men attached to various regiments and thus be led to their relief.

The case is related of a dog which had been under fire all day, but had escaped injury until evening, when he was struck by a fragment of a bursting shell. While seeking a place to lie down he came upon a wounded soldier who was unable to make his way unassisted. Together the dog and man stretched themselves on the ground, the trembling dog snuggling close to the soldier's side. In this way they were able to keep warm thru the night. The next morning aid came and they were moved away to safety.

There is a movement on foot in France to honor the dog heroes, and the French Society for the Protection of Animals has awarded gold collars for special services to fifteen French war-dogs.

The dogs of war have been bearing quietly their full share of the horrors and suffering. The American Red Star—which means for animals what the Red Cross does for man—is engaged in a great humane work at the front. During the first two years of the war 150,000 horses and mules were treated at Red-Star hospitals so successfully that later 125,000 were returned to service. Mrs. Baldwin is chairman of the Red Star of Los Angeles, and the animals in her stables and kennels include dogs, horses, and burros, and even bears are numbered among her stranger pets. The Los Angeles Times says of the service of the dog at the front:

When the dogs who go in advance of the Ambulance Corps after a battle come flying back with a cap or bit or clothing prancing to be off again, or come whining and pulling at their masters to follow them, the rescue-workers know that they will be guided by the faithful animals straight to men who lie wounded, but alive—that is the point—alive. The dog will never lead them to dead men, but, with his unerring instinct, will take them at once to those who may still be helped. Rescue-work is done at night, when it would be impossible for men to distinguish between their dead and wounded comrades without investigating each case, but the dogs who go ahead never make a mistake, and the number of those who owe their lives to dogs runs into many thousands. After the frightful carnage of the Marne one plucky little mongrel fox-terrier saved by his own doggish efforts 150 lives. Today that brave little fellow wears the medal of honor with which he was decorated by the French Government.

Then there are the patrol-dogs who go across "No Man's Land," scouting for the enemy. These are trained as are all war-dogs, to distinguish an enemy. Of course, they would know the difference between their own men and strangers, but they are also taught the different uniforms. And they never bark—that is one of their big lessons. No sound from the dog betrays the whereabouts of his master. When the dog scents an enemy patrol he bristles and stands at attention if his master be near, but if he is in advance of the men he races back and indicates in ways easily interpreted that the enemy is at hand, or, if possible, the dog will spring on the unsuspecting man he has been hunting and hold him down until help arrives. The scout who misses his dog knows the faithful animal has discovered a patrol of the foe and will hasten to complete the work started by his four-footed aid. The German shepherd-dog is unrivaled for this work.

As a bearer of important papers between corps commanders the dog of the hunting and racing type has proved invaluable. Where telephone-wires have been cut and all other communication is cut off the dog can get thru. And once started on his

mission nothing can stop or delay this true-as-steel little messenger save death—the only impediment in the path of duty of a true soldier. And nothing can tempt him. An incident is told of a messenger dog who, when stopt and urged to eat before his message was delivered—and this after he had been traveling for seventy-two hours—only gave a longing sniff and a wistful look at the tempting soup and trotted on to do that for which he had been sent. There are many such deeds on the far-away places that go unsung.—Sel.

WHY WORRY KILLS MORE CITY PEOPLE THAN COUNTRY PEOPLE

The lower death rate of the country as compared with the city is not primarily due to better sanitary conditions, altho that factor has its place. The fact is that worry kills the city folk and spares those who live in the country. That is, the relative security of the farmer's position is the explanation of a death rate in the country which is actually as well as relatively low. The farmer is not harassed by the uncertainty of his job and his income, as are the salaried and wage-earning classes in the city. He does not need to fear that some machine will be invented to take his job, nor that he will be turned off in hard times because of lack of work or because of the eccentricities of the market in a world turned upside down. There is no danger that the countryman's industry will move away from him, forcing him to take up some new work or to spend all of his savings to move his family to a new home. Nor do strikes and lockouts affect the farmer in an appreciable degree. Besides, he does not have to compete with an ever renewed supply of immigrant laborers. The farmer has his "hard luck," as have the cityworkers; but it is not likely to force him into such dire straits. If crops are a failure, the whole neighborhood feels it; but no farmer is likely to lose his position because of that. Dr. Frank Frederick Rogers, in "The Scientific Monthly," goes into the subject further:

"There is also very good reason to believe that the burden of accidents, industrial and other, falls more heavily on the city population than on the country population. Certain it is that a casual perusal of the daily papers leaves this impression. But more significant is the fact that it is the practice of insurance companies selling insurance to the lower classes in the cities to charge them a much higher premium than they do farmers and those in other occupations. There seems to me to be no doubt that a part of the greater risk assumed in the case of hand laborers is due to the greater frequency of accident in this class.

Moreover, accidents in the city have more indirect effects contributing to a high death rate than they have in the country. Even with compensation from the employer, the city man's family is more likely to become destitute than the farmer's if he is injured. The farmer has more resources to fall back upon. For one thing, the farmer's family is still an economic unit, in which each member, from a very early age, contributes something to the welfare of the whole, while in the city the workingman's family is very largely dependent upon him alone until the children are old enough to escape the provisions of the child-labor laws. Besides, even when the city boy can go to work, he can not at once take the place of his father, except in the unskilled occupations in which it is practically impossible for a man, single-handed, to make a living for himself and family. The farmer boy, on the other hand, can do his father's work in a pinch, and thus hold the fort until his father gets better. Even the wife and daughters can help in case of necessity, and they often do. Then, too, neighborliness is more common in the country and can render greater assistance without savoring of charity than in the city."

Another cause of the freedom from worry is what may be called the lower tension of compensation in the rural districts. In the industrial and commercial world positions are graded so that there is always a more desirable position just ahead. This keeps the ambitious man continually striving for a better place and, since there are always more men who want a really good place just ahead than are needed to fill it, there is a constant struggle to secure it. There is no place in which one can stop to take breath without cause for worry that someone else will step in ahead. Similar processes of anxiety are always going on in the minds of the laborers of the city.

There is also the unending conflict of the skilled artisan with the machine designed to do his work. There is the constant change in methods.—Current Opinion.

THE CROOKEDEST RIVER

The Humboldt River, which flows southwesterly thru central Nevada near the Southern Pacific Railroad, is declared to be the crookedest river in the world. Says a writer in "Railway and Marine News" (Seattle):

"It is so crooked that sportsmen bring strange tales of fish and game that become confused in trying to follow the river's course and act as tho intoxicated. At one place adjacent to the railroad, between two points two and a half miles apart, the river's length is eight miles and by actual count its course is alternately north twenty-five times, east eighteen times, south thirty times, and west forty-one times; also it may be stated that at thirty-three different points it is within 150 feet or less of itself, the current flowing in opposite directions by these points. This 'runaway river' crosses the Southern Pacific track twenty-eight times, necessitating as many bridges, costing in all $654,000. By way of showing how completely 'locoed' it is, the Humboldt ends its course by running into the middle of the desert and corkscrewing its way out of sight in a huge sink. On account of its devious way this stream is a sportsman's paradise. Ducks and geese after following its treacherous course a short distance, become deluded and forget their direction, returning five and six times to the point at which they were disturbed."—Sel.

CATCHING THE COBRA

It appears that, of all reptiles, the cobra is the most passionately fond of music, and that it may easily be enticed from its hiding-place by the notes of the violin or bagpipe.

When a cobra is found to have taken up its abode in the neighborhood of an Indian dwelling, it is customary to send for professional snake-charmers, who at once proceed to work upon the snake's love of music.

One man will play a tune near the place supposed to be occupied by the cobra. It slowly emerges from its hiding-place, and takes up a position in front of the player. It then becomes the business of this man to hold the attention of the snake while a companion undertakes its capture.

The second man, with a handful of fine dust, creeps up behind the cobra. The casting of the dust upon the snake startles it, and for a moment it falls its full length upon the ground. Brief as this period may be, however, it suffices for the purpose of the assistant snake-catcher. With a lightning-like movement he seizes the cobra by the neck just below the head.

If it be deemed desirable to extract the fangs at once, the captor presses his thumb on the throat of the snake, thus compelling it to open its mouth, when the fangs are drawn with a pair of pincers.

Should, however, as not infrequently happens, the operator desire to keep the cobra intact for the time being, the musician comes to his fellow's aid, forcibly unwinds the coils, and places the body of the cobra in a basket. The head only is left protruding, this being held by the other man. The lid is then pressed down to prevent the cobra from wriggling out. Then, suddenly, the captor thrusts the head in and bangs down the lid.

Sometimes music is employed to draw from the cobra its venom, needed for medical or experimental purposes. The musician's assistant arms himself with a large plate covered with a thick plantain leaf. While the snake is engaged with the music, he sits down immediately in front of the cobra. It is too much engrossed to notice the man until such time as the music abruptly ceases. Then the snake, recalled to existing surroundings, strikes at the man who is nearest.

But the snake man has been waiting for this. Swift as the thrust may be, he is just as swift. He interposes the plate and receives the blow on it. The poison goes thru the puncture in the leaf, and is deposited on the plate. It is a thick, albuminous fluid, resembling the white of an egg. One drop of it communicated to

the blood is enough to cause death within a very short time to any warm-blooded creature.—Edwin Tarrisse, in Young People.

THE MOON AND PLANT-GROWTH

The old idea that the moon has some sort of influence on plant-growth still persists in some quarters, especially among farmers. Some farmers, we are told by "The Rural New Yorker" (New York), refuse to plant crops or to kill hogs unless the moon is in some particular position, and there is frequent argument about the matter among them. The influence of the moon on the growth of crops, or on other agricultural operations, has always been denied by scientific men. The following brief statement by C. F. Marvin, chief of the United States Weather Bureau, printed in the paper named above, shows what they think of the matter:

"It is the general belief of scientists that the moon has no appreciable influence on temperature, rainfall, or any other weather element, or on plant-growth.

"Plant-growth depends upon temperature, light, humidity, and plant-food (both in the soil and in the air), and its availability. Obviously the moon neither mellows the ground nor fertilizes it, neither does it alter the composition of the atmosphere; hence it affects neither the mechanical condition of the soil, nor the kind or quantity of available plant-food.

"If the moon has any influence on plant-growth, it would seem that it must exert this influence thru its light. Experiment, however, shows that when a plant is so shadowed that it gets only one one-hundredth of normal daylight, it grows but little better than it does in absolute darkness. Full daylight is about 600,000 times brighter than full moonlight; hence one one-hundredth of daylight, already too feeble to stimulate appreciably plant-activity, is still 6,000 times brighter than full moonlight. The conclusion is that, even in respect to light stimulus, the moon's influence on plant-growth is wholly negligible."—Sel.

MOUNTAINS "FLOAT"

The U. S. coast and geodetic survey has concluded, from researches made by it, that mountains are held up by being floated on the lighter materials under them, extending down to a depth of about 60 miles, not by the strength or rigidity of the earth; the higher the mountain the lighter the material under it, with relation to the adjacent low-lands, we are told. The mountain mass is supported in about the same manner as a floating iceberg; the portion of the latter visible above the water is held up by the great mass of ice in the submerged portion whose density is lower than that of water. The bottom of the ocean is depressed because the material under it, extending to a depth of about 60 miles below sea level, is abnormally heavy.—Sel.

HOW MUCH IS AN INCH OF RAIN?

Rainfall is measured by a rain gage which is essentially only a vessel, regularly cylindrical in shape, set up firmly in a truly vertical position. The amount of precipitation is determined by measuring the depth of water in the cylinder after a shower or after the snow caught during a snow storm has been melted.

When the weather bureau reports an inch of rain has fallen it means that the amount of water that descended from the sky in that particular shower would have covered the surrounding territory to a depth of one inch if none of it had run off or soaked into the ground, the Cincinnati Commercial Tribune explains.

It means that on one acre of ground enough water to fill more than 600 barrels, of 45 gallons each, has fallen. That quantity of water weighs more than 110 tons. If the rainstorm covered 1,000 acres, which would be a very small shower, indeed, 113,000 tons of water fall from the clouds.

Rainstorms frequently cover whole states and often two or three or five inches of water fall in one storm. In that case the weight of water that falls to the earth is simply enormous. A single widespread and heavy storm might result in 100 billion tons of rain.—Sel.

TRYING FOR A SCHOLARSHIP

"Good morning, Fred. How are you making it go?"

"Not so bad, Tom."

"About ready for exams, I suppose."

"Oh, I don't know. Guess so."

"The papers are going to be pretty stiff this year, I hear."

"That so?"

"Yes. The headmaster has an idea that the Latin paper will make us hustle."

"Well, I don't care as long as I make a pass."

"Make a pass! Why man, I'm going to try for a scholarship, and you can beat me if you dig in."

"What line are you taking?"

"Mathematics, of course, and I think I'll win out, too."

"Well, go ahead, Tom. I wish you luck, but a pass will do me all right; I'm not going to kill myself if I know it."

"You're bluffing, Fred. Why not pitch in and get to the top?"

"No, I'm not bluffing, Tom. Honest, what's the use of a scholarship, anyway? Just a lot of work for nothing. If I pull thru on a pass, it's enough for me."

In due time the examinations for junior matriculation came off, and, sure enough, Tom took first place in mathematics and secured the scholarship he had worked so hard to attain, while Fred, equally clever, but indolent, obtained mark enough for a pass.

This incident occurred thirty years ago After a brilliant course at college, Tom entered mercantile life, and is now at the head of one of the largest manufacturing concerns in Canada, giving employment to hundreds of men. Fred has tried at least half a dozen different things, but has not made a great success of any of them. He has been satisfied with a "pass" in everything he has touched, and has never got anything better.—Pleasant Hours.

ANNOUNCEMENT

Of the Canton Bible School, Beginning Jan. 7 and Ending Feb. 15, 1918

This school has been approved and is encouraged by the Eastern A. M. and Ohio Mennonite Church Conferences for the purpose of giving definite help to ministers and other Christian workers in promoting systematic Bible study, and deepening the spiritual life of our congregations, and training workers for work in various lines of our Church activities.

The courses offered are:

Old Testament Studies
Epistles
Church Doctrines
Biblical Theology
Sunday School Lessons for 1918
Religious Pedagogy
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Soul Winning
Vocal Music

and are arranged to give an elementary course open to all with special encouragement to beginners, and an advanced course for those who are ready for more advanced work.

Special conferences are under arrangement on Sunday school and mission work, and one for ministers at which all the ministers of the two Church conferences should be present.

Tuition will be free
Room per week, $1.00
Board per week, about $3.50

Our new church building in Canton affords striking accommodations for this work. The thriving city gives many opportunities for practical work. The committee is in position to care for a goodly number of students. It is commendable that several of the congregations in the district have decided not to hold Bible conferences in their churches during that time, and encourage their people to attend school. The wise will find out what is going on and will take advantage of their best opportunities.

The members of the committee with other able men will be the instructors.

Address all inquiries to the Secretary, C. K. Brenneman, 1935 3rd St. S. E., Canton, Ohio.

Committee
A. J. Steiner
C. K. Brenneman
J. S. Gerig
I. J. Buchwalter
S. H. Miller
I. W. Royer
P. R. Lantz

Cultivate the habit of seeing the best in every one you meet. There is a better side to all persons, and if we look for it we can find it. This will give us genuine pleasure, for it is always more agreeable to think of that which is beautiful than of that which is repulsive. It also helps the persons whom we meet, for it will inspire a desire to make all their traits as good as the best.—Sel.

WORLD WIDE S. S. NEWS

(Continued from page 344)

A War Casualty

About twelve months ago a letter was received from India asking the Department for Utilizing Surplus Material of the World's Sunday School Association to send a gift of raffia which would be used in teaching basketry among the blind at Ranchi, India. A small gift of money had previously been received by the superintendent of that Department and which was to be expended where it would do real good. The money was invested in a few pounds of various colored and different kind of raffia. A letter, which has just been received from the missionary who made the request, tells of the war casualty. "I have just had word from the shipping company saying that the boat on which the raffia was got torpedoed on the way and the raffia was lost. I am so sorry to tell you this after all the trouble you had taken in getting it for my blind boys and girls. We had been looking forward to doing many things with it."

"When I told the children about our loss, one of them asked at once, "Was any one drowned?" I was glad to find that they were not only thinking about their own loss but also about the lives of others. Thank you very much for the Scripture calendars. I shared them with others. They are much appreciated by us."

Another small gift of money having been received a second order of raffia was started on its journey across the seas. This Surplus Material Department has hundreds of appeals for all sorts of things that are needed by the missionaries of the various denominations. The range is from a picture card to an automobile. For all information write to Rev. Samuel D. Price, D. D., 216 Metropolitan Tower, New York. Indicate your denomination in full and enclose a stamp for your reply.

THE POWER OF THE HOME

"Across the street from where we sat on the porch of a friend were some wireless contrivances, hanging from a long pole, attached to the chimney of a private residence. We learned it was the neighbors' boy that put it there, and that it is in some way connected with like contrivances in the town and that the boys communicate with one another by means of it. But the real interest is in its having its ears open to the news from all over the country. The weather reports from Arlington and the news from elsewhere, that boy catches on his little home wireless. We are told that the boy is so attached to this useful amusement that he stays at home at night and plays with it and studies the various features of it. He has a desk in the corner of the hall nearby where, with his papers, charts and reports, he makes a study of all features of the art. We speak of it as a branch of education where a boy may become so interested in an art of any kind that he won't have any inclination to run the streets. It is the biggest thing in education to find something of this kind that will interest and delight the boy. It is as big a scheme as a university."

Does this editorial, clipped from the Ohio State Journal, appeal to you? This is real life and shows the power of a home that is made attractive to the boy. It can easily be seen what would become of our problems if we had at least fifty per cent. of our homes attractive to boys and girls and then have those homes connected up with our Sunday schools and churches.—**Sel.**

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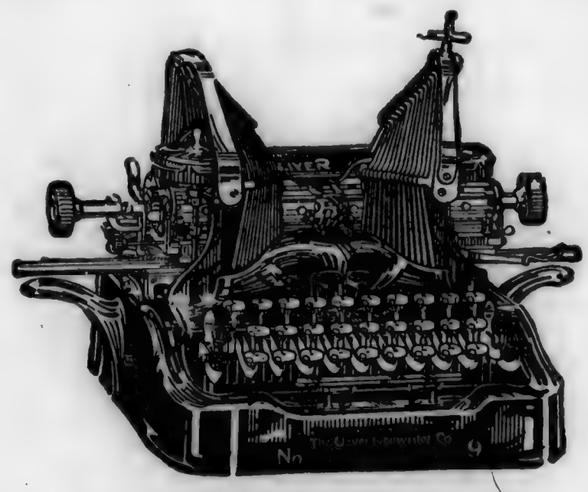

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FACTS AND NEWS ITEMS

(Continued from page 346)

new owner, the United States Government. Fourteen other commandeered German ships are to sail under new names.

Japanese whalers caught about 1,400 whales during 1916. The preceding year they caught about 1,700. The Norwegians catch a still larger number, but despite these catches a large number still survive. The Japanese are said to lose from 15 to 20 per cent. of their catch by storms or accident when towing the whale carcasses to port. The flesh and bones are now utilized as well as the blubber.

According to figures issued by the Interstate Commerce Commission about 10,000 persons were killed and over 196,700 were injured in railroad accident in the United States during 1916. About 1,300 more were killed in 1916 than in 1915, and over 34,800 more were injured.

The Department of Agriculture announces that there has been a decrease within the last year of eight per cent. in the number of stock hogs in the United States. In Iowa, where more hogs are raised than in any other state, the decrease has been ten per cent. while in Texas it was 20 per cent. Of the 60,000,000 hogs recorded in the United States Iowa has 9,000,000.

The American legation in Sweden received word to advise Americans there to stay out of Russia for the time being.

The Panama Canal has been in operation a whole year without any interruption. It has been in operation over three years during which several damaging slides occurred. Experts now believe that the situation is well in hand and that traffic will no longer be interrupted by slides.

Provost Marshal General Crowder has issued an order that no Japanese are to be drafted against their will.

Whole leather shoes have gone so high in price that wooden shoes are beginning to take their place. Working people in Chicago are buying them and shoe dealers report the sales are increasing.

A cow-boy in Arizona while searching for some cattle in an unfrequented section discovered secreted in the trunk of a hollow tree an iron box, containing about $400,000 in old Spanish gold coins and vessels.

Since the United States entered the war against Germany about 470 of the 1200 Americans in Germany on March 1 have left either for home or some neutral country. More than half of those remaining live in Berlin. It is said that Americans are not molested by German officials, being under the same restrictions as neutrals.

Japan is trying to secure a world-wide trade for her matches. At one time she enjoyed an extensive match trade, but failure to standardize the product and the marketing of inferior goods by some manufacturers she lost considerable of her trade. It is now proposed to maintain a high standard of quality and have all matches inspected before shipment.

England, France and their allies will require 10,000,000 tons of American food in 1918.

Tuesday, October 2, was the first beefless day in New York City. Most of the hotels and restaurants refused to serve beef. The Pennsylvania railroad will during the war observe each Tuesday as beefless day in its restaurants and dining cars.

An American patrol boat fired by mistake upon an Italian submarine killing two men. When the Italian submarine failed to answer the signal she was mistaken for an enemy vessel.

Preparing for a possible shortage of men due to the war the street railway company of Denver made a trial run over one of the busiest routes with two women in sole charge of the car. It proved highly successful.

Recently the Navy Department let contracts for $350,000,000 worth of destroyers to be completed within eighteen months.

During the first month of the school year Philadelphia enrolled 238,241 pupils in her public school, this is a gain of 8,880 over last year.

A German submarine interned at Cadiz, Spain, recently escaped.

Peru severed diplomatic relations with Germany October 4 by an almost unanimous vote of Congress.

What is alleged to be a wholesale plot to poison aviation students was unearthed in an aviation camp in New Jersey. In the room of one of the students was found two pounds of cyanide of potassium, a very deadly poison.

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EDITORIALS

(Continued from page 327)

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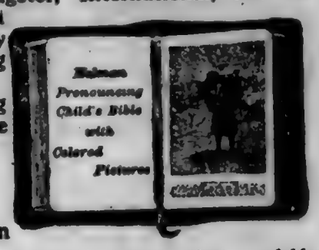

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On the other hand, the city boy whose father is a plumber, a lawyer, a doctor, what work can he do at ten years of age? Some of the household drudgery, perhaps; but he cannot associate with his father and brothers in the family business as the country boy does. Small wonder if he dislikes work. He has only been allowed to do that which his elders scorn—mow the lawn or tend the furnace. But his country cousin has had a taste of the real thing. When you stop to think about it, there is good reason why employers the world over prefer "farm boys," for they have learned how to work.—Farm and Fireside.

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Aaron's first offerings. LEV

30 And Mō'-sĕs took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aâ'-rŏn, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aâ'-rŏn, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Mō'-sĕs said unto Aâ'-rŏn and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aâ'-rŏn and his sons shall eat it.

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CHRISTIAN MONITOR

DECEMBER, 1917

WHEN CHRIST IS BORN

The silent skies are full of speech
For who hath ears to hear,
The winds are whispering each to each,
The moon is calling to the beach,
And stars their sacred wisdom teach
Of Faith, and Love, and Fear.

But once the sky the silence broke
And song o'erflowed the earth;
The midnight air with glory shook,
And angels mortal language spoke,
When God our human nature took,
In Christ the Savior's birth.

And Christmas once is Christmas still;
The gates thru which He came,
And forests wild and murmuring rill,
And fruitful field and breezy hill,
And all that else the wide world fill
Are vocal with His name.

Shall we not listen while they sing
This latest Christmas morn,
And music hear in everything,
And faithful lives in tribute bring
To the great song which greets the King,
Who comes when Christ is born?

—Phillips Brooks.

SELECT READING

A CHRISTMAS STORY

Ask and It Shall Be Given

Clayton F. Yake

She was his mother; a kindly affectionate, tender-hearted mother as only true mothers can be. In her eyes shone the light of love so resplendently that her very presence made you feel its warmth. The snows of many winters had changed those beautiful, black tresses to silver grey. Her countenance was radiant and she was always cheerful. Yet now when she spoke her voice seemed to have in it a melancholy note. Her erect form that was so stately like was becoming stooped and bore signs of weariness and fatigue. Her cheerfulness had changed to sadness and the feet that once tripped so lightly were heavy now—yes, so heavy. But she had great faith in Him and somehow she was strong—the strength not of a giant, but the greatest strength in the world, that of fortitude, the strength to endure pain and suffering and anguish.

And he was her only son. Years before when his father still was her support that little home of love and Christian sunshine had become too insignificant and simple for his advancing mind and he finally crossed the threshhold for the last time—even crossed it without a last "Good-bye" to the ones that nourished him.

He was just sixteen when he faced the cold world alone. And little did he care concerning the pain and anguish he left behind, nor think of the sorrow and suffering that the future might have in store for him. He was wayward and naturally took a wayward course, going from one to the other and so on not caring, just plunging on head-long.

When the Great War started he got to Canada and there, like so many others, enlisted for service in France. After weary months of drill, he in company with others sailed on a British transport for "somewhere in France." There on the Western front he learned his first great lesson of life—that life is a reality; wonderful because of its complexity and awful because of its immortality.

But he was there and he fought because—well, because that was the only thing for him to do. He had enlisted to get away from home, but **he had been recruited to fight.** And fight he must. Yes, that was war, blood and carnage, destruction and devastation, thunder and fire even like unto hell itself. That was his business—to kill—and yet he had no heart's desire for it now that he knew it might be death for him as well.

Back there in a little country village stood an humble but attractive cottage on the outskirts of the town, whose door had never been locked since the night an only son had left them lonely. Together father and mother labored on diligently and as cheerfully as possible, but they always carried with them something of a minor note—a note of sorrow that unconsciously crept thru their cheeriest atmosphere. It was a burden they carried from that eventful day thru the remainder of their lives.

Yet withal they entertained a great hope—a faith that came from Christ's own words, "Whatsoever ye shall ask in my name believing that will I do for you." And so thru days and weeks and years of their waiting and longing they continually implored Him in behalf of the one out in the world somewhere.

When they gathered around the table for their meals there was always the vacant chair and its vacancy was never forgotten in that prayer of thanks. Somehow there was a hallowed atmosphere in that home. The evening prayer and the morning family altar contained the one thought always. And so it was only natural that in their great hope the door of their cottage should never be locked; that his chair should never be occupied and that his bed should always be waiting—yes, even a light always left burning down stairs should he return by night.

But years went by and he did not come. Would their prayer ever be answered? Would their faith endure? Would they ever be repaid for their cares and concerns? Surely God answers prayer.

'Twas summer and then fall came and with it that wondrous change of seasons that always comes with the distant approach of winter thru the forerunner of fall. Everything seemed to be changed. Somehow even life itself took on quite a different aspect for these two old folks, but to the father there came a call—distant but yet sure. He knew that his last days were at hand; that this fall with its changes had brought to him a change of life. Old age was grand and noble, but he felt Death's grip. And one night God's angel carried a beautiful soul to the Great Beyond.

And now the mother was left alone. Instead of one there were two vacant chairs, but her faith never faltered, her hope never decreased and her strength somehow endured it all. Yes, she was an ideal example of that highest and finest type of strength—the feminine type. She provided for herself. The little bank account kept her in provisions and she did her own work, for it was that work that somehow helped her to endure it all.

And so fall slipped by. That beautiful "season of all colors" gradually brought on winter. Yes, and with it colder days. The mother still worked and hoped and longed and prayed, but her strength was failing. She felt it too, but still she plodded on. Working, working something just to be able to withstand it all. For even tho so many years had passed it was to her but yesterday when her son disappeared. Was he dead? Would she ever see him again? She still had hope and that hope buoyed her on. And somehow she just held on until she had to take her bed—take it for the last time.

"Somewhere in France" on the Western front in the first line trenches along the border of "No-man's Land" was a son who had learned war and was practising his profession and trade.

While in the trenches he had many experiences that awakened him from his slumbers of unconcernedness. The many deaths he had witnessed; the many wounded he had seen and heard moan gave him a horrid dread of this awful war. Across from where he was not more than half a mile distant was a wood literally filled with dead of perhaps half a dozen nationalities. During the summer the stench of these putrifying bodies filled the atmosphere even at that distance. Yes, this war was awful and there was no telling who should be next to meet death at any moment.

But he had already learned to be a bit concerned. The Tract Societies had managed to get thousands of small Bibles into the trenches and he was given one. Of course he did not care for it, but for courtesy's sake he took it. However one day when off duty and while in a moody spell he opened his Bible, just opened it and read. It was the twenty-fourth chapter of Matthew, and it did not appear very interesting but he read on: "Ye shall hear of wars and rumors of wars." More interesting! He read on and as he read he trembled. The cold chills crept up his back. He came to "Watch ye therefore, for ye know not what hour your Lord doth appear," and in fear he shook like a leaf. He finished the chapter and for the first time in years he just plunged on his

(Concluded on page 359)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. IX SCOTTDALE, PA., DECEMBER, 1917 No. 12

THE CHILDREN'S FRIEND

Not all boys and girls have kind parents and happy homes, as most of my readers enjoy. In many of the cities children are turned out to earn their living. Boys especially begin at an early age to battle with life. Some of these go into the bootblacking and newspaper business, from which they receive a mere pittance. Often these boys form themselves into gangs for protection from a cold, friendless world.

It was in these street waifs that Mr. W. R. George, a jewelry case maker of New York City, became interested. He found one gang whose inner circle called themselves the "Sons of Arrest." The leader must be able to boast of more arrests than any of the others. They carried on war against the neighbors and the police.

At first they annoyed Mr. George, yet he gradually won their confidence by kindness until they grew to look upon their new leader with admiration. Mr. George fixed up a club room where the boys could enjoy themselves in a social way. Boxing was one feature of the club amusements in which they took especial interest.

One member, who became industrious and who cared for his crippled mother, was asked where he would be if Mr. George had not come into his life. His reply was, "Dead or in prison." Because of drinking and cigaret smoking, which led to crime, the average life of these unfortunates is between thirty and thirty-five years. It has been stated that about two thirds of the crimes committed in the United States are done by boys under twenty-four years of age.

The "children's friend" became so interested in them that in 1890 he opened a summer camp at Freeville, New York, where both boys and girls could have a happy time in God's great out-of-doors. They were clothed, fed and bountifully provided for. The pale-faced girls grew rosy-cheeked, and the sickly boys became brown and sturdy. Yet with all their blessings, they soon began to annoy the farmers and steal from them. They were anxious to get all they could without work.

One Sunday evening Mr. George was compelled to leave the boys. He called them together and gave directions as to their behavior, and ended by promising the unruly ones a whipping. They agreed to obey his orders and go directly to bed after the song service; but instead they made all sorts of noises and gave the assistants much trouble in getting them to their quarters. When once inside, the leader proposed they harm the man in charge.

The helpers knew that mischief was brewing, so two of the ladies wrapped themselves in sheets and started for the quarters. All at once the door opened and out rushed a crowd of unruly boys. They only went a few steps, when to their surprise they saw two figures in white standing perfectly still except for the rhythmic motion of their arms. That was too much for the bravest. Overcome with fright, they fled to the house in horror, closed the windows and bolted the doors, and nothing more was heard that night. (Years afterward they told of the "ghosts" they saw at Freeville.)

However, Mr. George did not forget his promise, and many took part in the whipping program the following day, for he believed the scripture, "He that spareth his rod hateth his son" (Prov. 13:24).

Before the summer was over he thought his project largely a failure. Charity was bestowed so freely on the children that they grew less inclined to work, hence lost their self-respect. Three summers ended with the same results.

At the beginning of the fourth summer it was decided that each child must earn his own clothes. Accordingly, when a box of second-hand clothing came for distribution, instead of giving the clothes away as formerly, Mr. George held up a suit and asked the price. It was placed at five dollars. He then told the boy to whom it was to go that when he had worked five days the suit would be his. At first the boy refused, but when he saw the clothes were to be put away, he promised to do the work. His companions jeered him, yet he toiled on, and very manly did he appear in his suit which was carefully pressed. This made the others ashamed, and one by one they went to work. No food, clothing or anything was furnished without labor.

This was the beginning of the George Junior Republic. To enforce the rules, a court was established, and the children acted as judges.

On July 10, 1895, Mr. George went to Freeville with one hundred forty-five boys and girls and started a government of, for and by these children. Before the season was over, it was working so well that the jewelry work was given up and Mr. George's attention turned toward the permanent establishment of the Republic.

The children returned home after the summer's outing. Only five boys volunteered as pioneer members. That was a memorable winter, for they fought cold and hunger. When the company increased to twelve, they only had ten dollars a month to live on. All the water had to be carried up a steep hill. When the wind was blowing fiercely and the hill was covered with ice, it was a soldierly act to carry a pail of water, yet they kept battling onward.

The self-government plan was well worked out. The boys elected a fellow comrade as president, and other officers were appointed. If a lawless one came, he was tried and sent to jail and some extra work placed on him.

The Republic as we find it today provides a good education for those in attendance. The children are called citizens. They live in cottages with a supervisor. They are paid for the work done on the farm, in the laundry, in the printing shop and various other places. Their money, however, is tin or some cheap metal, yet with it they pay their board and other expenses. On Sunday they attend church services. During the week various recreations are provided.

The Junior Republic has grown from one to six states and one foreign country. The fifth Republic was started near Chino, Calif. A party from Freeville founded the school. Over two hundred acres are included in the farm. Last spring there were seventy-five boys enrolled. Many of these were busy and happy caring for the pigs, raising chickens and milking cows, while others were in the printing shop and laundry.

Mr. George may very fittingly be called the children's friend, for he has brought happiness into many lives; yet there is another Friend who gave His life that these children might be saved. Let us pray that they may become acquainted with Him.—Light and Life Evangel.

"Our friends may love us in spite of an occasional fit of ill temper, but they never love us better for it."

EDITORIALS

THE CHRISTMAS SPIRIT:—This is the fourth consecutive Christmas season that the curse of war has troubled the earth. It seems that each succeeding Christmas the cup of human suffering becomes more bitter, and the darker, the more hopeless and uncertain becomes the future. Between thirty and forty million men, moved by base and beastly passions, are under arms and engaged in the work of slaughter and destruction. To supply their needs and instruments of destruction millions more are engaged. As a natural conseqùence millions are starving and experiencing indescribable sufferings and anguish of mind and heart. What a marvelous opportunity for His faithful ones to exemplify the Christmas spirit and demonstrate that it is not dead and a thing of the past!

In this great world struggle the nations do not seem eager to hear the message of the Prince of Peace. Even some who are looked upon as His witnesses are using their sacred office to put a halo of glory and righteousness about this bloody carnage and to spur men on to deeds of violence in the name of the Prince of Peace. But despite this awful condition the spirit of Christmas is not yet dead. In the hearts of God's faithful ones is burning brighter the spirit of sacrificial service for the rescue of those in sin. They are willing to give freely of whatever they have that the message of hope and life may be brought to those bound by sin. They are willing to give their life to bring life, instead of death, to all nations. This is how God and Christ gave, only they gave to a degree impossible for man to give. Such is the character of the Christmas spirit which is essentially one of giving.

The modern Christmas spirit has been commercialized to the degree that it is but a display of vanity and selfishness. The philosophy of life which argues that since I am not responsible for, nor can relieve the whole of human suffering and misery, I may as well see to it first that I live in comfort and ease myself, and after I have provided myself with everything I want, then I can give a little of my surplus to those less fortunate, is heathen in character and diametrically opposed to the philosophy of life taught and exemplified by Christ Himself. Such reasoning (if it may be so called) rests upon selfishness.

The fact that millions are in dire need of the necessities of life at a time when the terrible corruption of the heart of man is in evidence on every hand, is a challenge to the child of God to exemplify the sacrificial love and service of the Master. This can be done not by lavishing our gifts upon our friends and our own who are are not in need, but by giving liberally and cheerfully for the relief of human suffering. We fail in our Christmas giving to the degree that we lavish our gifts upon those not in need and neglect those who are crying for bread to eat and garments to wear We believe that in a time of dire need like the present Christians should reduce to the lowest possible minimum their giving to those who are not in need and increase to the greatest possible maximum their gifts for those who are starving for spiritual, as well as the natural bread. By so doing we will enter the real spirit of sacrificial giving—the giving that brings a blessing—and have the most enjoyable Christmas possible.

We believe it to be an excellent thing if Sunday schools, that usually have a Christmas treat, forego the usual treat and devote that money, together with a special offering from the school, to the work of relief of human suffering. Where can we find a better opportunity to teach the boys and girls the joy of self-denial and sacrifice for the sake of others than by giving them an opportunity to give their treat to others together with a special offering from them? This would give them the opportunity to be real missionaries and help to instil into their minds the true spirit of giving—the real Christmas spirit.

RELIEF FOR WAR SUFFERERS:—As the war is prolonged the calls for relief for war sufferers become more numerous and persistent. There are so many needs brought to our attention that there is danger that people will become calloused and insensible to the degree that these appeals fall upon deaf ears. To fall into such a condition is dangerous to the Christian.

It is a real problem to know when and where to give. Calls for aid come from various organizations. Most of these organizations work under the military arm of the Government, and not all their activities are conducted in harmony with the principles we uphold. To refuse to give to these often puts us in an unenviable position because many do not understand our attitude; to give, we cannot with a clear conscience. This situation coupled with a conviction that we as a nonresistant body should make a definite contribution towards the relief of human suffering caused by the war has given rise to the questions as to what we might do and whether it would be expedient for us as a Church to organize for war relief, and thru this organization raise funds and distribute the same where needed.

Such an organization would enable our people to give for war relief with the assurance that their contributions would be expended by their own organization for the relief of suffering both in this and European countries. It would possibly mean that a representative of the Church would be sent to Europe to personally direct the distribution of the funds contributed by our people and others who might be interested. This is nothing new. During the famine in India a cargo of corn and other provisions was sent together with a representative to supervise the distribution of the supplies. —

Since we as a people refuse to participate in any service under the military establishment because of our re-

ligious convictions, it does not excuse us from bearing our share of the burden to relieve suffering. If we refuse to take up arms the world has a right to expect that we exemplify the spirit of the Master by giving liberally of our means and service for the succor of those in need. To sit back, hoard up wealth and not freely and cheerfully contribute to keep others from starving is not Christ-like to say the least, and the world will disdain our empty profession. The nonresistant people are challenged to make vital and real to the world the principles they espouse by taking up the burden of bringing relief to those who are suffering as a result of the war.

MISSION STUDY COURSES:—The study of missions is essential to a strong and effective missionary policy, both for a Church and a congregation. No congregation can awaken and maintain a strong mission spirit without constantly being informed along mission lines. The surest way of getting recruits for mission work is to persistently keep the missionary idea prominent in every phase of Church activity. It is only by a constant teaching of the Word and the spiritual condition and needs of the world today, that young people will secure the necessary knowledge to help them find their God-given life-work.

The Executive and Mission Committees of the Mennonite Board of Missions and Charities recently took an advance step when they decided to provide Mission Study courses and encourage the organization of such classes in the congregations. This has been a long-felt need by some. There are hundreds of young people in the Church, and in the large majority of congregations there are a sufficient number to make up a class for the study of the courses provided by the Mission Board. The minister should hail the action with joy and use his influence to have a class organized in his congregation. Such a class will be of great help to him in his work as pastor and in dealing with his young people. If a small nucleus in a congregation once get the mission spirit into their system it will not be long until the entire congregation will be affected thereby. We urge our young people especially to organize themselves in classes and take up the study of the courses provided. We urge ministers to encourage this work in their congregations because of what it may mean for the future of the Lord's work.

On another page of this issue will be found an announcement from the officers of the Mission Board regards these Mission Study Courses. Read this announcement and then act at once and take steps towards the organization of a class in your congregation. Also read the two brief articles in the Mission Department written by members of a class that studied "The Why and How of Missions" last winter.

FOOD AND FUEL:—Food is universally essential for the sustenance of life. Fuel is also necessary, and especially so in cold climates. Millions of people today are wondering where they will get sufficient of these two commodities to see them thru the coming winter months. Nay, they are wondering where they can get what they need for today. Since the beginning of this war millions have died of starvation and each year the need has become more general and more acute. Today millions are on the verge of starvation and unless relief is given death will be their portion. People are calling on their Governments for relief, but in some cases no relief can be given. Already most of the nations engaged in this war have placed restrictions on the consumption of food and at frequent intervals these restrictions are made more stringent as the available food supply may dictate. Some of the smaller neutral countries of Europe, those hemmed in by the warring nations, are said to be in more dire need than some of the belligerent nations. The recent embargo placed by the warring nations on the exportation of food and supplies to these small European neutral countries, in order to prevent any supplies reaching Germany and her allies, places these neutrals in dire straits.

Europe and Asia are face to face with a terrible calamity. The cry for food is becoming more insistent and the cry for fuel is added thereto. Famine and pestilence are stalking abroad in the land. "Under-nourishment and malnutrition, lowering the resistance to disease, are smoothing broad pathways for epidemics." In the lack of good, wholesome food and a shortage of fuel King Winter has two allies whose powers of destruction are terrible to contemplate. Unless this mad carnage comes to a speedy close, so the nations can concentrate their energies on the work of giving relief, a winter of misery and extreme suffering will be the portion of millions, and Death will be assured a rich harvest among the noncombatants. There is a limit to human suffering and endurance. When this limit is once reached by a nation it may result in dire political consequences. Hence it is with trembling that some of the statesmen contemplate what may possibly happen in the coming months.

Because of these conditions it behooves us to conserve our supplies of food and live economically so that we may be able to give out of our store to feed the needy. Many of these sorely afflicted countries are looking to America as their only hope. All those who have a spark of human sympathy should give cheerfully to alleviate the suffering of his fellowmen. It is our Christian privilege and duty to help to feed the hungry and clothe the naked. If we shut our bowels of mercy is the love of God dwelling within us?

TWENTY OF THEM:—In the preceding issue we made mention of how an interested person secured forty-nine new subscriptions for the Christian Monitor by calling the attention of his friends in attendance at a conference to our special introductory offer. Since then subscriptions have continued to come in, and among them was a list of twenty from one person. How did he secure them? Quite simple. He was sufficiently interested to make mention of our offer before a Young People's Meeting in which he was actively interested. He knew from personal experience the value of the Christian Monitor in the work of the Young People's Meeting, and being concerned about the welfare of the young people in the congregation he took the opportunity to call attention to our extraordinarily low introductory offer. With a little effort he secured twenty new subscriptions. We are confident

(Concluded on page 383)

CHRISTIAN LIFE

FRIENDSHIP

He who has many friends has more than time can measure or even life can circumscribe. Our friends, if they be many and true, can add more to the richness and happiness of existence than all the gold in the world. A group of good friends is an asset worth more than a carload of stocks and bonds; and with such friends anyone can be blest perpetually.

Your friends will give you new ideas, and ideas are the original causes of all the wealth that is created, and all the worth that is in any shape or manner brought forth into expression. Your friends will refresh your mind, and it is only when the mind is refreshed that it can do its best work. Then we must remember that he has tasted the deepest joy from the fountain of happiness who has done good work. Your friends will awaken all the finer and more tender feelings in your soul, and it is from the well-spring of these feelings that the real riches of life shall forever flow.

What is life without love? What is life without kindness? What is life without tenderness and sympathy? Nothing but a barren desert, even tho every grain of sand in that desert be a pearl of great price.

It is friendship that awakens in our own nature all those things that make man more than human, that link the best there is in him with all that is beautiful in the divine.

What does it profit tho we have everything that wealth can purchase, but have not the elements that touch the heart, that minister to the soul? But those elements can arise only where friendship is abundant and true. If you live to yourself you are not living. If you live to get out of everybody all that you can, you are starving your own nature; and when you are thru, what then? You will have lived in vain, and when you are gone the world will forget you as if you were nothing more than a decayed log floating down the muddy stream of misused destiny.

Mingle with the world and be kind. Be a friend to man and so live that you may be a benediction to every creature you may have the privilege to meet. This is not mere sentiment. It is life. It is the royal path to happiness, and it is a path that anyone can follow, whatever his work may be.

It is nobleness that adds richness and real worth to human existence. It is kindness and sympathy that awaken in the mind those finer elements and powers that alone can make humanity great. It is the man who lives for all and not for himself alone who scales the heights of aspiration's lofty dream and finally gains everything that his heart has longed for, that his soul has earnestly prayed to possess.

Be good to your friends. Do not use them nor misuse them. Let friendship be too sacred to be bought and sold. To have a noble soul as a friend is sufficient. Do not ask him for more. He has already given the best that lives in his mind and heart and soul. Let that suffice. His richest thoughts are yours. His kindness and tenderness is for you to enjoy. Whenever you wish all that is good in his nature is for you to appropriate to your heart's content. Appreciate that privilege and let it not be desecrated in any form or manner. He who has a hundred friends may add the richness of a hundred lives to his own, and he may give of his own innermost treasures to each of those one hundred in return. All are, therefore, a hundred times better off than if each one had lived to himself, ignoring the happiness and welfare of others. We have all observed that after a pleasant meeting with friends our minds seem renewed, our hearts seem to be beating in the deliciousness of a sweeter harmony, and our souls seem to be lifted to greater and fairer heights. We have also observed that our best ideas have come to us while conversing with friends, and that our greatest endeavors have been performed after being in the inspiring atmosphere of friends that were good and true. And we know why.

There are many who think they have not the time to visit friends, but the truth is they have not the time to stay away from their friends. We cannot afford to separate ourselves from those very things that give us what the heart yearns for, what the nature of man needs must have to be at peace.

Many are heart hungry and miserable for no other reason than this, they are living apart from friends. There is a balm in friendship that can heal a thousand ills. There is a power in the tender sympathy of a friend that can disperse the darkness of despair and cause the sunshine of hope and cheer to flood the mansions of life once more.

There is nothing that can add so much to the comfort and joy of living, aside from the love of two hearts that beat as one, as that feeling that comes to us when we find that we have a friend that is a friend. Such a friend is friendly not because he wants something, but because he has found in us his own, and wants to give from the richness of his own soul to prove his appreciation and joy. Such a friend is indeed our best friend, but he never claims so to be. Your best friend will never tell you that he is your best friend. No, to express it briefly, he will simply act the part.

If you would have many friends the secret is to be a friend, and this is so simple that even a child can do it to perfection. But do not force yourself upon certain people whom you think would be desirable as friends. Do not choose your friends with a view of making an extra fine selection. Friendship does not come that way. You cannot choose friends as you do thorobred horses, elegant clothes, or masterpieces of art. Friendship is the result of kindred souls meeting upon the higher plane of unselfish love, and between such souls a mutual admiration will invariably arise that is so strong that no thought of selection need be entertained. Your friends come to you because they belong to you and not because you have selected them from out the multitude.

If you are noble you will naturally attract noble friends by simply being friendly. But if you try to force yourself upon noble minds before you make yourself noble, you place yourself under obligation —in friendship there are no obligations; you make yourself a mental beggar where you can only take and not give. Friendship is born of mutual giving and receiving. It can never come into being otherwise.

It is not necessary that you be highly educated in order to be noble in your life, lofty in your character and inspiring in your soul. Be true to the best that is in you; then be a friend. That is the secret. Live for something. Take a living interest in the life of all. Be so full of sympathy that all whom you meet can feel that yours is a great soul. Immeasurable powers are slumbering within us. Wealth untold is hidden among the treasures of the great within. Bring these forth in greater and greater measure and lay them at the feet of all whom you think will appreciate the privilege. You will thus become a blessing to all who know your worth and who are created after your own heart; those who truly belong in your world will soon gather in your life; then you shall have friends in abundance. Friends are not made to be used according to our whims and peculiarities. Friends are not made to be converted into our own particular beliefs. To be friendly and yet differ on many things indicates real friendship, in brief, the very height of nobleness

and exalted worth. Friends are not made to reveal personal secrets. When we can love people and associate with them almost constantly without ever wanting to know their antecedents or the inside of their personal life, then we love them indeed. That is real love. That is friendship full worthy of the name.

In many of the larger cities, friendship is becoming a lost art, while in most other localities that noble quality means but little. But this must be changed. Do not permit yourself to be influenced by the chilly atmosphere of large cities; and do not fall into the conventional of society made to order. Let your heart be warm whereever you are; let the sunshine of your sympathy and your love fall upon all, regardless of whom they may be. Be a friend to man. Give your sympathy and your best thoughts to the whole race. Be kind to people because you have made it a part of your nature to be kind. Give richly of the treasures of your heart and soul, and give everywhere. Be true to your best regardless of times or places, and the world shall call it a rare privilege to come your way.

You shall give happiness to thousands and ease the lives of tens of thousands; and when you are gone, all shall say from the depth of the heart, "He was a friend." And what higher tribute can the race ever pay to any man?—Christian D. Larson in Progress Magazine.

THE WORD OF A BOY

When, during the Civil War, General Lee and his army advanced into Pennsylvania there was great uncertainty as to the point he was aiming for. Rumors were flying thick, reports were conflicting, and the government was especially anxious to find out so that its army might be ready to meet him.

It chanced that during the march a boy, a plain, unassuming farmer's boy, overheard General Lee talking with one of his officers as to the movements of his forces and heard him say that he had decided to march on Gettysburg instead of Harrisburg, as had been his first intention.

The boy at once realized the importance of what he had learned. Hastening home, with the help of his father he telegraphed the fact to Governor Curtin of Pennsylvania, who at once sent a special engine for the boy that he might hear the story from his own lips.

When he had done this, Governor Curtin still hesitated, uncertain, for as he well knew the gravest consequences to the whole country hung on his decision. "I would give my right hand," he said, "to know if this boy tells the truth."

An officer who was in the room answered, "Governor, I know that boy; it is impossible for him to lie; there is not a drop of false blood in his veins."

The result was that on the unsupported word of a boy in half an hour the Union troops were marching to Gettysburg, where they gained the victory which is counted the turning point of that great struggle, and whose fiftieth anniversary the survivors of both armies celebrated by a reunion on the battlefield.

My boy, you may never be tested in the same way, but some time, somewhere, some one will ask the question: "Can I depend on this boy's word?" You may not know it, but just the same it will be done. And tho the fate of an army may not hang on the answer, your fate may. The position you may want, the confidence of your teacher, the truest of your friends, wait on the answer. Constantly business men, those who would employ boys, those who have employed boys, are asking: "Does he tell the truth? Can I depend on his word?" And day by day, by word and action, you are answering this question to your schoolmates, your teachers, at home. And be sure of this: No higher praise can come to any boy than to have it said of him, "It is impossible for him to lie; his word can be depended on."—S. S. Advocate.

A CHRISTMAS STORY

(Continued from page 354)

knees and prayed. Yes, he prayed mightily—for he had some time to himself.

And then in his earnestness he searched diligently and found more light. He came across the fifty-third chapter of Isaiah and in it found a wonderful refuge. But his sins they were so many! Could he ever be healed? He remembered, "Him that cometh unto me I will in no wise cast out," and "Though your sins be as scarlet they shall be whiter than snow."

But withal he was uneasy. No entire assurance. He often thought of the folks at home and all his evil days seemed to pile themselves before him like a great mountain. But he prayed—prayed when he walked and when he lay down—all the time he prayed and he seemed to get more light. Perhaps some day he should see them again.

The morrow came and cold day it was to be in the trenches—a day in mid-December. But it was a war day. The shells and bombs burst all around him. Many were killed and wounded. Oh the suffering! But finally the enemy's batteries were silenced and the deadly charge across "No Man's Land" was made under cover of heavy artillery.

Rapidly across that field of death they went. And only the very bravest they were for only such would be entrusted with so hazardous a task. But soon the enemy's machine guns were brought into play against them. It was terrible but they went on. At his right and his left men were just mowed down—but still they went on. Somehow that day he always shot up in the air—he couldn't do otherwise—and yet he could not tell exactly why. He reached the barbed wire entanglements of the enemy, got thru them even to the trench and then fell almost lifeless, very severely wounded.

It was just becoming dusk and cold, as it was with the bit of strength yet remaining he crept into the trench, somehow. And there close by him was a German mortally wounded and moaning piteously. On hearing the moaning he regained strength and with the light of the bursting bombs gave succor to his wounded companion. Taking his water flask he washed out the German's mouth and gave him a drink, even forgetting his own dire needs. Then he bandaged his wounded enemy as best he could and used his own long overcoat and blanket for a covering for both. And there sitting against the side of that trench they spent their last hours together.

The German's moaning soon became less and less and finally stopped. The cold senseless limbs and head told the glory. He had passed to the great beyond. But as our friend was sitting by the side of his dead companion and felt his own life blood ebbing away he became weaker and weaker and in his mortal weakness he fell into a trance.

All of a sudden it became bright round about him and then there was a great resplendent light that illuminated the trench. And behold he saw sitting next to one whom he seemed to know—in dress and physiognomy like unto his wounded companion, but transfigured. And as he looked steadfastly he heard a voice in soft, beautiful tones say, "Be not afraid, it is I. Inasmuch as you have done it unto the least of these you have done it unto me." He felt himself rise and rise, and as he rose a voice in exquisite tones, even like the soft tones of a violin, from within his soul sang: "I'm coming home, I'm coming home." And so he passed away.

It was in December when the kindly neighbors took their turns at the mother's bedside and ministered to her daily needs. And a good congenial soul she was. Her needs were few and so she needed little attendance more than that ordinarily required. But even tho she grew weaker and weaker she still lingered on. And never did she fail to pray for the one far from home. She still had faith that she should see him.

And now it was Christmas day. She seemed to have been better, but when the afternoon wore by she was nearing her journey's end. Would she never see him again? Must she give it up at last? No, she still hoped and in her longing hope as evening drew near she fell asleep.

Suddenly the room was flooded with a wondrously brilliant light—dazzling in its brilliancy. She heard music soft and exquisite even like unto the soft tones of a violin. As she looked two men in white raiment whom she knew stood before her, and one was her only son. And she heard a voice singing: "I'm coming home, I'm coming home! For mother's prayer has followed me; has followed me the whole world thru."

Sitting upright she awoke. "He has come home at last! He has come home at last," she said. And she went to meet them both.

Manheim, Pa.

MISSIONS

Activities of a Church in Haiti.—The character of the spiritual life of a congregation can be determined quite accurately by noting its activities. There is a congregation on the island of Haiti made up of very poor people. Its membership numbers 366 beside 1600 converts who count themselves evangelical Christians and contribute to the church, but cannot yet join because of the excessive legal costs and length of time involved in straightening out the irregular marital relations common to Latin American Catholicism. This church maintains 13 out stations with services every Sunday; five rural schools with 157 pupils; two city schools with 92 pupils; Sunday schools with an average attendance of 220.

What is to hinder our own congregations, some of which have a large membership and an abundance of wealth, to reach out in the surrounding community and maintain Sunday schools and regular preaching services? Some of the poor churches in heathen lands set a brilliant example for us in the homeland of what a body of believers should be doing for the Lord.

A Missionary Program.—The bishops of the Methodist Episcopal Church have under consideration at present a five-year missionary program in order to take advantage of the many opportunities for the preaching of the Gospel. The present unrest in the political and religious world as a result of the war presents an opportune time for the Church to enlarge her mission plans and undertake a larger and more aggressive work. The plan under consideration provides for the expenditure by the M. E. Church of $16,000,000 a year for a period of five years. Half of this sum is to be used in Home Mission work, and the other half in the Foreign work. Should this plan be adopted it would give the Church a definite goal for which to work and provide for a more extensive work. Sixteen million dollars a year given by consecrated and praying Christians and expended by earnest, praying missionaries could be used by the Lord for the saving of many souls. Every denomination engaged in mission work should have a definite missionary program for each year, and such program should be enlarged to help meet the present needs and opportunities.

The Outlook in Mexico.—The results of Protestant missionary effort in Mexico are becoming evident. For centuries Catholicism had a strangle hold in that country, but Protestant missionaries continued their labors despite the bitter opposition of the priests and their followers. During the past several years of civil war Catholicism seems to have lost its hold, religiously and politically, upon the people. Protestant missionaries are welcomed and given encouragement by government officials, while in some states Catholic church property has been confiscated and various Catholic orders exiled. Governor Alvarado, of Yucatan, reports that in his state there are now twenty-five hundred school teachers and only five hundred soldiers. Hitherto the education of the children was under the control of the Catholic clergy with the result that a large per cent. of the masses are illiterate. Mexico's present Minister of Education was educated for the Methodist ministry. The Superintendent of Schools of Mexico City is a graduate of a Presbyterian Theological Seminary. With these conditions prevailing the future outlook for Protestant missionaries is encouraging.

The Gospel in Japan.—In every nation and clime God has His own true and faithful children. While the nations are not turning to God there are those in the nations who are led to seek Him and surrender their lives to Him. The report comes from Japan of a young girl who, while attending a Mission Normal School, became an earnest Christian. After graduating last March she went to teach a small country school. On a recent visit to the missionaries she related her earnest efforts to win for Christ the other teachers in her school, her parents and friends. In speaking of her desire to see others saved she said, "Perhaps I need persecution to make me strong to lead others." She had the consciousness that the faithful follower of Christ must suffer persecution, and that persecution endured by His grace will give power for service. This truth needs emphasis at present. The kind of Christianity that receives the plaudits of a sinful world is devoid of power to make Christ's message of salvation vital in the lives of individuals.

After a Japanese Bible woman had given a Bible lesson to three hundred girls in a silk factory, the wife of the owner of the factory who had been listening said, "My heart is so dark! Please come in and talk to me." At another factory after hearing a talk given to the girls, the owner asked to have a meeting in his own house for the children of the village. After the meeting for the children is over the Bible woman has the privilege of teaching the whole family. In these and other ways the seed is being sown with prayers and tears but with the assurance that God will give the increase. Here and there one heeds the call of the Spirit to accept Christ and thus is added to His body. Since this is the way the Spirit works we should not pass by any opportunity to make known the redemption provided in Christ.

The Children of Islam.—An article in the Evangelische Missionsmagazin pictures child life in Islamic countries. This is ordered upon the lines of a book of law highly valued by Mohammedans which rules for boys the following regimen: "On the seventh day they are to be circumcised; when they are seven years old they are to be punished for bad conduct (the assumption being that up to that time they cannot be held accountable for bad actions); at thirteen, they must be whipped to prayer if they will not go voluntarily; and at sixteen, married by their father. The fate of the girls is far worse than that of the boys. With them childhood ceases at nine or ten. Child marriage is an evil the consequences of which cannot be overestimated either from physical or other points of view. The little wives have children at an age in which they should be playing with dolls. Naturally they soon wither and cannot bring vigorous children into the world. In many places the little girls must work hard before marriage in order to have a little money with which to start married life. In Syria, nine- and ten-year-old girls work thirteen or fourteen hours daily for little pay in the silk mills. Especially unhappy is their fate in the carpet weaving establishments in Kirman in Persia. Here four-year-old girls are often found at work. They are badly fed and lead an unhappy, loveless, hopeless life. The factories have no windows, that the attention of the children may not be deflected from work. Bad air, insufficient food and constant sitting in one position make them rachitic and crippled. Their hours are twelve daily. The factory owners hire them because they are cheap labor and their parents let them go because in three cases out of four these parents are opium smokers—lazy and incapacitated for work.—Record of Christian Work.

"Doing good deeds today makes it easier to do them tomorrow."

Tattling is a species of conversation that is never in good taste.

"THE WHY AND HOW OF FOREIGN MISSIONS"

"Why and How of Foreign Missions," by Arthur Brown, is a book written for Mission Study Classes. Several months ago we received the following articles written by members of a Mission Study Class that studied this book last winter. The teacher of the Class, Mrs. S. A. Yoder, Inman, Kans., writing about the Class says, "A good interest was taken and, we believe, the young people received valuable information and inspiration." If this kind of work is continued in a congregation for any length of time we have grounds to expect some definite results for the mission cause. We can expect that workers will come from such a congregation and that the work in the home and foreign field will receive hearty support in both prayers and means. This kind of missionary instruction is absolutely necessary to create and foster a strong and vital mission spirit in a congregation. Failure on the part of the Church to encourage and support various forms of systematic missionary instruction in the congregations can result only in an inadequate support of the mission work already established and make impossible a larger work. Knowledge always precedes interest. Where there is no interest very little support will be forthcoming. We hope to hear of a number of Mission Study Classes conducted during the coming winter months.—Editor.

The Missionary Enterprise and Its Critics

Phoebe Yoder

The missionary enterprise depending upon public support is a fair object of criticism. Missionaries are human like other people and they make their mistakes and are glad for honest criticism. Conditions being different in foreign lands than here makes them do things differently and this leaves room for criticism. We shall know everything, and do things just right when we get to heaven, but on earth we must feel our way along, and learn by experience.

Following are four classes of criticism: From friends; from those who are ignorant; from those without sympathy for the missionary work; and from those whose interests conflict.

The criticisms from friends are given for the benefit of the missionary's work. Faithful are the wounds of a friend.

The ignorant critics are a large class. If a man sees a piece in the newspaper or hears some globe-trotter say something, even if he never met a missionary or knew anything about mission work himself, thinks these false sayings to be true. The globe-trotters are not investigating missionary work, and the little they hear in hotels or boarding houses is brought home and regarded as true.

If we are not in sympathy with some work we are apt to see all the bad and no good in it. This is the way with critics who are not in sympathy with foreign missions. Missionaries sure need our sympathy.

Traders that sell rum and opium, or those who keep dens of vice, of course criticise the missionary work, because their interests conflict. Where missionary work is the other evil don't stay long.

Missionaries are not inferior men, and only ignorant men think so. Perhaps some missionaries do say and do foolish things, but there are very few business men of America who do not fail at some time in their life.

The criticism that converts are not genuine is false, for when we think of the many native converts who have been martyred, it makes us wonder how many of our home converts are genuine. It is said that fifteen thousand converts were killed during the riots of the Boxer uprising in China, and not as many as two per cent. gave up their faith.

Missionaries are not hated by the natives after they are acquainted, because they know the missionary has something better for them than they themselves have. The missionaries are not universally hated. It is said that the awakening of China can be traced largely to the missionaries.

The missionary does not make trouble for his own government, even if he does occasionally need protection, he is a citizen, and what government refuses to protect her citizens in their lawful undertakings.

Missionaries do not preach sectarianism. There is far less of this in the foreign field than at home. They have already united in some lands and would in more if authorities at home would permit.

We often hear the remark, "Charity begins at home." America has had the Gospel for two hundred years and England for more than a thousand years. Shall we let these poor heathen die in sin while we preach to these white men who have almost all heard the Gospel? Christ did not do so. He commanded His disciples to preach to every creature. Home missions are all right, but let us have both.

The religions of other races are not good enough for them because they would not be good enough for us, and they are our fellowmen.

Missionaries are accomplishing something. The average annual increase of the Protestant churches in America is .0283 per cent. while the increase on the foreign field is .0685 per cent. And results are not always visible.

Let us be careful not to pass false criticism on missionaries for their problems and difficulties are large enough.

The Spirit of the Missionary

Clara Showalter.

We should not think that the missionary is so far above the average Christian that he cannot sin or do a wrong thing. There is no halo about his head. He is only a good, sensible, consecrated Christian, like we can be if we try, and as we all ought to be.

The physical hardships of the missionary are not so great as they were. The conveniences of civilization are also being seen on the mission field. The languages have been reduced to written form and there are textbooks and other helps to aid him in his study.

Tho the hardships are not so great as they were, there are many discomforts still abounding. The hot season in India is almost unbearable for months at a time. The diseases and filthiness of the heathen is appalling, and the missionary must work under such conditions.

While the physical hardships are not so great as commonly supposed, the mental hardships are greater. Loneliness is one of the hardships that is greatly felt in the interior countries. In the port cities the missionary occasionally sees visitors and hears some news from his home country, but in the interior the letters gradually become less and the missionary begins to feel lonely.

Where there are only a few missionaries they feel the downward pull of the sin and vice around them and cannot have the uplifting influence of Christian friends. The tendencies are down, down, always down, and he feels no spiritual uplift whatever.

The natives with whom the missionaries work, are separated from them by thousands of years of development and there are strong tendencies to sink slowly to the level about him instead of raising the level of the races.

Then there is the monotony of missionary life. They soon get used to the new scenes. They do not have many associates and those they have they cannot choose themselves. They must associate with the other missionaries assigned to their station, whether they like it or not.

The work is very hard for the missionaries who have children. They realize that they cannot properly teach and educate them. The children have few playmates except the heathen children and it is hard to bring them up with a good Christian character in the heathen country. The missionaries must also send their children away to educate them. Sometimes they must send them to the home country, and it is very hard for them to think of having thousands of miles between parents and their children.

The missionaries see much vice and immorality. In America such things must be in secret places because the public sentiment, churches, and laws are all against it, but there it is open and unopposed.

The missionaries have a weight something like the sins of the world which broke Christ's heart. They see the many about them who are meeting life's sorrows unhelped, and to give them what they need for time and for eternity, and

to have it fall upon deaf ears, is a grievous thing.

The physical life of the missionary is in constant danger. The critic asks why he holds his post, when he knows his life is in danger. It is simply because he has the soldier spirit and cannot see the work stop when he is able to do it.

The missionaries enjoy their work and they would rather endure the perils of life and uncomfortable surroundings teaching the heathen, than being in a comfortable position collecting money.

We are very much indebted to those who stay at their posts and accomplish the work.

INDIA NEWS CALENDAR FOR THE MONTH OF JULY

There are those who think the missionary leads kind of a charmed life; that his daily experiences are entirely different from those of other persons. Such is not the case. Their daily routine of recurringduties does not differ much from those of the average individual. Our correspondent in India, Mrs. M. C. Lehman, who has been appointed by the missionaries there to gather material for the columns of the Christian Monitor, has planned to give us as regularly as she can some of the experiences and incidents of missionary life. These news items will enable us to enter more sympathetically and understand more fully the life and work of our representatives in India. We hope to be able to have these news items from India to appear monthly, but due to the numerous and strenuous duties of the missionaries, the long distance to India and the uncertainty of foreign mails as a result of the war, we may be occasionally disappointed.—Editor.

Dhamtari

Mrs. M. C. Lehman

3rd.—Carpenter shop put out a buoy which will be used on the Mahanadi river for transferring stones from a stone quarry.

9th.—A four-foot cobra snake (very poisonous) was killed in the High School building.

11th.—Sister Shank underwent an operation for appendicitis. Operation successful.

22nd.—Two young men were baptized at the Sundarganj church. These men are relatives of Christians here.—Bro. & Sister M. C. Lapp's farewell meeting at Sundarganj.

26th.—Bro. & Sister Shank's baby boy, John, 1 mo. 26 das. old, went to be with Christ.

29th.—Bro. G. J. Lapp's farewell meeting at Sunderganj. Our prayers go with our brethren and sister and children as they journey homeward, and trust they may safely return to this field of labor.

Medical Station

Dr. Florence Cooprider

18th.—A rather high caste man, who knew that he could not live long, came to the hospital and said he came to get salvation and die.

28th.—The man died saying he believed, but was not quite willing to be baptized.

29th.—Carolyn and Waldo Lehman are recovering from measles and whooping cough which they contracted about the time they returned from the hills.—Three buffaloes were found standing on the hospital verandahs when the missionaries returned from church.

30th.—First Monday evening service at Sunderganj since missionaries left for hill furlough.—Lock on hospital door broken, building left open, some locks opened on inside, things disturbed but as yet nothing found missing.

31st.—Patient came to hospital for operation.

Balodgahan Village

Sarah Lapp.

4th.—An old woman, deaf and nearly blind and mind deranged, was brought here for admission into the Widow's Home. She was found wandering about in the rain on the streets of Dhamtari. Some who know her say that she has a son living in Dhamtari, but her daughter-in-law will not keep her, so she was wandering around begging. All she had on her body was a piece of cloth about a yard and a half long wrapped about her. The first few days she was very contrary and did not want to stay, but now she is more satisfied.

9th.—I was at Dhamtari and did some shopping and stopped at Bro. & Sister Brunks for breakfast. Returned home at 3 P. M. At 6 P. M. Sister Gargan Bai, the matron in the Girl's Orphanage, invited us all to her house to eat food which she had prepared in honor of my birthday. She can make good Indian food and we always relish food cooked by her.

11th.—Bro. Friesens came here from Sankra and took dinner with us.

12th.—The Business Meeting was held at Dhamtari at which all the missionaries were present except Bro. & Sister Shank who were in Calcutta, and Sister Lehman could not be present on account of Carolyn having the measles.

15th.—We spent this Sunday with the missionaries and congregation at Sundergani.

18th.—Mr. Myers of the Church of God Mission, stationed northeast of Calcutta, came to spend a few weeks with our missionaries and see the work here. His American home is in Lancaster county, Pa.

22nd.—We spent this Sunday with Bro. & Sister Friesens and the congregation at Sankra. This is the last time we expect to be with the congregations for at least one and a half years, as we expect, the Lord willing, to leave Dhamtari on August 1st for furlough to America.

Anna Stalter

11th.—Executive Committee met at the Ladies' Bungalow at Balodgahan.

20th.—I moved from the Ladies' Bungalow to the bungalow occupied by Bro. & Sister M. C. Lapp, to take up the work which they are leaving, except the superintending of the Village and Farm work.

29th.—M. C. Lapp preached his farewell sermon to a well filled house in Balodgahan. Many Hindus attended the services.

30th.—A poor, orphan beggar girl came to the Mission. She is probably twelve years old, almost too old for the orphanage and too young for the Widow's Home. She also had not been married, but it was decided to place her in the Widow's Home. She certainly is a needy subject.—Mr. Myers led the Missionaries' prayer meeting in Balodgahan bungalow. The lesson for the evening was our Lord's prayer recorded in Jno. 17. The service was very impressive.

Sankra

P. A. Friesen

10th.—The Christian workers reported three applicants for baptism in Parigora village. They are a man and his wife and a single man, all three Telies by caste. We are giving them instruction and hope to baptize them as soon as possible. May the Lord bless them and strengthen their faith.

15th.—I visited the Hatod Sunday school. This Sunday school is not quite six months old but has an average attendance of 30 lively little children. Bro. Saduram the deacon of this place is in charge of the same.—Bro. G. J. Lapp and children were with us this Sunday. Bro. Lapp preached in the morning and also gave a short talk in the Christian Endeavor meeting in the afternoon. This will be Bro. Lapp's last visit in Sankra before going home to America.

22nd.—Bro. M. C. Lapp and Bro. Myers from Bogra, Bengal, were with us. Before the preaching service Bro. Myers and I attended the Kainawora Sunday school. This Sunday school is somewhat older than the one mentioned above. The attendance was very good this morning. Bro. Myers was asked to sing a few Bengale Bhajans which all enjoyed very much.

20th.—Peter Friesen writes from P. S. College, Nani Tal, "The weather is rather damp and rainy nowadays. I have been up here four months and a few days now and the time seems to have passed quickly. I have a new Master now. My former Master was called to the front."

31st.—I took charge of the Balodgahan

village and farm, and Ghatula Station until Bro. and Sister Kaufman arrive on the field again.

Lena Friesen

8th.—We had a short review in our village Sunday school with the heathen women. I was very much encouraged in my work when I saw how much they remembered of what we had taught them.

14th.—Ida writes from Wellesley Naini Tal, "I am quite well and happy and try to study very hard."

24th.—The Bible women and I visited Sankra village and we found mostly old women at home, who looked after the little children while the rest were working in the rice fields. My heart felt sorry for the many weak and sickly looking children, all due to their mothers feeding them too much opium.

25th.—A baby boy was born in the home of Bro. Dosrus. His name is Daniel.

28th.—We had for the first time this season fresh vegetables from our rainy season garden, and they tasted very good, not having had any all thru the hot season.

29th.—A baby boy arrived in the home of Bro. Lerga. These people became Christians about a year ago and they are quite faithful.

THE MUSSELMAN MEMORIAL SERVICE

On the evening of October 20th, 1917, at the home of Brother and Sister A. W. Geigley near Gordonville, Pa., was held a very quiet and impressive memorial service in memory of our departed brother, John S. Musselman.

A large number of relatives and friends were present and the service will long be remembered, not only because of what was said, but because of the work done and the work that will be done because of this service.

The purpose of the service was to promote the cause of a Memorial in memory of John S. Musselman, who was under appointment by the Mennonite Board of Missions and Charities for India, but was called away in death shortly before the time of his going. The relatives and friends will raise $25,000 to be known as the John S. Musselman Memorial for Bible and Missions. This fund will be properly invested in productive securities and the income only will be used to support a Bible teacher in the Bible School at Goshen.

A short program was rendered and after a few appropriate remarks by the chairman, Bro. C. H. Musselman, the service was closed. Elsewhere in this issue will be found an address given at the service, also a paper written by Bro. G. J. Lapp for the occasion.—J. E. Hartzler.

"The people who have large hopes and strong faith are the ones who accomplish great things."

JOHN S. MUSSELMAN MEMORIAL

Address by J. E. Hartzler

"Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a **memorial** of her" (Matt. 26:13).

"And when he looked on him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers and thine alms are come up for a **memorial** before God" (Acts 10:4).

John S. Musselman was born June 6, 1881. He entered the Elkhart Institute, now Goshen College, in 1899. He was under appointment for the India Mission field, 1913. Taken with typhoid fever he went to the hospital on July 1, and died July 11, 1913. The home, the Church, the school, the India field and friends have lost one whom we can ill afford to lose so early. But the Father doeth all things well.

Words will never express the gratitude of our hearts for the kindly interest the friends are taking in the work of establishing the John S. Musselman Memorial. In times of war and the expenditure of large moneys in the destroying of lives, we can do nothing better than give of our means to a work of extending the Kingdom of Christ.

The Motive

Naturally the question arises as to what the motive could be of such memorial. Why set aside $25,000 for Bible and Missions in memory of our departed son, brother and friend? This is a fair question.

In answer to the question it need only be said that we are not worshiping the dead. The motive is not hero worship. In the memorial we are moved to action by three particular forces.

1. **Respect and Devotion.** It is always right to render unto every man his dues, whether dead or alive. It is always right to regard and respect the life and work of others. Jesus thought so much of the service of the woman that he declared that everywhere the Gospel should be preached, there it should be told of the woman as a memorial of her. Jesus was not worshiping the woman, but He did institute a memorial for her out of respect for and devotion to her humble service. This is the motive back of the present memorial. We have learned to love and respected our departed because of his labors among us and his devotion to Christ.

2. **A Second Motive Is Service.** We are not erecting a stone or marble monument to please the eye. We are contributing of our earthly means to the cause of Missions in making it possible for others to prepare for service and to do the work that our departed had prepared to do but was called home before entering the field. The world is full of monuments, but many are good only to look at. The Musselman Memorial Fund will remain as a permanent asset, the income only being used to support the Chair of Bible and Missions in the school where John was a faithful and highly respected student.

3. **Evangelism.** To bring the Gospel to a lost and needy world is after all the great motive back of this Memorial. Friends will remember that our departed brother was under appointment for the India Mission field; that soon he was to sail for that great land so greatly in need of Christ. Very suddenly, and with great disappointment to the Mission Board and all of us, Providence laid hands on him and the India field never received the consecrated worker for whom she was so anxiously waiting. Someone else must go. The Memorial Fund will send others.

It may be that as a Church we have not been as faithful in delivering the message as we should have been. A few weeks ago a death message was wired across the country to my address. The messenger boy in Goshen failed, knowingly and carelessly, to deliver that message to me. He apparently was interested in some personal matter of his own interest more than in delivering the death message. The company is responsible for having received the message at the other end of the wire and failing unnecessarily to deliver it at my end. The messenger boy is brought into judgment.

I have one great fear. It gives me much concern. The Church is a messenger boy. We have received the message and by receiving it agree to deliver it to the lost of "all the world." (Matt. 28: 19-20), but have we delivered it? Some day I fear we shall stand in judgment in the Courts of heaven admitting that we have not delivered the message. Evangelizism is the motive back of the Memorial. We must bring the **whole Gospel** to the **whole world.**

The Purpose

The purpose of the Memorial may be stated in two lines:

1. **To Inspire Young Men and Women to Enlist in His Cause.** The young men and women who are coming to our school each year need to know of the life and purpose of John S. Musselman. The Memorial will come frequently to their attention. This gives the excellent opportunity to the instructors to urge the enlistment for service. The student will be moved to consecrate him or herself to the service of Missions. There is nothing aside from Christ Himself that will so thoroughly inspire enlistment in His service like will the knowledge of the fact that others have enlisted and fell in the ranks before the victory was won.

2. **To Aid Bible and Missionary Training.** The Bible is the greatest of all books. It is God's message to men. None of us know it well enough. Many would know it better if opportunity for

systematic study were given under consecrated, experienced teachers. Our Church has too few real Bible teachers. The salvation of our Church after the war will depend largely on how we treat and know the Bible. We need **teaching** more than **preaching.** We need **thought** more than **emotions.** We need **reason** (Isa. 1:18) more than **intellectual indifference** and **lethargy.** Men who go to India must have Bible knowledge and Bible training. Unless we have our own schools where this training can be gotten, we shall suffer seriously.

The Value of Such Memorial

There surely was a reason why Jesus would institute a memorial to the woman who performed the service. The memorial will do three things.

1. **It supplies a real need.** The Bible School is in need of financial support. The Bible Department must become a complete Bible School. More courses must be offered. More teachers must be put on the faculty. More buildings must be erected. The Musselman Memorial of $25,000 invested in good securities will support one teacher in this school. A real need is being supplied.

2. **It does Permanent Good.** There are several ways of giving. In the first place we may give for immediate expenditure where our money will be spent not to be heard of again. In the second place we may give to a permanent fund, the whole of which may be invested in good securities which will bring in a certain annual income, which income only will be used. This means that for years and years after we are dead and gone, the fund goes on working for us and for His cause.

3. **It is an example.** Good examples should be followed by others. To say pleasant things about our departed may be good. We may plant flowers on their graves, but to perform a service such as this memorial will do infinitely more good and will be a real blessing not only to the living but to the unborn millions yet to come. The John S. Musselman Memorial will not be the last of its kind. May the Lord hasten the day when we may make real contributions in the things we do and say for our departed. Great stone monuments and decorations have little influence if any in saving the heathen, but this Memorial service will reach India, South America, China and other heathen lands.

It is with gratitude that we recognize the hearty support given to this work by the family and friends. The Bible School will not betray the trust you have placed in us. We shall devote ourselves anew to the service of inspiring and preparing men and women for service in needy fields. With your prayers and support the Lord can do great things for us. It is our prayer that the Cross of Calvary may be brought to all men and that they may be saved.

DISAPPOINTED INDIA

Geo. J. Lapp

This Paper was prepared to be read at the Musselman Memorial Service but came too late. The relatives and friends will be interested in what Bro. Lapp says. —J. E. H.

It is with deep regret that we are compelled to be absent from this memorial service. We wish however to sincerely thank the committee for bestowing upon us the privilege of having a place on this program.

It is with pleasure that we pen a few lines of appreciation of the earnest devoted life of Bro. John S. Musselman whom we esteemed as a young man of integrity, of deep earnestness and of firm conviction toward God and man.

We must believe that our disappointment owing to his early death was His appointment, and that God in His divine wisdom meant that the memories of his clean, earnest life and work be an inspiration to us all to lead us to more fully consecrate our time and talent to His service and glory.

Seventeen years ago when I first went to Elkhart, Ind., to attend the Institute, John was one of the first with whom a lasting friendship was formed. From that time until his death, though at times we were separated and ofttimes almost lost trace of each other, yet when brought together we had that regard for each other that made us as brothers.

The last long conversations we had in Chicago, and in our own home in Goshen, were regarding the future in India. First, it was regarding his (or their) work and the possibilities of their great usefulness in Bible teaching and evangelistic work in that needy field. Then, we together planned how we might profitably and with pleasure include in our trip to India, traveling through Europe, Palestine, Syria and Egypt. When the telegram was received from his grief-stricken father informing us that John had so suddenly and unexpectedly passed away, you may well imagine what a shock it was to us all. We knew that it meant being deprived of his splendid companionship on the way and his efficient service on the India field.

There is another whose disappointment caused many hours of deep sorrow as she, true to her convictions, bravely faced the inevitable, accompanied us in our travels and efficiently labored as an instructor in the Bible School and as a faithful missionary among India's women.

India's disappointment can best be explained by reference to India's needs. The methods of work and customs are crude. They need improvement. The people are ignorant only one in a hundred being literate. They need enlightenment. Many of the more enlightened have only reached that stage of mental development where they easily yield to dangerous, seditious and anti-Christian teaching.

They all need personal contact with earnest, intelligent, tactful, patient teachers of truth and righteousness. They who are Christians need the personal touch of efficient well trained leaders who possess those qualities which make them brothers, sympathizers, helpers, sustainers, and, who in their capacity possess the power of stableizing and strengthening character. Such qualities may be found latent in many; but are active only in those whose training and experience and consecration have enabled God to make them vessels meet for His use.

Sitting about the camp fire one evening, while touring among the villages, we asked our workers the following question, "What in your estimation is the most important qualification of a missionary?" The answer was given by a Brahmin convert who was a thoroughly converted man and who had become far removed from the fetters of caste. He answered as follows: "We Indians earnestly crave the love which the missionary has for us. We care not how much or how little he actually works but we want him to so love us that his every effort and sacrifice will be to that end. Only love will win India."

One Bengali educator said, "One reason why Christian missions fail in India is that many individual missionaries do not hold a sympathetic attitude toward those who have not as yet learned the real value of Christian ideals nor have the patience to slowly and tactfully teach us by loving example the ways and means by which we may develop, improve our customs, and become rightly adjusted to the Divine will."

The value of Christianity is seen in India from the way in which the several non-Christian sects such as Buddhism, Theosophy, Ary-samaaj, Brahmo-Samaaj, Mohammedanism and Hinduism have copied many of the Christian methods of establishing more firmly and propagating their cause. Even Rabindranath Tagore, that great Indian poet and seer, who was awarded the Noble prize, adopted the Western method of public lecture and Christian methods of philanthropy in establishing modern schools at his own expense, thus publicly acknowledging the failure of his own religion to establish his cause. He also hereby acknowledged the value of Christian methods and thought.

With the development of Christianity in India and the establishing of Christian schools and colleges and the planting of faith in the merits of Christ and His teachings in the hearts of the native believers there has developed an earnest longing in all classes for higher, more definite, positive ideals as contrasted with the vague, negative, unsatisfactory teach-

(Concluded on page 382)

BIBLE STUDY

FOUNDATIONS OF FAITH

The things which John saw concerning Christ were the basis of His faith in the atonement for sin which was wrought in Christ. During the three or more years of his fellowship with Jesus he had seen and learned much concerning the character of Christ. He recognized in Him the power of God and the character of one who came from heaven. From Him he learned what was the attitude of God toward men, and could truly say that "God is love." The ministry of Christ was one of mercy and kindness toward all who were oppressed and in need. He was filled with indignation at the self-righteousness of men and their presumptions. He freely overlooked the innocence of men, but judged their conscious guilt. His pure life and Divine knowledge placed Him above all men and His life above reproach. He was the perfect "Lamb of God."

John saw the sinless One falsely accused after He had willingly submitted to betrayal and arrest. He was present when the Son of Man refused to defend Himself against the false statements and slanders of the envious officials of the Jews. He was a witness to the weak effort of a responsible ruler to deliver Him from an unmerited judgment and execution. He followed Jesus to the cross and saw every act of the soldiers and of the rulers. He saw Pilate present who wrote the inscription, "JESUS OF NAZARETH, THE KING OF THE JEWS" and nailed it on the cross. He saw the Chief Priests present who objected to the title and heard the authoritative answer of the Governor. He was a witness to the manner of the nailing of Jesus to the cross and to the execution of the two thieves. He heard the prayers of Jesus, the words spoken, and received a special message from his Master from the cross. He may have wondered that God allowed His Son to suffer in innocence. If there could have been any injustice on the part of God it would have been found in the suffering and death of His own sinless Son. There was no sin found in Him. If only the wages of sin is death, why should Christ die? It is certain that the apostles knew that Jesus died because of the wickedness of the Jews who refused to believe on Him. But death is a penalty which God places upon sin, and why should the penalty fall upon one who had never sinned? John's answer is found in his own words, "That the Scripture might be fulfilled," "That ye might believe," "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Guilt must be attached to death and the guilt of men was attached to the death of Christ.—Isa. 53. In these certainties concerning the death of Jesus, John rested his faith for the forgiveness of his sins and his hope of everlasting life.—Jno. 3. It was because the just died for the unjust that merit was attached to the power of Christ's death, to bestow the gift of eternal life upon all who believed in Him. His death atoned for sin and His righteousness merits the gifts of life and of the eternal salvation which God freely bestows upon all believers.

John was a witness of Christ's resurrection from the dead.—Jno. 20. He heard the report which the women had brought to the disciples on the first day of the week, and was one of the first to go to the sepulchre, and looked upon the clothes as they lay in the empty tomb. He saw and believed, but knew not yet the Scripture concerning His resurrection. But his convictions were later confirmed by his knowledge of the Scriptures. Had he not seen the resurrection power of Christ? Had he not heard Him say, "I am the resurrection and the life?" Jesus had told them that He would rise again on the third day, but, while words were forgotten there was before him a fact that impressed itself upon his conviction more than had all the messages, for the clothing bore testimony to a resurrection from the dead and not to evidences of grave robbery. Jesus appeared to His disciples after His rising from the dead. Each occasion was one of confirmation that it was the crucified Savior who was with them and that He was risen from the dead. It meant much to the disciples to know that He lived again. It was a testimony to the fact of His having Divine power, that He was from Heaven, and that He was the Son of God as He had said. It meant too that all the claims that He had made concerning Himself were approved of by the Father in Heaven, for had He not been raised from the dead? The resurrection was also an evidence to the disciples that all of the work which Christ had done was accepted by the Father in fulfillment of the purposes to be accomplished by the Son. The first of these was, that there might be forgiveness for sin; and the second, that there might be eternal life for every believer in Christ, and following these many other gifts and graces from God, which only eternity will reveal. His faith in these providences of God rested upon the things which he had seen. The nature of them was so unusual, and was so Divine and so peculiarly in harmony with the ministry and teachings of Christ, while at the same time they were in perfect accord with all Scripture that the faith of the witness was firmly established and enlightened that he could say, "He knoweth that he saith true, that ye might believe."

Following the resurrection of Christ, the faith of the believer rests upon the ascension of Christ. While we are not usually as much interested in this latter phase of Christ's work as with the experience of the cross, it is nevertheless as important in the matter of our salvation as is the cross. Our Savior is a being of heavenly origin and destiny. While John did not record the story of the ascension in the gospel narrative, he mentions it definitely in the Epistle, saying, "We have an advocate with the Father, Jesus Christ the righteous." We know that John was among the disciples when they gathered together with Him for the last time in that sacred company, only the eleven, when they heard their commission given and the promise made which would confirm their faith and give them power to carry out the great commission. With His hands outstretched in blessing the Lord was parted from them and that blessing begun on earth was continued to them and to all believers from the realm of glory to which the Lord ascended. The blessings of the Lord while on earth were great and many, "For if they should be written every one, I suppose that even the world could not contain the books that should be written." But if they should have all been written when the glory world began to pour out those blessings what could be done with all of the records?

The day of Pentecost was the beginning of the evidences of the Savior's presence in Heaven. It was the climax of all of His ministry in the world. None of the work that He had been commissioned to perform in the world had been omitted, and as an approval of it all the Father had received His Only Begotten and Well Beloved Son back to the glory which He had before the world was. With all of these facts before them what could have been the attitude of the disciples toward Christ than that which was expressed by them in their faith in Him as the Redeemer from sin and the Savior of men and the Advocate of men with the Father and the coming King of Glory. Our faith does not rest in the traditions of men; it is based on evidence of which we have abundant witness in the disciples of Jesus, the testimony of history and, best of all, the experiences of all believers. We are only confirming the witness of the apos-

tles as we come in touch with that same Divine power and life by our faith in Christ our Savior.

It is the will of God that all men should believe in His Son whom He has sent. He has not left the world in ignorance of His will. We have witnesses of God in all ages declaring the will of God concerning men's attitude toward Himself and their relation with Him. The light of the law was a clear revelation of His will, but the light of Christ's revelation was glorious. Moses veiled his face from the eyes of the people in his day, so that they might look to him and learn the will of God. But men closed their eyes to the glory of Christ's revelations of the will of God, lest they should see and believe and repent and be saved. The fault of ignorance of God's will is more the disinclination of men to know God's will than it is a lack of opportunity to know it. Yet it is God's will that they should be saved and the one point of all concerning this desire of God is that they might believe on Christ. The Word is definite on this point. It was the constant declaration of Jesus, and it is the burden of the message of the apostles. Our faith must rest upon the truth that it is God's declared desire that we should believe on the Son, and upon our compliance with that will of God, our salvation is assured since that part of the covenant of salvation will be fulfilled by the Father Himself.

The exercise of faith rests with us. When we know the object of faith and the conditions of faith, and the ends to be attained, we become responsible concerning the exercise of faith. Were all of the elements of salvation the creatures of our faith then might men well hesitate concerning the degree of faith which they possess or the power of faith exercised and the consequent results, of success or failure. But since our faith does and must rest upon sufficient manifestations of God and spiritual truths and realities that furnish evidences of their realities there need be no hestitation on the part of any reasonable being in having faith in the things which God asks him to believe. To disbelieve is equivalent to a denial of all the proven facts concerning Christ and an unbelief in the supreme and expressed will of His Father. Until heaven and earth shall pass away God stands behind the revealed will and Word concerning the Son and what man will be able to disprove one jot or tittle of that Word or deny one circumstance concerning that Eternal One, the Savior of man? The exercise of faith is the rational duty of man to accept all that Christ has done as fact, to believe all that the Savior says concerning what He has been promised thru His redeeming grace and to enjoy the fellowship of His spiritual existence while waiting with a simiiliar assurance of faith the glorious revelation of yet greater things which God will bring to pass by His Son for the blessing of all those who trust in Him. The assurance of faith comes to the soul when faith becomes an active principle in one's life. The heart that is open to God invites His presence and fellowship. This will never fail. The living Savior enters in to commune with every living spirit of those who believe in His living presence at the rght hand of the Father in glory.

GENERAL ITEMS

My Shepherd.—Psa. 23

"As ages thru the isles of time have swept,
He hath not wearied guiding you, nor slept."

A Name.—Prov. 22:1

"A good name can not be given."

Swear not.—Matt. 5:37

"The first recorded appeal to God was made by Satan in the support of the lie by which he tempted Eve."—H. T. M.

God Cares.—Matt. 10:20

"There is no bird's funeral without your Father."—Notes.

The Praise of God.—Matt. 11:8

"The world praises a man in his presence, blames him in his absence; Divine truth does the contrary."—H. T. M.

Christ is Lord.—Matt. 11:27

"Lord of the world;
Lord of nature in miracle,
Of the soul in redemption,
Of future judgment."

"When I meet Him in my inmost soul I meet One whose inmost soul felt itself to be that, and who has convinced the moral power of the race in the whole historic church that He is what He knew Himself to be."—Forsythe.

The Christmas Spirit.—Luke 2:10

"The Spirit of God is the bringer of joy, but the spirit of man is the transmitter of cheer for other men.

"Make yourselves good conductors of the joy of God if you pretend to love your friends."—Bible Notes.

Consolation.—Matt. 2:34, 35

"Unmixed sincerity towards God is an excellent sweetener of all the cups we drink from the fountain of Marah."—S. Forthergill.

Conscience.—I Tim. 1:5, 19

"Conscience is an inexplicable fact; the necessity of placing our actions in harmony with our persuasion. The goods of the world belong to us, but we belong to conscience."—Vinet.

Unselfish Deeds.—Mark 14:9

"Esau filled his life with regret for trifling one day;
Esther's was full of glory for one day's courage;
Peter slept one hour and lost a priceless opportunity;
Mary's name is fragrant forever for the loving deed of a day.
Do your best now."
—Notes, H. T. M.

The World's Cry for Christ.—Rev. 22:17

"Come forth out of thy royal chambers, O Prince of all the kings of the earth! Put on the visible robes of Thy Imperial Majesty, take up the unlimited sceptre which Thy Almighty Father hath bequeathed Thee, for now the voice of Thy Bride calls Thee, and all creatures sigh to be renewed."—Notes.

Peter and Satan.—Mark 8:33

"This may seem harsh and severe, but it is full of gentleness and grace—distinguishing between Peter and the devil in him, not laying the blame of what Peter had then said of imputing it to him, but to the devil that had influenced him."—John Edwards.

The Value of Our Deeds.—Mark 12:43

"Christ values our service not by the merit of the service but by what it costs us. He appreciates but speaks not one word to us. Let us be faithful in every secret service; in every gift let us give ourselves."—Bible Notes.

The Workers' Column

THE SPIRIT OF JOSEPH.—I Pet. 3:8-16

December 9

I. He Loved His Brethren.—Cf. v. 8.
1. Have a common interest in all the brethren.
2. Have compassion toward all.
3. Love as brethren.
4. Show pity to all.
5. Be courteous.

II. He did not Retaliate for the Wrong Done to Him.—cf. v. 9.
1. Never render evil for evil.
2. Do not speak evil of those who speak evil of you.

III. He Bestowed Blessings Upon Those Who did Him Wrong.—cf. vv. 9, 10.
1. Bestow blessings instead of evil upon those who do wrong.
2. Blessing returns blessing.
3. Life and good days will result from refraining from evil and deceitful and hurtful, abusive language.

IV. He Sought that which was Good and Helpful to Others as well as to Himself.—vv. 11, 12.
1. Turn from evil to do good.
2. Seek for and continue in ways of love and peace.
3. Live righteously in the sight of God.
4. In prayer continue in fellowship with God.
5. Recognize the judgment of God against evil.

V. He Believed in the Triumph of Righteousness.—cf. vv. 13, 14.
1. No harm comes to those who do good.
2. Those who suffer wrongfully may rejoice in the consciousness of having done right.
3. Those who do right need not be afraid of, nor troubled by the terror of evil doers.

VI. God was Uppermost in His Heart and Mind.—vv. 15, 16.
1. Seek the glory of God.
2. Witness for good in meekness and fear.
3. Have a clear conscience.
4. By a godly life refute the false accusation of adversaries.
5. Live the Christ life.

JESUS READING THE SCRIPTURES

Luke 4:14-30
December 16

I. He Read in the Power of the Spirit.—v. 14.

II. He Taught wherever He Went.—vv. 14, 15.

III. He Had a Custom of Reading, at Especially Stated Times.—v. 16.

IV. He Read the Scriptures to Others and for Their Benefit.—v. 16.

V. He Read to Teach the Teachers, Reading what He was Asked to Read.—v. 17.

VI. I nReading He Emphasized the Portions that Needed Special Attention. —He pointed out the passages that had the greatest significance and needed application.—v. 17.

VII. He Used the Scripture to Point Men to Himself.—
1. Witnessed to His having the Holy Spirit.—v. 18.
2. To His commission from God.—v. 18, etc.
3. To whom He was sent.—v. 18.
4. To the peculiar nature of His mission to men.—v. 18.
5. To the relation of His mission to the plans of God.—v. 19.

VII. He Used the Scriptures to Prove the Literal Interpretation of the Prophecies.—vv. 20, 21.

IX. The Manner of His Reading Took Hold of the Hearts of Men.—v. 20.

X. The Messages of Jesus from the Scriptures were such that the people were made to realize the heavenly authority of them to such an extent that they wondered concerning the man.—v. 22.

XI. Jesus Read in the Scriptures the Messages of Grace from God.—v. 22.

XII. Jesus Knew that His Reading of the Scriptures would not be accepted by all men, especially not by those who best knew Him as a man.—vv. 23, 24.

XIII. Jesus Read in the Scriptures concerning the rejectors of God's Word as well as concerning those who believed in Him.—vv. 25-27.

XIV. Jesus Was Persecuted for Reading and Interpreting the Scriptures.—v. 28.

XV. When the Word which He Read and Applied was not Received in one place He went on to another locality to read and to continue to teach the Word of God.—vv. 30-32.

FROM MANGER TO THRONE.—Isa. 8: 5-22; 9:1-7. Am. R. V.

December 23

"And Jehovah spake unto me yet again, saying, for as much as this people have refused the waters of Shiloh that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth upon them the waters of the river, strong and many, even the King of Assyria and all his glory: and it shall come up over all its channels, and go over all its banks: and it shall sweep onward into Judah; it shall overflow and pass through; it shall reach even to the neck: and the stretching out of its wings shall fill the breadth of thy land, O Immanuel.

"Make an uproar, O ye peoples, and be broken in pieces; and give ear, all ye of far countries: gird yourselves, and be broken in pieces; gird yourselves, and be broken in pieces. Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand: for God is with us. For Jehovah spake thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, Say ye not, a conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof. Jehovah of Hosts, him shall ye sanctify; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many shall stumble thereon, and fall, and be broken, and be snared, and be taken.

"Bind thou up the testimony, seal the law among my disciples, and I will wait for Jehovah, that hideth his face from the house of Jacob, and I will look for him. Behold I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in mount Zion.

"And when they shall say unto you, seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony! If they speak not according to this word, surely there is no mourning for them. And they shall pass through it sore distressed and hungry; and it shall come to pass that, when they shall be hungry, they shall fret themselves and curse by their king and by their God, and turn their faces upward: and they shall look unto the earth, and, behold, distress and darkness, the gloom of anguish; and into thick darkness they shall be driven away.

"But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulon and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."

I. The Cause of Sin,—seeking after the fellowship and pleasures of the world.—8:5, 6.

II. The Consequences of Sin.—Destruction by the sins that are sought after.—8:7, 8.

III. There Is no Help for Men in any Power or Alliance in the World.—8:9-12.

IV. God Is the Help of Those Who Trust Him, and the destruction of those who do not believe.—8:13-15.

V. God's Law and His People are His Testimony concerning His purposes in the world.—8:16-18.

VI. Those Who do not Seek God and His Testimony are left in darkness and in great distress.—8:19-22.

VII. The Hope of Israel and of the World is in the Savior, the promised King.—9:1-7.
1. Those who had rejected the testimony of God may find light in the Savior from Galilee.—9:1, 2. cf. 8:19-22.
2. The Savior brings joy.—9:3.
3. He will bring salvation without the power of the armor and strife of warfare.—9:4, 5.

VIII. The Savior King.
1. The lowly babe (who was born and laid in the manger).—9:6.
2. His authority.—9:6.
3. His kingdom, a kingdom of perpetual peace.—9:7.
   a. It shall continue to increase.
   b. It shall be in perpetual peace.
   c. It will be established on justice and righteousness.
   d. It shall have the full support of the power of God.

TESTIMONY OF A GODLY EXPERIENCE.—Psa. 27

December 30

I. Adoration of the Lord's Presence.—vv. 1-3.
1. He is light and salvation.
2. He is strength and life.
3. He is a defense from adversaries, who are brought to confusion.
4. He is the source of peace and confidence in the face of overwhelming trials.

II. Delight in the Presence of the Lord.— vv.4, 5.
1. The greatest passion of life.
   a. A constant dwelling in the house of the Lord—the Temple.
   b. Constant contemplation of the beauties of the Lord and His house.
   c. A continual privilege of study and meditation of the things of God.
2. A chosen refuge of God for those in trouble.
   a. Hidden in God's salvation—shut away from the world.
   b. Secreted in His pavilion—defended by His holiness.
3. The source of steadfastness—established on a rock.

III. The Occasion of Thanksgiving.—v. 6.
1. God delivers from the trials of men.
2. The offerings of the heart are joy, and praise to God.

IV. Dependence on God's Mercy.—This is in contrast to the previous benefits of God freely bestowed.—vv. 7-10.
1. Those who are in trouble may cry unto God.
2. Only by the mercy of God does He respond to the cry of sinful men.
3. By the invitation of God may men seek His face.
4. Respect of God's righteousness leads to a proper fear of God and a repentant spirit of approach to Him.
5. God's Mercies are greater than those of men.

V. Submission to God's Word and Will.— vv. 11, 12.
1. Men must learn of God.
2. His ways are righteous.
3. Those who walk in His righteous ways may not be condemned by men.

VI. The Testimony of Faith.—vv. 13, 14.
1. Faith in the faithfulness of God leads men to wait for His blessings and to realize the benefit of faith in this life.
2. The experience of one soul leads others to trust in God.

Note.—The experiences of the past year will afford ample opportunities for testimonies to the blessings of a life that trusts wholly in God.

HEART PURPOSES.—Psa. 45

January 6, 1918

A Meditation for the New Year

I. The Heart's Pleasing Meditations.—v. 1.
1. Its pleasures are gladly expressed.

II. The Heart's Chief Delight is Christ the King.—vv. 1-8.
1. His beauty in the revelation of God's grace.—v. 2.
2. His infinite power and glory, the majesty of His being.—v. 3.
3. His wondrous attributes of truth, meekness, righteousness, and the power of His Word and life.—v. 4.
4. The conquering power of the Word and Spirit.—v. 5.

(Concluded on page 384)

EDUCATIONAL

THE MORAL AND RELIGIOUS ELEMENT IN EDUCATION

J. D. Charles

Opening Address—Hesston Academy and Bible School—Sept. 13, 1917

I appreciate the importance of this hour. I would wish to say something that might help us to right educational ideals not only throughout the entire school year but throughout future history. Today this Christian school opens its doors for the ninth time. Almost a decade ago a little band of men, who are yet with the cause, planted this school with mingled feelings of gratitude, faith, and hope—**gratitude** for what God had wrought in the world through the Mennonite Church; **faith** in the far-reaching and beneficent power of Christian education; and **hope** that their little banyan shoot might spread its branches outward in the inspiring light of knowledge, and strike its roots downward in the generous soil of "the faith once for all delivered to the saints," until it should fulfil the double prophecy of its name, **Hesston Academy** and **Bible School.**

By placing the emphasis on **Bible School** we thus come, by a natural and easy path, to the topic of the hour:

The Moral and Religious Element in Education

The philosophical basis of this element in education should need no proof. If we consider man as an **individual,** a member of **society,** a subject of the **Almighty Monarch,** and an **immortal being,** the moral and religious element in any system of education will readily appear. In each and all of these aspects of his nature, man cannot explain himself to himself without continually referring to moral and religious considerations. He has duties every moment, and on every side. The terms **right** and **wrong** convey positive and very definite impressions. He has a conscience. The words **"ought," "must," "duty," "remorse,"** suggest that man has obligations to man and also to God, which he cannot adequately meet without constant light and impulse from the Father of Light and Truth and Power.

For such a being, what is education? Let Pestalozzi answer: "Education relates to the whole man, and consists in the drawing forth, strengthening, and perfecting all the faculties with which an all-wise **Creator** has endowed him—physical, intellectual, and moral. Education has to do with the hand, the head, and the heart." Let Herbert Spencer answer: "The one end of all true education is to learn how to use all our faculties to the greatest advantage to ourselves and others—to prepare us for **complete living.**" What is education? These two masters have answered. The one has given us the method —"The drawing forth, strengthening, and perfecting of all the faculties; the other has given us the end—"How to live completely." It is unnecessary to say that in this process of education, thus defined by the masters, the moral and religious element enters fully and strongly.

But the practical importance of the moral and religious element in education is, if possible, still more manifest than the philosophical necessity of it. Take the average college graduate and observe him as he goes forth into the world. What does the world look for in him? What does society demand? Does it search him through and through until it finds somewhere in his cranium "a clear, cold logic engine," strongly built, smoothly running, equal to any intellectual feats? No! and yet I am the last one to belittle intellectual culture and power. Man's intellect is a spark from the Infinite Intelligence. Let its every power of perception, intuition, comparison, reason be developed to the full. Let the intellect feed widely in the field of physics, metaphysics, botany, zoology, language, literature, history, and all other knowledge. It is sublime to know, and to know how to learn.

Still there is room for our question, What does the world expect from the educated man? Is it not to find him a manly man? Character is what counts. The college man may enter business; his customers want to be assured of his honesty in his dealings. He is a physician, a real estate agent, a minister of the gospel, a teacher. In every field of endeavor, rectitude, nobleness, and integrity are his great needs. These carry with them the assurance of the best use of his intellectual forces. And whatever his special profession or occupation, he has social, civil, religious relations, in all of which the chief demand is for character. So we are always driven back upon the religious and moral element in culture and in life.

The logical and inseparable connection between moral and religious culture has already forced itself upon our attention, and must now be more distinctly considered. On this consecrated campus, where for almost a decade successive classes of students have been led by Christian instructors to

"Siloam's brook that flowed
Fast by the oracles of God,"

I need only for a moment detain you at this point. In this holy place no day has passed without humble invocation of the presence and guidance of that Great Teacher who trod this earth and though He left no writings, yet His spoken words have filled the world. Men who have made no profession of Christianity have reverently bowed their heads and acknowledged Him as the very foremost Teacher in morals. When He speaks He is to be believed, our enemies themselves being judges. But if Jesus was morally correct the religion which He established is also correct and binding. The early age in the life of every nation which history cares to concern itself about, has been an age of religious reverence, and of a morality basing itself on the supposed will of a higher power. Later ages in the life of these nations were far richer in intellectual development and culture, but because their religion had decayed morality declined and finally the death of the nation resulted. There is in human nature no reliable foundation for virtue apart from God. As we read the pages of history the old lesson is again and again thundered into our ears, that intellectual culture, the most varied and brilliant, is not the true life of man. Did I say, "Old lesson?" Yes. For, for a thousand years before the decay of any of the historical nations, the wisest man, Solomon, sent down through the ages the loud call which every age has solemnly reaffirmed: **"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."**

It is hardly too much to say, with Newman Smyth, that had man not been organized first for God, he would not have been organized for knowledge of the creation. Science, to a person without religious endowment, would be impossible. Man may try to soar without religion, but he will be quickly rooting again in the dirt. He must have Moses and Christ. Without the ten commandments and the teachings of Jesus, he is "earthly and sensual," and let us not be too timid to finish this scripture and say, "devilish."

If these sentiments are even only partly just, then the bearing of them upon the topic of the hour is of the very greatest importance. What duty can be more pressing than to pour into all our educational processes all the moral principle and religious life there is? And especially to fill full with religion higher education,

which is to give direction in all matters of scientific, philosophical, and theological thought. Unless these matters of thought can be held so that they will never lose sight of Sinai or of Calvary, and shall always remain thoroughly theistic and consistently Christian, our cause of education is a losing one and we will want to stop at once.

I am well aware that in opposition to these facts the tendencies of our time have leaned toward the high-sounding phrase, "the secularization of education." What if our physiology teacher should advocate a simplification of nutrition? If to gain his point he would by some patent arrangement proceed to bar the blood from the lungs or dispense with the gastric juice, insisting that digestion and the aeration of the blood are entirely unnecessary and a burden to nutrition? What would we do with him? We would look around for the nearest insane asylum. **Education,** like nutrition, relates to an entire and complex **organism.** If you could eliminate from man everything else but pure intellect, then **possibly** you might secularize his education. If you could prove by actual demonstration that he has no conscience, no heart, no duties, no relations to men, no obligations to God, no spiritual aspirations, no hereafter, then, **possibly** you might omit all moral and religious teachings. I have said "possibly" for I doubt that even then would it be possible, for our pure intellectual needs even forbid the omission from education of these greatest of all thoughts. How much more our profounder needs! Of course there are some things that must be seen in the cold daylight of intellect alone. No other light is necessary to determine that 3 × 4 are 12. And possibly this gives us a hint why some of our best mathematicians who have given themselves over for years and years to pure mathematics have turned out to be efficient intellectual machines, but the most uncharitable and selfish of men. Man is much more than intellect. He is a moral and religious being.

So true is this that today, if the pure religion of Jesus Christ does not suit people they do not think for a moment of getting along without religion but make one of their own. A certain Frenchman named Le Peau once undertook to make a new religion, and to force it upon the world. Surprised at his scanty success, he asked the prince of French diplomats for advice. Talleyrand listened to his statements, projects, and difficulties, and then said: "Well, Le Peau, you have indeed undertaken a hard task; and if you wish to succeed to establish a new religion, I advise you to be crucified, and to rise again on the third day." This indeed is a noble tribute of the spontaneous homage to Jesus Christ the Author of that one religion which permeates and moulds everything that endures.

If, then, as we have seen, education cannot be entirely secularized, in what relation should public education—the education as given in our state institutions—stand toward moral and religious culture? There can be but one right answer. Public education should develop the whole man. A famous medical lecturer once said: "Gentlemen, some physiologists will have it that the stomach is a mill, others that it is a fermenting-vat, others again, that it is a stew-pan; but in my view of the matter, it is neither a mill, nor a fermenting-vat, nor a stew-pan, but a stomach, gentlemen, a stomach." Even so there are specialists in education who need to be reminded that any specialist view of human nature, as such, is partly false. What sort of being is this which we propose to educate? Human, gentlemen, human; that is manifold, complex. As was noticed in Pestalozzi's definition, "Education has to do with the hand, the head, and the heart." Man is body, intellect, heart, will, conscience and spirit. All these must be educated together, or you wrong, and may ruin, your pupil.

By what method should we proceed if we had in mind to entirely secularize education? Well, we might reject the Bible and all public prayers from the school, and omit from its curriculum all books on ethics and Christian evidences. Would our way now be clear? Shall we also eject Milton and Shakespeare from our course in English literature? If not our pupils will still run the risk of being poisoned by large doses of ethics and religion. Shall we chase Homer, Virgil, and Cicero out of our classical course? Shall we rewrite and emasculate all history, and hush the voice of every poet, and call a halt on the hither edge of every science? If not, moral and religious obligations may meet us at every turn we make.

Duty meets us everywhere, and everywhere the will of God is made known to us. Wordsworth is not less philosopher than poet when, in his "Ode to Duty," he exclaims:

"Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face.
Flowers laugh before thee in their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong,
And the most ancient heavens
Through thee are fresh and strong."

So, then, the question with the state is not whether it will have anything to do with religion in education, but whether its work shall be theistic or atheistic, Christian or infidel. There dare be no neutrality. As you know the state has tried to shift this responsibility to the home and the Church. But this scheme seems to be inadequate since it ignores at least three facts vital to the question: 1. **The utter** insufficient moral and religious training in the vast majority of homes; 2. **The brevity and infrequency** of the lessons of the pulpit and the Sunday school; and 3. **The fact that from the days of Pythagoras** till now the silent influences of every forceful teacher have set their enduring stamp on his pupils. My youngest boy in school has in less than two weeks learned things that I never could have given him in the home.

Since the condition along the lines of moral and religious training in the state has always been, and possibly from the very nature of the case, will always remain rather lame, the duty of the Church in education becomes very apparent. You can see why we are here today. The history of education in this country shows that this duty of the Christian Church was very early recognized, and has been faithfully prosecuted. Christian institutions of learning were all of them founded by strong Christian men and women, with the distinctly avowed purpose of promoting moral and religious, together with intellectual, education. Nine-tenths of all the universities and colleges of the United States were founded under positively Christian Church supervision. For her own sake, for humanity's sake, for the country's sake, for Christ's sake, the Christian Church must be foremost in this great endeavor.

What, then, should be the peculiar duty of a Christian institution of learning such as we have here on this campus with reference to moral and religious problems? I shall enumerate a few points as they occur to me:

1. Whenever in any recitation or lecture-room, whether in history, philosophy, science, or any other subject, a question arises relating to Theism or Christianity, consistency alone (not to speak of numerous higher motives) absolutely requires that the public religious profession of the Church under which the school is organized should then and there be vindicated by positive Theistic and Christian teaching.

2. It is the duty of such an institution to provide a prominently located church-like chapel whose heaven-directing altar shall invite the developing mind to the loftiest thought and purpose. There should be a fully organized Church, with its Sunday services, Bible meetings, Mission classes, prayer meetings, and Bible school. The daily morning chapel prayers in the school, like in the home that is well-ordered, should be occasions of reverent, deliberate reading of the most interesting portions of God's Holy, Living, Life-giving Word; hearty singing, and of varied, fit, fervent, prayer.

3. It is the duty of such a Christian institution to have a thoroughly Christian curriculum. The Bible should be taught. The Bible should have a large place in the curriculum and not be given as a half-studied or utterly unstudied Monday morning's apology for a recitation. Given a good place let the Bible be reverenced in every department.

4. It becomes the duty of such a Christian school to look after the character of its students. The few words I have to say here are based on profound conviction. Such a school is not a reform school, nor a hospital for rakes, nor a luxurious

lounging place for idlers. It is a place consecrated to truth and virtue. It is therefore an unpardonable sin for the atmosphere of the school to be long polluted by the foul breath of persistent vice, or by the secret plotting of shameless disorder and disloyalty. The harmless pranks of frolicsome youth can be generously borne with if they be accompanied by that honor and manliness which cannot endure the slightest shadow of falsehood or deception; but let every parent be assured that in this school his son or daughter shall not be tempted by the presence of tobacco and gum soaked, lewd, lying, thieving, perversely mischievous, or recklessly lazy companions. Let all such cancerous growths be cut off.

5. It is the duty of the Christian school to provide Christian men and women as teachers and officers; men and women who are loyal to the Church and thus stand as a unit for the truth. Generally any serious trouble that such an institution may have arises first among the faculty or officers of that body. To put any but loyal, sincere, unselfish, charitable men and women in high places of power is a reckless trifling with the highest interests of the school, the Church, and the community. And in the light of the truths unfolded this hour, it is eminently desirable, if not absolutely imperative that the character of teachers and officers should base itself, and aim to build up character in others, on the distinctive and peculiar Christian principles and foundations of the Word of God as held by the particular Church of which the school is but the servant. Such men were my instructors in other halls than these in my youth. Such I ever hope to find here, in the school of my choice.

This is a Christian school. Such may it ever remain. Sooner than it shall dishonor the name it bears, and deny the faith of its founders, and join the ranks of blank agnosticism and foul misbelief, may the elements crumble its walls to the earth, and oblivion hide its name from the memory of man.

BOOK REVIEWS

A Helpful Book I Have Read Within the Last Twelve Months

"How to Conduct a Sunday School," by Marion Lawrence, is the author's statement of the result of thirty years of actual work in the Sunday school of his home church.

The book, when carefully read, is a great inspiration to more faithful endeavor in application, study, and prayer for more efficient service in what he calls, and doubtless is, "the greatest work in the world."

He clearly states what the Sunday school is and points out its aim to be, "To lead the scholars thru an intelligent study of God's Word to give their hearts to Jesus Christ, and then to unite with the church to which the school belongs."

According to him, the Sunday school must be properly equipped, building and furniture, etc., but a poorly equipped building with men and women thoroly imbued with the Sunday school idea, whose hearts are on fire with a consuming zeal to reach right results, are far better. Yet, to have both, "Men sent from God," and suitable equipment are indispensable.

The Sunday school to do its best work must be thoroly organized and graded; the program for each Sunday carefully planned, with enough of variety not to become monotonous; and the lesson taught with reference to the development of the minds of the pupils and therefore, the teacher should have a thoro knowledge of the Bible, of pedagogy, of the mind; and he should have great faith in God, in his own work, and a passion for souls.

He discusses methods of securing new members and mentions, the personal invitation, the printed one, to get new members; but recommends, the "good school," following up absentees, looking after the sick, and the heart full of love, as necessary means of holding the old members. "Nothing can withstand love, for love is of God, and where love is people will go, and want to remain."

He gives helpful suggestions on Giving, Class Organization, Black-board and Object Teaching, Temperance Day, The Big Boy, and how to deal with him, How to enlist the pupils in helpful service, etc., etc.

The book provokes thought, and suggests helpful devices, some of which, when properly selected, and appropriated, can, we believe, be made to work in any Sunday school, and to result in greater good for the Kingdom of God.

S. M. Kanagy,
Toronto, Ont.

Two Thousand Years of Missions Before Carey, by Barnes.—At this time when world conditions are so serious, it behooves the Church to look to her ways. Is she doing her work, or is she failing? One of the best things we can do to sound the true depth of our zeal for Christ's work, is to study what the church has done in the past.

This is a valuable book to study. It is written in a readable manner. The first part, "Genesis of Missions," tells us how God worked to make the world ready for the mission of spreading the Gospel. When we see His hand in the past affairs of men, shaping things to fulfill His purpose, we can more easily believe His hand is also using the affairs of today to fulfill His word.

Part Two gives us a brief story how one part after another of the world during these 2000 years received its message of salvation. The story is briefly told, giving us the essential knowledge to further carry on our study of what our early Christian heroes and heroines have done to evangelize the world. We need to know of these true men and women in order to see how essential it is to live a life of consecrated devotion.

Part Three is called, "Continuity of Missions." This part shows how that mission efforts, tho scattered thruout the world and the years, yet were a part of one great plan. God is always at the helm guiding His work. Tho man's work may seemingly be wasted and worthless, yet when he has undertaken for God, his feeble efforts are used of God to work out the purpose of His mind. This book is intended to be a study, not one to pick up to read for pleasure; but to the earnest mind, it ought to lend inspiration thru the knowledge of the past it brings to us. It ought to make us more earnest in our own present efforts for the extension of His Kingdom.

S. Honderich,
Filer, Ida.

The New Man and Twentieth Century Problems, by Newton N. Riddell.—This book deals with a very vital subject which concerns every individual and the posterity of future generations. In his introduction he deals with depravity and its results, from which he draws the conclusion of the necessity of a new man to meet the stupendous problems which confront the man in the twentieth century. He deals with the subject from the religious and Biblical point of view. He also deals with character, how attained, its great value and necessity to meet life and its problems.

Parts I-IV, deal with the social relations of the sexes and the powers with which God has endowed the human body. In Part I he deals with the secret of power and shows how the God-given physical powers if properly preserved are a vital factor in a life of usefulness, and if misused will prove our destruction.

Part II, Basis of Marriage. This subject, next in importance to regeneration, is dealt with very frankly and plainly both from the scientific and religious viewpoint. This relation, if properly directed, is a great factor in our development; but the most destructive if misdirected.

Part III. The Formation of Life. Here he deals with the all-important subject of procreation, the great responsibility of parenthood, the home, heredity, homicide and suicide.

Part IV. Directing the Forces. In this part he deals with the hygiene of morals. He declares that eternal vigilance is the price of liberty. He shows how the mind is built up and strengthened, how by not ignoring the physical being and its demands you are an overcomer and a victor and your usefulness very much increased. He concludes this part with a strong warning against a subtle enemy of destruction.

Part V. Character Building. Here he holds up the great ideal of character, Jesus Christ, and the possibility of each individual reaching the Gospel standard and making him an efficient worker for Him.

Part VI. Ascent Thru Christ. Here he sets forth the power of Christ thru the Holy Spirit within, and His wonder working power in the soul and body to enable the person to shine for God.

Part VII. Twentieth Century Problems. With our spiritual eyes opened come the great problems, snares, pitfalls, devices and allurements not seen before. He shows how to meet them and the need of men that are men.

This book is certainly worthy of a place in every man's library. It should be read and reread. The author is a deep spiritual man, and seems to have thrown his heart and soul into this little book. To know and understand the contents of the book one must read and meditate upon it in a prayerful manner.

It has been the writer's privilege to hear a number of lectures by the author of the book. These lectures are a source of inspiration to one who is privileged to hear them and meet the man. The reading of the book is likewise an inspiration.

D. G. Lapp,
Roseland, Neb.

The Unfolding Life, by Mrs. Lamoreaux. The book of this title is one that is well named. Quoting from its introduction, "Turn which way we will, we see life unfolding all about us, and yet how faintly are its mysteries understood. And is it not the one thing above all others, which teachers, mothers, fathers and all of us, need to understand?" It is a book intended for the teacher or the prospective teacher. It should be read very slowly and thoughtfully. It will not appeal to the person who is looking for something sensational, but will greatly interest the one who is looking for facts, facts which everyone should know, but which are overlooked by many. Many teachers fail because they do not study the nature of children at different ages. As life unfolds the teaching method needs to be adapted to suit the age and development of the pupil. The author ably discusses the principles of development and the adaptability of the teacher to the different stages of development in the child.

I can best describe the nature of the teaching of this book by giving a few quotations selected at random. "Life is not merely 'plastic clay' to be moulded, or a 'block of marble' to be hewn according to the will of the sculptor." "Life is not a 'pure white page,' even in its beginning. There is here also a half truth, and an error. Life is unstained by guilt in its early years. It comes innocent from the hand of God, but fingers long since vanished have traced lines that mar the perfect whiteness." "The teacher who goes to the home itself to press the claims of a personal Savior on the father and mother, has after all reached the heart of the problem of environment." "No amount of energy put forth for another will mean development for him. He must exercise his own arm for strength and solve his own problem. Development comes only thru the effort of each individual for himself; hence the best teacher is the one who can rouse the pupil to the greatest endeavor." I would recommend this book to any who desire to improve their teaching ability.

Ed Miller,
Elk Lick, Pa.

Stories and Story Telling in Moral and Religious Education, by Edward Porter St. John.—This is a little book of about one hundred pages divided into thirteen chapters, in which the author tells the value of the story and defines what a story really is. He classifies, gives characteristics of good stories and tells how to use them; shows some of the devices of story-telling and how to learn to tell a story. Story interests of childhood, early adolescence and later adolescence are described, as well as the source of the story's power. The author concludes by suggesting where to find stories. He says, "These brief chapters have been prepared with the desire to aid parents, teachers and workers in the use of stories, and may be read in a few hours."

Some thoughts that impress me—Jesus was a master Story Teller. His stories were marvels of perfection in form and use. It is the duty of a teacher and parent, as well as an opportunity, to learn to tell stories. I find that with careful reading one may get much that is helpful from this little volume.

Christina N. Royer,
Orrville, O.

Fanny Crosby's Story of Ninety-four Years, as she told it to S. Trevena Jackson.—In this book is shown the wonderful memory of this blind hymn writer. In relating her story to the author she was able to recall her poems at will, and quote them without missing a word. Her humble birth in a cottage in Putnam Co., New York, losing her eyesight at the age of six weeks, and her father before she was twelve months old was enough to cast a heavy cloud over the child and woman for life, but she said, "In my quiet moments I say to myself 'Fanny, there are many worse things than blindness that might have happened to you.' I do not know, but that on the whole it has been a good thing that I have been blind."

With the aid of an industrious mother and a sympathetic grandmother at the age of fifteen she entered an institution for the blind in New York, where she says, "I remained as a pupil for twelve years, improving my opportunities and stocking my mind with useful knowledge. As a pupil and instructor I remained in this institution for twenty-three years. I was schooled in the best there was in music, art and literature. When I began to teach my mind was clearly made up what not to do, so I became a favorite with my pupils."

From childhood she wrote poems, but her real writing of Christian hymns began after she left the institution. Her hymn which first won world wide attention was, "Pass me not, O Gentle Saviour.". The hymn, "Safe in the Arms of Jesus," was written in about thirty minutes. It is thought she composed over eight thousand poems and hymns. While many of them may not be known so well, yet the majority have a mission of faith, hope and love. In all probability not another person who ever lived has composed so many sacred songs. "God has given me a wonderful work to do," she said, "a work that has brought me untold blessing and great joy. When word is brought to me, as it is from time to time, of some wandering soul being brought back home through one of my hymns, my heart thrills with joy, and I give thanks to God for giving me a share in the glorious work of saving human souls."

All through the book her life is so full of service for others, that it is well for those who have their sight to read her life.

Jennie D. Ebersole,
Souderton, Pa.

KATMAI, WORLD'S GREATEST CRATER

Several months ago an expedition was sent out by the National Geographic Society to continue work previously undertaken in connection with the exploration of the great Alaskan volcanic area concerning which comparatively little was known prior to the eruption which occurred in 1912, one of the most terrific known in the history of the world.

The explorers have found a great valley of volcanoes known heretofore only to wandering Indians who called it the "Valley of 10,000 Smokes and the Mouth of Hell." In this valley there are said to be literally millions of sulphurous vents and dozens of active craters which surpass in size those of the world's best-known volcanoes.

The explorers report that Katmai is the greatest volcanic crater in the world, its circumference exceeding nine miles and its depth being 3,600 feet. The island of Kodiak, which was smothered under a deluge of volcanic ash from this great crater was found to be quite green again, the desert of ashes having been covered.

The discovery of a river of mud 17 miles in length is reported. The party also obtained a large number of interesting photographs and collected numerous speciments of plants, insects and birds and gathered much valuable geological data.

"Never think that the love you have for another gives you the privilege of rudeness."

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

December is here again. The sun has been rising and setting for us till another year is about to close. God has verified His promise, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Great changes have taken place in the world among men during this year. We ourselves have changed. But we have found stability in the character of God. He is the same yesterday, today and forever. We can look forth without alarm when all else fails. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

The young people who have given thought to the topics of the past year have made changes. Either God has been given a place to make you what you should be or you have withheld your life from His loving Spirit and have grown more worldly and sinful. God grant that in the days before you you may trust the Lord with **all** your life. May this life be more and more useful to His kingdom and eternity be the blessed assurance that fills your soul.

JOSEPH, WHO OVERCAME EVIL WITH GOOD (Junior).—Gen. 42:1-6, 13-17; 44:18-34; 45:1-15

Topic for December 9

MOTTO

"Be not overcome of evil, but overcome evil with good."

THE STUDY HOUR

I. **Joseph Selling Corn.**—Joseph had been ruler of Egypt for over seven years. He had gathered much corn during the years of plenty. The famine had begun and there were people from all countries who came for corn. Over in the land of Canaan where Joseph's father and brethren lived there was also a scarcity of food. Jacob heard of the corn in Egypt and sent his sons to Egypt to buy some. But the youngest son, Benjamin, Joseph's full brother, was kept at home for fear something bad might happen to him as Jacob thought had happened to Joseph. So the sons of Jacob came to Egypt to Joseph and bowed themselves down to him not knowing who he was.

But Joseph knew his brethren as soon as he saw them. But he did not let them know it at first until he had found out whether they still had such wicked hearts as they used to have. He did this for their good so that they would see their sin more clearly and see how God had fulfilled His Word and remembered sins. He made them prove that they were true men by leaving one of their number in prison till the rest went home with the corn and came back again. He made them promise to bring Benjamin along the next time to show that they had told the truth. He told his servants to fill the sacks with corn and put all the money back in the sacks which they had brought. This made them fear very much, but they went on home and told their father all that had happened.

II. **Joseph and Benjamin Meet.**—Jacob did not want to let Benjamin go to Egypt with his brothers. But when the corn was all and he saw no other way he finally consented to let Benjamin go after Judah had promised to take care of him. When they came to Joseph again he made a dinner for them all. He took Simeon out of prison and brought them all to his home where they were to eat. Joseph could hardly keep from weeping before them all when he looked upon his brother Benjamin. He went to another room and wept to himself till he could stop. Then he seated them all down to dinner in a row according to their ages till all of them wondered how Joseph could know all this. He told the servant to fill their sacks with corn and put all the money back in them again. He told them to put his own silver cup in the sack of the youngest. So they were all sent away to go home. Then Joseph sent the servant after them and made as tho some one had stolen the cup out of Joseph's house. They were sure that it was not true and promised that the one who had the cup would become a bondman to Joseph. When it was found in Benjamin's sack, they were all very sorry and went back to the city before Joseph. Joseph proves them till he saw that they were ready to be good to Benjamin and were ready to suffer in his stead. Then he made every body leave the room while he made himself known to his brethren. He then told them that he was Joseph their brother. He told them how God had saved him for just this time. He wept aloud till all the house of Pharoah heard. He fell upon the neck of Benjamin and wept and kissed him. Then he wept on the neck of all his brethren and kissed them. Then he planned to have them bring his father and all the family to Egypt where they would be well fed during the rest of the famine which would still continue for five years longer. He returned kindness for the evil that they had done in selling him into Egypt as a slave.

PERSONAL THOUGHT

Do we have such a love for those who have wronged us in life that we can without malice deal wisely with them and lead them to understand that we love them?

SUGGESTIONS FOR THE MEETING

For the Children—

1. Text word, **Joseph.**
2. Joseph and Jesus, How They are Alike.

The Juniors—

This is a junior topic. The principal assignments should be given along this line. Following are a few topics that may be suggested:

1. How Sin Found Out Joseph's Brethren.
2. Joseph's Brother Benjamin.
3. Judah's Promise and how He Proved His Sincerity.
4. Joseph's Kindness in Severity.
5. Joseph Keeping Back His Tears Till the Proper Time.
6. How Joseph Used His Power Over His Brethren for Good.

"GIVE ATTENDANCE TO READING" I Tim. 4:13; Rev. 1:3; Deut. 17:18-20

Topic for December 16

MOTTO

"Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein"

THE STUDY HOUR

I. **Reading.**—Back of all reading is thought. Life has been in existence before any book. Life has found expression in action. Action and thought have been written in a form that can be preserved and imparted to others by means of letters that form words. God has been from everlasting. His life has been expressed in the creation of all things. His thoughts toward man have been expressed by His dealing with man thru all the ages. Some of God's dealing has been written for our learning. Many thoughts of God have been revealed by the written word expressing the wonderful plan which He has for the souls which He has made. The best of all writing is that which records the thoughts and works of God thru the inspiration of the Holy Ghost in language understood by men. Such reading is of the greatest profit to man. It is his duty to give attendance to it. We may not always be able to read ourselves but that does not hinder us from heeding the reading which we hear from those who read for us.

There is also much reading matter which cannot be classed with the word of inspiration. It is the expression of thought which men have had and which they deemed worthy to be left on record for others. This kind of reading matter should be chosen as we choose companionship, carefully and prayerfully lest we be led into things that are not after godliness. It is as legitimate to read good books from men of noble thought as it is to associate with the men themselves. Reading enables us to associate with noble men and women after they are separated from us. It is even possible to have fellowship with

men and women whom we have never seen by reading what they have written. It is well for us that we do give attendance to reading, for thereby we become more efficient for the duties of life. "Give attendance to reading."

II. **The Text, I Tim. 4:13.**—This text was spoken to a young minister. It was an exhortation that was calculated to fit him for the Master's service both in his own soul's welfare and the welfare of those whom he was to teach.

Rev. 1:3.—Here the blessedness is pronounced upon those who read the special message of Christ to the Church as revealed in the Book of Revelation.

Deut. 17:18-20.—The ruler of Israel was to keep a copy of the Book of God and read in it all the days of his life. This would help him to rule according to the law of God and help him to remember that he was only the servant of the Most High.

III. **Outline Study.—**

1. Purpose in writing.
   a. To preserve valuable truth from being forgotten.—II Pet. 1:13-15.
   b. To convey important messages by other persons.—Col. 4:16; II Thes. 5:27; II Cor. 13:2, 10.
   c. To safe-guard from dangers.—Phil. 3:1, 2; Eccl. 12:10-12.
   d. To work evil.
      (1) Like Sennacherib.—II Kings 19: 9-16.
      (2) Like Sanballat.—Neh. 6:5-9.
      (3) Like the adversaries of Judah. —Ezra 4:11-16, 18-24.
      (4) Like the books of magic.—Acts 19:19.
   e. To create faith in Jesus Christ.—Jno. 20:30, 31.
   f. To give knowledge of true salvation.—I Jno. 5:13.
2. How to read.
   a. Understandingly.—Neh. 8:8; Hab. 2:2.
   b. In the light of the Spirit.—II Cor. 3:14-18.
   c. With sanctified judgment.—I Thes. 5:21; I Jno. 4:1.

PERSONAL THOUGHT

What opportunities for reading are we passing by? How many trashy things do we read to the crowding out of that which would build us up and fit us for the service of the Master.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Read.**
2. Books to Read.
1. The Value of a Book.
2. The Value of Reading Good Books.
3. Dangerous Reading Matter.
4. The Standard of All Reading Matter.

For Older People—

1. Time Saved for Reading.
2. The Spirit of the Reader.
3. The Spirit of the Author.

SEED THOUGHTS

We should be as careful of the books we read, as of the company we keep. The dead often have more power than the living.—Tyron Edwards.

Few are sufficiently sensible of the importance of that economy in reading which selects, almost exclusively the very first order of books. Why, except for some special reason, read an inferior book, at the very time you might be reading one of the highest order?—John Foster.

There is no worse robber than a bad book.—Italian Proverb.

The book to read is not the one that thinks for you, but the one which makes you think. No book in the world equals the Bible for that.—McCosh.

BY WAY OF THE MANGER.—Luke 2: 1-20

Topic for December 23

MOTTO

"For your sakes he became poor, that ye through his poverty might be rich."

THE STUDY HOUR

I. **The Path of the Son of God.**—We think of the birth of a person as the beginning of their life's history. But when we think of the Son of God we think of the birth in Bethlehem and the humble place in the manger as only an incident in the long everlasting of the past to the long everlasting of the future. But why, in the great plan of God, should He choose that His Son should walk by such an humble way? Why should He who is so much better than the angels be called upon to pass thru the most helpless state on earth as a child and pass thru the limitations of the flesh thru His earthly pilgrimage to the most humiliating death that can come to man? Surely necessity of being did not require it, for all power and wealth was in His hand. It was not because He was dissatisfied with Heaven, for Heaven was full of harmony and love. It was not because Heaven was tired of His presence, for the angels adored Him with wonderful praise. But it was because that the love for man constrained Him. It was because the fall of man could not be remedied by any other way. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." If God could have brought salvation by some other plan that would have accomplished the same end and have blessed humanity as much, would He not have done it? But the blessed Son of God saw that by walking in the lowly paths of earth, He could be a "merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." So He came by way of the manger.

II. **The Text, Luke 2:1-20.**—This gives an account of how the birth of Jesus took place. His mother in the flesh came to Bethlehem under circumstances brought about by the government, tho the event itself was the direct plan of God and was thus brought about thru the leading of His providence. Angels gave testimony to this fact. Shepherds wondered. Mary the mother pondered it all deeply in her heart. What do we think of it today?

III. **Outline Study.—**

1. What Coming by Way of the Manger Means.
   a. God with us.
      (1) To declare the Father.—Jno. 1: 18.
      (2) To give us a sympathizing friend.—Heb. 2:14-18.
      (3) To pave the way of redemption. —Heb. 10:19-22.
      (4) To make us sons of God.—Jno. 1:12.
   b. Glory to God in the Highest.
      (1) Thru the Work of the Son.— Jno. 17:1-5; Phil. 2:6-11.
      (2) Thru the work of the Church of Christ.—Eph. 3:21.
      (3) Thru the salvation of the individual.—Eph. 1:12-14.
      (4) Thru judgment upon sin.—Rev. 15:3, 4.

PERSONAL THOUGHT

Have I fully appreciated the great things done for me in the coming of the Son in flesh and blood and in humility? "What shall I render unto the Lord for all his benefits toward me."

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Jesus.**
2. Jesus Once a Little Child.

For Young People—

1. Great Things Wrought in Lowly Ways.
2. Following Jesus by Way of the Manger.
3. Blessings to Mankind Because Jesus Came so Lowly.

For Older People—

1. God in the Flesh, the Mystery of Our Redemption.
2. Modern Ways of Consigning Christ to the Manger.

MY FAVORITE PSALM AND WHY
Psa. 95:1-6

Topic for December 30

MOTTO

"O come and let us sing unto the Lord."

THE STUDY HOUR

I. **The Psalms.**—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." Why then should people have favorite passages and parts of the Bible? In the sense of having a love for anything that our God shall speak we should have no partiality. We should not count anything as unimportant. We should not exalt one part above another so as to distort its meaning or lessen its importance. But in the sense that the Word of God is so perfect as to reach the needs of every life, we do find along life's journey times when one part is more vivid and also more precious because of the special way that it has touched our life. Today we may be in some great danger and find deliverance in certain passages of Scripture. This will naturally be precious now. Someone may find comfort for their sorrow, or loneliness, or perplexity. As the various chords of the heart are touched by the precious Word, there is a special appreciation of that part of the Scripture. All this is as it should be. From this standpoint we may have found in the Psalms a message that has specially helped us and would make a special Psalm a favorite. Sometimes our own experience with the Word is helpful to some other life who may be passing thru the same conditions. It will be helpful then to tell why we have become attached to certain Psalms at this stage of our experience.

II. **The Text, Psa. 95:1-6.**—This gives an invitation as tho the singer was calling for others to come and join in a song service. He wants to praise the Creator for all His many blessings and for what is seen in Him worthy of adoration. He speaks here of making a "joyful noise with **psalms.**" It is as tho different individuals would select their favorite song and then have everybody

join in the singing of praise to the Creator in one glad company. Perhaps we can use our lesson tonight in a similar way by sharing with each other the things that have made a certain psalm our favorite.

III. **Outline Study.—**

1. Psalms in affliction.—3, 4, 5, 7, 11, 13, 16, 17, 2, 26, 28, 31, 35, 41, 42.
2. Psalms of instruction.—1, 5, 9, 10, 14, 15, 24, 32, 49, 50, 73, 90, etc.
3. Historical psalms.—78, 105, 106, etc.
4. Intercession.—20, 67, 122, 132, 144, etc.
5. Penitential.—6, 25, 32, 38, 51, 102, 130, 143, etc.
6. Praise.—8, 19, 29, 33, 47, 66, 77, 93, 95, 96, 97, 99, 104, 111, 113, 139, etc.
7. Thanksgiving.—21 46, 48, 81, 85, 98, 105, 135, 23, 34, 100, 103, 107, etc.

PERSONAL THOUGHT

May our lives respond to the message of the Word in such a way that we can point definitely to certain passages and say, "This has blessed my life."

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Psalm.**
2. Commit a Favorite Psalm.

For Young People—

1. Variety of Experience in the Psalms.
2. Kindred Experience in the Psalms With My Own.

For Older People—

1. The Writers of the Psalms.
2. The Authors of the Psalms.

THE YEAR RIGHTLY BEGUN.—Col. 3:1-17

Topic for Jaunary 6

MOTTO

"Seek ye first the kingdom of God."

THE STUDY HOUR

I. **Beginnings.**—These are the things that determine endings. If beginnings are right, the ending will not be hindered by a bad beginning. It may be possible to begin right and wander from the right course and then end badly, but it is not possible to end well unless sometime, somewhere we lay a right foundation. That laying may not be in the first days of the year. If not, we are laying a foundation for something evil. Each new day, or week or month or year is a challenge to us to make the best of it possible. This best cannot be accomplished unless the very first moment of it is rightly begun and each succeeding moment is likewise consecrated to the same end.

It is not possible to begin right unless we ourselves are right toward God. We cannot be right toward God unless we have accepted His plan for our salvation as well as His plan for our individual life. No one can go right without God's Book to direct the way. None who ignore the Bible can ever begin or end a work well. This does not mean that they may not be able to do many secular things as well as the most consecrated Christian, but even that does not make it well unless it has back of it that hallowed motive, "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

Years are measures of time. We cannot avoid beginning them. If we begin them thoughtlessly they will not be begun rightly. Since we must begin the new year some way, let us ask God for wisdom and grace to begin in His way.

II. **The Text, Col. 3:1-17.**—Here are the foundation principles of a right beginning. Having put off the old man with his deeds, being buried with Christ, there now takes place a resurrection of a new man with new purposes. Affections are set on the things above, earthly things are put down as nothing unless they contribute to the heavenly treasures. Bodily passions are brought into mortification, and the heavenly virtues are put on in their stead. The Word of God is the chief counselor, and Jesus Christ is the center of all that is done or said.

III. **Outline Study.—**

1. Foundation Principles.
   a. Truth.
      (1) About ourselves.—Rom. 3:23, 24; I Jno. 1:8,-10.
      (2) About the world.—I Jno. 5:19; 2:15-17.
      (3) About things eternal.—II Cor. 5:1-10.
   b. Obedience.
      (1) To righteousness.—Rom. 6:16; I I Jno. 3:6-9.
      (2) To God's will.—I Jno. 3:19-24.
      (3) To God's appointed overseers.—Heb. 13:7, 17; Eph. 6:1-3.
   c. Diligence.
      (1) In the Christian virtues.—II Pet. 1:5-7.
      (2) In our calling.—I Tim. 4:12-16.
      (3) In every good work.—I Tim. 5:10.
      (4) In watching against evil.—Heb. 12:15; II Pet. 3:14.

PERSONAL THOUGHT

It behooves us as true men and women to make the most of opportunity. What principles are we applying to our days as they pass? These principles will characterize the new year unless we change. May God give us grace to hold fast to the good and let go of the evil.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **First.**
2. Pleasing God this Year.

For Young People—

1. The Place of Prayer in a Right Beginning.
2. True Aims in Life and where to Find Them.
3. Principles that Help Us to Realize True Aims.

For Older People—

1. Things That Spoil Our Years.
2. The Relation of Time to Eternity.

THE YOUNG PEOPLE'S MEETING TOPICS FOR 1918

I. R. Detweiler

The Committee has again had its meeting and arranged topics for the year 1918. As usual it has tried to keep in mind the various needs of the congregations. In order to do this the different kind of topics are proportioned according to their importance, those topics which are more distinctly inspirational or doctrinal receiving the largest place. Topics of different nature as missionary, seasonal, character study, etc., each placed in the list as seemed in right proportion to the Committee. The Committee feels more keenly than any one else how difficult it is to meet the needs of the various congregations scattered from coast to coast. The members of the committee, however, tried to keep in mind as much as possible, the conditions as they exist in the different congregations.

These meetings have been serving a distinct place in the worship of the Church and should be made increasingly important as time goes on. As conditions change somewhat our methods are modified to some extent. When the Committee met this year they found the task somewhat enlarged by adding a double series of topics. Several years ago the Committee was asked to introduce a few junior topics, which was done. These few years of experience seems to have called for more of these topics. This year twenty-four Junior topics have been introduced, one each month of a general nature and one each month for six months on Africa, and on South America. These Junior meetings are very often the most interesting, but we should guard against making these programs merely entertaining to the older people who are present, in this way they lose much of their value.

In many places the Young People's Meeting is followed by preaching services. In this way the interest was increased and a larger number received the benefit of the meeting. This goes to show that the Young People's topics as used in the Sunday evening meeting will not supply all the needs of the Sunday evening meeting. The Committee does not intend that these topics will supply everything. In other places perhaps the young people from 14 to 20 do not have enough responsibility and as a result do not take as much interest as they should, or would otherwise.

The material should be used and not abused. It should stimulate thought and in this way assist in making the meetings more valuable to all. I am adding a number of questions that if seriously followed up may help to make the meetings better.

1. Are the young people from 14 to 20 interested in the Young People's Meetings?
2. What proportion of the work of the Young People's Meeting is in their hands?
3. How does the number of attendance on Sunday evening compare with the attendance on Sunday morning?
4. What class of people stay away on Sunday evening that usually attend the morning services? Are their reasons sufficient?
5. Who does most of the talking, those between 14 to 20 or older?
6. Do you feel that the meetings are worth your while in case you did not feel any personal responsibility in spite of benefits derived?

Goshen, Ind.

THE JUNIOR MISSION TOPICS

H. Frank Reist

The charcter of the impressions made upon the mind of the child during the first years of its life have a vital bearing upon its future career. If thruout the whole of

the formative period of life the ideals of sacrifice and service, exemplified by the Master in His life and His message, are held forth we have grounds to expect that thruout life those ideals will have a most vital bearing upon the thought life of the individual and will help to determine the course in life. It is extremely difficult, if it is possible, to cut loose entirely from the training and impressions received during childhood and the formative period of life. Hence we cannot begin too early to implant in the mind of the child the noblest Christian ideals.

Because of the vital importance and value of early missionary impressions the Young People's Meeting Topic Committee has introduced in the topics for 1918 a series of mission topics especially designed for the benefit of the Juniors. The series for next year contains two Junior topics each month. The action of the Topic Committee is in harmony with the recent action of the General Mission Board to provide Mission Study courses and to encourage the organization of classes in the congregations for such study.

The success of this mission study work for the Juniors depends principally upon those responsible for the Junior work. If they are possessed by a strong, compelling mission spirit permanent impressions will be made upon the Juniors and the study will be intensely interesting; if on the other hand, their mission spirit is at a low ebb, few impressions will be made and the interest will lag. Life and enthusiasm are contagious. We must first be moved before we can move others.

The studies for the first six months of the year are on Africa, and are based on the book, "African Adventures." This book has just recently been published and is written especially for the Juniors. With the exception of a few statements, which are not in perfect harmony with some principles we as a Church hold, the book is excellent. However, those responsible for leading the Juniors in this study can correct those statements so that no harm will result therefrom. This book should be in the hands of all who work with the Juniors. It can be secured from the Mennonite Publishing House, Scottdale, Pa. Cloth, 50 cents; paper, 30 cents. Postpaid.

In each issue of the Christian Monitor will appear helpful material and suggestions for those who are leading the Juniors in this study. Mary Burkhard, who spent a number of years as a missionary to India, will supply the material for the columns of the Christian Monitor. We would urge that as many congregations as possibly can have their Juniors to take up this study of Africa. It will prove a blessing to all those taking the work, as well as to the entire congregation. We further ask that all the congregations in which this work is taken up report to Mrs. Burkhard, Goshen, Ind., giving name of congregation, name and address of the person having charge of the work, and the number taking the study.

During the last six months of the year the study of South America will be taken up. Arrangements are now being made to have our missionaries who just recently went to that continent to furnish the material for that course thru the columns of the Christian Monitor.

May God abundantly bless this work among the Juniors and in the Church in creating a stronger mission spirit.

What God has committed to us must be kept through the power of God (vs. 14). Without the indwelling Holy Ghost we would sell even our birthright for a mess of pottage.—Sel.

TOPIC CARDS FOR 1918

The Topic Cards containing the Young People's Meetings topics for the year 1918 are now ready for distribution. The topics with Scripture references are printed on a stiff folder of suitable size to carry in vest pocket or Bible. Topic Cards may be secured at the following prices, postpaid: 6 for 5 cents; 12 for 10 cents; 50 for 30 cents; 100 for 50 cents. Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

TOPICS FOR 1918

January

6 The Year Rightly Begun.—Col. 3:1-17.
13 Honesty (Junior).—Psa. 15:24.
20 Excuses.—Luke 14:12-24.
27 Financing the Kingdom.—Matt. 24:42-51; Luke 16:1-13; 19:11-26.
Africa—The Bantu People. (Jr.)

February

3 "Think on These Things."—Phil. 4:8; Psa. 77.
10 A Man Not Spoiled by Success—Joseph (Jr.).—Gen. 39:21-23; 41:37-47; 45:1-15; 50:15-26.
17 Every Christian a Soul Winner.—I Cor. 12:1-13; Dan. 12:3.
24 The Necessity of Church-membership.—Acts 2:37-47; I Tim. 3:1-16.
Africa—Adventures of White Men in Africa. (Jr.)

March

3 How Men Cheat Themselves.—Prov. 14:12; Psa. 1:1-6.
10 What Can Young People Do in the Church? (Jr.).—I Tim. 4:12.
17 Present Day Educational Privileges.—II Cor. 12:13-15.
24 The Bible and Missions.—Acts 10:34-43.
Africa—Adventures of White Men in Africa. (Jr.)
31 The Significance of the Resurrection.—I Cor. 15:50-58.

April

7 "Here am I, Send Me."—Isa. 6.
14 Sympathy for Others. (Jr.).—Rom. 12:9-16.
21 Tasks Awaiting Me.—Col. 1:1-23.
28 Religion in War Time.—Rev. 13.
Africa—Adventures of White Men in Africa. (Jr.)

May

5 How We Should Work Together.—Phil. 2:1-11; Jno. 17:20-26.
12 The Young Man's Mite. (Jr.).—Jno. 6:9-13.
19 Majesty of Self-Control.—Prov. 16:32; Jas. 3.
26 Missions and the World Crisis.—Eph. 3.
Africa—Among the Dwarfs. (Jr.)

June

2 My Favorite Hymn. Tell Why.—Rev. 14:1-5; Psa. 137:1-4.
9 The Dignity of Work. (Jr.).—Eph. 4:28; II Thes., 3:7-13.
16 Practical Piety in the Home.—Deut. 6:1-6; Col. 3:16-25.
23 A Strong Man with a Wrong Motive—Samson.—Judges 14.
30 The Need of the Holy Spirit.—Jno. 16:7-22.
Africa—Schools Among the Africans. (Junior)

July

7 What is Committed to You.—II Tim. 1:1-14.
14 The Highest Use of Our Bodies. (Jr.).—Rom. 6:13.
21 Popular Amusements—Their Danger.—I Pet. 4:1-5; Eccl. 7:2-6.
28 India.—Acts 17:23-31.
South America. (Jr.). (Sub-topics to be supplied)

August

4 Evidences of a Christian Life.—I Jno. 3.
11 Lives that Count. (Jr.).—Heb. 11.
18 True and False Worship.—Mal. 1:6-14; Jno. 4:20-24.
25 Christian Simplicity.—I Pet. 3:1-6; Rom. 12:1-16.
South America. (Jr.)

September

1 How to Live with Others.—I Pet. 3:8-16.
8 Getting Ready for Service. (Jr.).—Eccl. 11.
15 Community Needs—My Relation to Them.—I Thes. 5.
22 What My Church Stands For.—Eph. 5.
29 Mission Work in Our Cities.—Acts 8:5-25.
South America. (Jr.)

October

6 Ideals and Their Value.—Phil. 3:7-21.
13 Kindness. (Jr.).—Prov. 12:10; Eph. 4:32.
20 The Minister's Message to Young People.
27 The Christian and His Enemies.—Matt. 5:38-48; 6:14, 15, 18, 21, 22; Rom. 12:19-21.
South America. (Jr.)

November

3 Are You Evading Moral Issues?—Matt. 12:22-30.
10 Ruth, the True-Hearted. (Jr.).—Ruth 1.
17 South America.—I Jno. 3.
24 For What Am I Grateful?—Psa. 136.
South America. (Jr.)

December

1 Confidence and How to Get It.—Neh. 6:1-16.
8 Heroes and Cowards. (Jr.).—Matt. 12:42, 43; Heb. 11.
15 Sin of a Hasty Decision.—Eccl. 5:1-7; 7:9.
22 Christian Giving.—Acts 4:32-35; I Pet. 4:10, 11.
29 Planning for the Future.—Eccl. 11:1-12:14.
South America. (Jr.)

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

VII History of Graded Lessons

Vernon J. Smucker

The graded lesson idea is not new, but has come into being, and grown apace, with that of the Sunday school itself. During the forepart of the nineteenth century graded lessons were in use in the Sunday schools of England and Wales. Before the adoption of the Uniform Lessons, in 1872, there were several courses of graded lessons issued and in use in the United States. At the time of the adoption of the Uniform Lessons at least ten of the members of the Indianapolis Convention opposed them and favored the graded idea. Since that time sentiment has grown rapidly in favor of graded lessons until in 1908, at the Louisville, Kentucky, Convention, a resolution was passed favoring the issuing of a graded course under the auspices of the same committee which prepares the Uniform lessons. This was done, and since 1909 these lessons have been regularly issued, side by side with the Uniform Lessons, for all those who cared to use them.

After the adoption of the Uniform system, an attempt was made to meet the growing demand for graded lessons in part by the writers of the lesson comments who prepared graded helps, based on the same Scripture lesson, but designed for different departments of the Sunday school. This, however, was not enough to stem the tide, and soon several influential Sunday school leaders broke away from the Uniform system and began the preparation of independent graded systems. First and foremost among these men was the Rev. Erastus Blakeslee, a pastor of a Congregational Church in New England. His system, with certain modifications is still in use today, and early showed the possibilities of graded work. Mr. Blakeslee published his first series of lessons on the Life of Christ in 1890.

But it was not until the Seventh International Convention, in 1893, that the advocates of graded lessons were able to secure any recognition from the Convention. An organization of primary teachers presented the following resolution: "That as a company of primary teachers, we earnestly desire the continuance of this plan (the Uniform system), confident that the International Lesson Committee will carefully consider the little children in the selection of the lesson material." As a result, the Lessons Committee sent out several hundred circular letters to prominent Sunday school workers, asking for suggestions and ways of improvement on the Uniform lessons. Separate lessons for the primary grades were so unanimously urged in the replies received that the Committee laid plans for such a course to be issued in connection with the Uniform lessons, to be used at the option of the Sunday school world. Such a course was issued in the autumn of 1895. But the denominational publishing houses published no helps for the use of this new course of lessons, and it was practically a failure.

But agitation against the Uniform system continued. At first it was kept up mainly by individuals, but later the Religious Education Assocation was organized and lent its influence in favor of graded lessons. Before the Convention in Louisville in 1908, the officials seriously faced the problem of fully graded lessons. At a conference of Sunday school leaders, held previous to the convention, the following broad declaration or policy was adopted: (1) "That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday schools of North America. Because of its past accomplishments, its present usefulness. and its future possibilities, we recommend its continuance and its fullest development. (2) That the need for a graded system of lessons is expressed by so many Sunday schools and workers, that it should be adequately met by the International Sunday School Association, and that the lesson committee should be instructed by the next International Convention to continue the preparation of a thoroly graded course, covering the entire range of the Sunday school."

At the Convention itself the following resolution was unanimously adopted: "That this Convention authorize its Lesson Committee also to continue the preparation of a thoroly graded course of lessons, which may be used by any Sunday school which desires it, whether in whole or in part."

The Lesson Committee had been preparing for this action by the Convention and in a short time had prepared and put on proof sheets the first year of the Beginners, Primary and Junior courses. These proof sheets were then distributed among seventy expert Sunday school critics, for criticisms and suggestions. These having been duly received, were considered, and the lessons put in final form and issued to the lesson writers in January, 1910. The other years of these courses soon followed.

A great deal of criticism greeted the new lessons from some quarters, especially on the use of extra-Biblical material for the lessons. At a meeting of the Lessous Committee in Chicago, in December 1910, it was decided that extra-Biblical material should be omitted from the lessons, or at least that Biblical material should be issued to take the place of the extra-Biblical where it was so desired. This was done, and much of the criticism on the lessons was silenced.

The International Series of graded lessons has by this time been practically completed. The lessons are issued to the publishing houses of the various denominations, just as the Uniform Lessons are, for their adaptation and amplification.

There are several other series of graded lessons besides the International, which have received considerable attention and met with some favor. Among them are the Blakeslee series, mentioned before, and the University of Chicago series. None of them are perfect, nor indeed claim to be, and some of them are especially objectionable because of their free use of extra-Biblical material and their trend along the line of the New Thought. All of them, however, are fundamentally the same in this, that they recognize the sound educational principle of adaptation of material for the different ages of the pupils.

We are still in a period of testing and re-adjustment, and no one who has given the subject any thought is prepared to say that the ideal series of lessons has already been produced. Meanwhile it is best to keep on safe ground, and perhaps apply the same rule which Pope applied to the use of new words;

"Be not the first by whom the new is tried,
Nor yet the last to cast the old aside."

Smithville, Ohio.

Affliction, or "hardship" as Rotherham translates it, is part of God's commitment to His people (vs. 8). Some one asked a missionary if he liked his work in Africa. He replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like associating with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us."—Sel.

CURRENT EVENTS

War News

Editor's Note.—Who knows the actual military, political and economic situation of the nations at war? The editor does not pretend to know even tho he tries to keep posted on current events. All news is censored and no information divulged that might in any way give aid to the enemy. Much is going on about which the public knows very little. Reports in daily newspapers often conflict, even tho the reports are based upon the same news item passed by the censor. The difference in the newspaper reports is due to the fact that the news writers place different interpretations on the news item. An Italian success may be presented as a general success of the whole Italian army or as simply a local incident. What are the actual facts in the case? Then also events take place so rapidly and the unexpected may occur any moment that it is difficult to summarize the war news each month.

In summarizing war news the editor trys to avoid giving expression to his own opinions and convictions, but to impartially set forth the conditions as he gleans them from the newspaper and other periodicals. If the editor's sources of information are not altogether reliable it is not strange that his summary does not always square with the truth. Then, also, between the time the summary is written and it reaches the readers, many things may happen, and sometimes do, that would necessitate some changes in the summary. If the editor had his own choice in the matter he would rather keep silent in this department concerning the war, but our readers have a right to expect that they be given some information regarding this topic of universal interest. We make these few remarks not to solicit sympathy, but to try and make plain some of our difficulties and what we are attempting to do in writing the war news.

The War.—The most important incident of the war during the past three or four weeks is the Austro-German offensive against Italy, which at this writing (Nov. 15) is still the center of interest. For about three years the Italians had been slowly pushing the Austrians back and in a strong offensive during August and September succeeded in wresting from the enemy some of the most strongly fortified positions and gained valuable territory. It appeared as tho an invasion of the plains of Austria was imminent and that Austria might soon be eliminated as a vital factor in the war. The Central Powers realized their perilous situation and determined to launch a powerful offensive against Italy and try and put her out of the war. During October large bodies of German and Austrian troops were concentrated on the Italian front with vast supplies of artillery and ammunition. The Italian line was attacked at its weakest point and the enemy poured thru in such numbers that the whole Italian line of defense had to fall back to avoid being cut off by a flanking movement. The Italians in the first few days lost 100,000 men by capture and hundreds of guns and large quantities of supplies. The Italians retreated to the Tagliamento river where it was thought they would take a stand, but they were so hard pressed that they were forced to retreat to the Livenza river. They did not make a stand here and fell back to the Piave river where they are now trying to check the enemy. To fall back from this line of defense would mean giving up Venice, which is reported to be within range of the big guns of the enemy. England and France are rushing men and supplies to Italy to help hurl back the invader. Italy has about 4,000,000 men to throw into the fight, but is lacking in guns and ammunition. It is reported that she lost more than 2,000 guns in her retreat which have been taken by the enemy. One of the greatest battles of the war may now be in progress.

On the Western front the British are slowly forcing the Germans to give ground in Belgium. Ostend, one of the German submarine bases is said to be now within range of the British heavy artillery, also Roulers an important railway center. The French have also been engaged in some fighting, but despite these attacks the German line still remains unbroken. American soldiers are now in the battle line and are holding a small section. Several have been killed and some taken prisoners in a trench raid made by the Germans.

The Russian situation is one of confusion and chaos. Civil war is now raging within her borders. Krenesky, who had been the principal leader since the overthrow of the Czar, was forced to flee Petrograd and the radical Socialists took control of affairs. The party in power now is in favor of a separate peace with Germany. Kerensky is endeavoring to regain control. This condition in Russia enables the Central Powers to withdraw large bodies of troops from the Russian front for fighting elsewhere.—The latest reports indicate that Kerensky is succeeding in regaining control of affairs. There has been much blood shed in Petrograd.

Some fighting has also taken place in Palestine. The British are said to be slowly driving the Turks back. Jerusalem is said to be heavily fortified and it is thought that the British will not attack the city, but endeavor to surround it in order to cut off the Turkish garrison and force it to surrender in order to save the city from destruction and the people from massacre. In Mesopotamia some fighting has also been done, reported favorable for the British. Some military experts are of the opinion that Germany is planning for an offensive in this region in order to recapture Bagdad, and thus again secure control of a route to the East.

Germany made a Zeppelin raid over England with twelve or thirteen large airships, some of the latest models. Little damage was reported, but the raid proved to be one of the most disastrous to the Germans. Out of the fleet taking part it is alleged she lost five and possibly eight. On their return unfavorable weather caused some to lose their bearing and they came over French territory and a number were brought to earth by the French and one was forced to land and the huge airship was captured intact. It is said that several were forced to land in Sweden and the Zeppelins with their crews were interned there.

The Germans continue to sink merchant vessels, but the submarine losses are said to be diminishing. During one week only one British vessel over 1,600 tons was sunk, the lowest for a week since the campaign began. Several naval vessels fell victims to the submarine.

The Selective Draft Law.—One objection made to this law has been that it drafted but did not select. The application of this law was a great task, and it is not strange that in organizing and directing the necessary machinery to administer the law mistakes were made and those called to the ranks who should have been exempted for various reasons. Major-General Crowder, who is directing the work of the draft, has worked out a new plan for applying the draft law that has the approval of both the President and Secretary of War and which it is said will not only draft but also select those who are to go to military camps. He has classified those in the draft in five classes, which will enable those in the draft age to determine at once in which class they belong and the order in which the classes will be called to service. Following are the classes:

Class I.—1. Single men without dependent relatives. 2. Married man (or widow-

er), with children, who habitually fails to support his family. 3. Married man dependent on wife for support. 4. Married man (or widower), with children, not usefully engaged; family supported by income independent of his labor. 5. Men not included in any other description in this or other classes. 6. Unskilled laborer.

"Class II.—1. Married man or father of motherless children, usefully engaged, but family has sufficient income apart from his daily labor to afford reasonably adequate support during his absence. 2. Married man, no children; wife can support herself decently and without hardship. 3. Skilled industrial laborers engaged in necessary industrial enterprise. 4. Skilled farm laborers engaged in necessary agricultural enterprise.

"Class III.—1. Man with foster children dependent on daily labor for support. 2. Man with aged, infirm, or invalid parents or grandparents dependent on daily labor for support. 3. Man with brothers or sisters incompetent to support themselves, dependent on daily labor for support. 4. County or municipal officer. 5. Fireman or policeman. 6. Necessary artificers or workmen in arsenals, armories, and navy-yards. 7. Necessary Custom-House clerk. 8. Persons necessary in transmission of mails. 9. Necessary employees in service of United States. 10. Highly specialized administrative experts. 11. Technical or mechanical experts in industrial enterprise. 12. Highly specialized agricultural experts in agricultural bureau of State or nation. 13. Assistant or associate manager of necessary industrial enterprise. 14. Assistant or associate manager of necessary agricultural enterprise.

"Class IV.—1. Married man with wife (and) or children (or widower with children) dependent on daily labor for support and no other reasonably adequate support available. 2. Mariners in sea-service of merchants or citizens in United States. 3. Heads of necessary industrial enterprizes. 4. Heads of necessary agricultural enterprises.

"Class V.—1. Officers of States or the United States. 2. Regularly or duly ordained ministers. 3. Students of divinity. 4. Persons in military or naval service. 5. Aliens. 6. Alien enemies. 7. Persons morally unfit. 8. Persons physically, permanently, or mentally unfit. 9. Licensed pilots."

Election Returns.—November 6th was election day. A number of hotly contested municipal and county elections were settled. New York city and Pittsburg elected new mayors. Mayor Mitchell of New York was defeated by Judge Hylan a Democrat, the candidate of Tammany Hall. Pittsburg elected Mr. Babcock a Republican. Philadelphia had a bitter contest for the election of county officials and members for the city Council. As the result of violence and thuggery which culminated in the murder of a detective during the primary election last September, a new party was organized to drive from power those who permitted and even encouraged lawlessness to win. The reports indicate that the "murder ticket" was elected, but an official count of the ballots is now in progress which may change the announced verdict. The reform party succeeded in electing sufficient members to the city Council to prevent those city officials now in power from thwarting the will of the people.

The states of New Mexico and Ohio voted on prohibition amendments. New Mexico entered the dry column, but Ohio failed to come across by 1,723 votes. The Ohio vote is reported as follows: Prohibition, 522,430; against, 524,153. The prohibition forces polled 37,561 votes more than in 1915, and the wets 16,224 fewer. In the wettest county in the state, Hamilton, in which Cincinnati is located, the drys made a gain of 11,000 votes. The drys are already beginning to make plans for another campaign to have a prohibition amendment adopted. Funds are being offered for the work next year. The wets admit that next year they will have a hard time to raise funds for a campaign. The last vote indicates what will happen to the saloon in Ohio in the not distant future. The prohibition sentiment is on the increase and the liquor traffic is constantly coming more and more into ill repute.

New York state by an overwhelming majority granted the women of the state the franchise. This will make about two million more women eligible to go to the polls with their husbands and brothers.

Uncle Sam Saving Waste.—Uncle Sam is doing things on a gigantic scale since his entrance into the world war. In the great task of preparing cantonments for the soldiers time was the great factor and hence economy was not so rigidly practiced as might have been the case if there had been more time for the erection of these cantonments. However since the work at the various cantonments is being better organized and the machinery is beginning to run more smoothly Uncle Sam is giving the matter of economy consideration and is taking steps to prevent unnecessary waste. At every national army and national guard camp special officers have been detailed to carefully conserve all waste materials. Refuse from the mess halls is placed in separate receptacles, fertilizers from the stables is to be sold to farmers living in the community, and garbage is to be sold to the highest bidder among stockmen for raising hogs. It is estimated that 4,500 tons of manure accumulates a month at each remount depot attached to the thirty-two army camps. The garbage from the mess of from ten to fifteen soldiers, it is estimated, will feed one hog a day. The refuse from each cantonment will be sufficient to feed 4,000 hogs a day. This means an increase of 1,460,000 pounds in pork for the country each year. The waste material is classified and receptacles provided for each. There is a can for bones, one for rope and twine, another for rags, one for paper, one for fats and tallow, one for bottles, one for tin cans, another for sweepings and pieces of tobacco, and still another for garbage. A ready market is found for all of this refuse. The worthless refuse is burned.

Second Liberty Loan a Success.—Uncle Sam's second campaign to borrow money from his subjects to carry on the war proved a success. The minimum amount desired was $3,000,000,000. This was oversubscribed by $1,617,532,300. Only one-half of the oversubscriptions will be accepted. All subscriptions up to and including $50,000 will be accepted in full and all subscriptions above $50,000 will be pared down and only a certain percentage allowed. Hence bonds will be issued for $3,808,766,150. These bonds earn four per cent interest payable semi-annually. Ten million persons have purchased Liberty bonds of the second issue and a little more than four million subscribed for the first loan. Only one per cent of the subscribers to second loan took more than $50,000. It is among this one per cent that the reduction of the allotment will occur.

A New Water Supply.—Recently New York City completed the new siphon tunnel extending from the Catskill mountains down the Hudson river and under it to New York city. The project was completed more than a year ahead of the time originally set. The cost was $184,707,000. The tunnel will supply 300,000,000 gallons of water daily to the metropolis.

German Deserters in Holland.—Holland reports that during August and September 35,000 German deserters crossed the frontier into Holland. The explanation is given that the Germans are deserting because of the dread of spending another winter in the trenches and then being compelled to face fresh forces from the United States. The Dutch, however, are fearful that something sinister lies back of these desertions. Some think Germany ordered this movement of men into Holland to be ready for a blow at her or the enemies of Germany.

INTERESTING FACTS AND NEWS ITEMS

The Government reports a shortage of small coins, especially one-cent pieces. The increase of a cent or two on goods that used to sell at an even figure is given as the cause for the demand for pennies. During the past year over 289,800,000 one-cent pieces were coined, a big increase over last year's output.

In order to save space and be able to handle larger quantities at a time cotton men are urged to pack bales of cotton to a greater density. Expert packers believe that cotton may be compressed so as to contain from 32 to 35 pounds per cubic foot without damage to the material, instead of only 22½ pounds per cubic foot which is the standard now.

The Government offers $50 reward for the apprehension of each drafted man who did not appear for examination when called or who did not report to the adjutant general of his state when ordered.

April 6, 1917, has been officially fixed as the date of the entry of the United States in the war against Germany.

Instead of numbering each soldier in the army for identification purposes the

Government will use an identification tag bearing the name and the company to which he belongs which is to be worn around his neck. Card indexes with the name and detailed information regards each soldier will be kept in Washington.

The Mayor of Denver, Colo., has ordered that sheep be installed in all of the city parks, in order to help increase the nation's food supply. Women, it is said, are to guard the flocks.

The Singer Sewing Machine Co., is closing its big factory at Podolsk, near Moscow, Russia. This action is taken because of workmen's demands and losses suffered as a result of the war. Under normal conditions 3,700 operatives are employed at the plant.

The coldest temperature ever recorded above the earth was at an altitude of about ten miles directly above the equator.

Russia has closed a contract with American firms for the manufacture of 1,500,000 pairs of boots for the Russian army at a cost amounting to $7,500,000.

The United States has awarded contracts for the manufacture of 7,000,000 pairs of shoes for the army.

An Italian with eight passengers recently flew from Hampton, Va., to Mineola, N. Y., a distance of 325 miles, in a little over four hours. The machine, a hugh biplane, was equipped with three motors and propellers.

It is claimed that Germany has taken $1,600,000,000 in cash out of Belgium since her occupation of part of the country since August, 1914. In addition to this much valuable property has been confiscated and carried into Germany.

The 49th annual convention of the National American Woman Suffrage Association will be held in Washington, D. C., December 12. About 1000 delegates representing every state in the union are expected to be present.

The United States Government has bought 150,000 tons of steel rails for use in France. This is equivalent for 600 miles of double track lines. Over 1000 locomotives have also been ordered for service in France. These locomotives are now turned out in one factory at the rate of four a day.

Nebraska has 2,000,000 more acres of corn this year than last year. In order to get it husked the Farmer's Union asks that the schools be closed for three weeks to enable the children to help gather in the corn crop, and then do away with Christmas holidays.

Recently while workmen were cleaning out the stock of an old paper plant they uncovered a barrel of German red dye which had been stored away and forgotten. The barrel, which originally cost less than $90, was sold to a firm for $5,000. Before the war Germany practically had a monopoly on the dye trade, but now this country has about $230,670,000 invested in the making of dyes and the domestic demand is almost met by domestic production.

INDEX

VOLUME IX

January 1, 1917 to January 1, 1918

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SELECT READING

Echoes of Life
A Christmas Story 354
A Day's Journey 322
A Good Loser 226
A Lonesome Stroll and Just Wild Flowers 194
A Wonder 66
Beautiful Spring 98
Concerning Friends 290
Mother 130
Only a Man 152
This Moment 2
Wells of the World 258
Winter 34
A Friend Indeed 290
My Hero 130
Only One Right Way 66
To a Flower 194
The Earth Smiles in Flowers 98
The Snow Fairies 226

TITLE PAGE

A Champion of the Oppressed 323
A Trip to Gortner with a Ford 131
Child Labor 99
Daniel Versus Darwinism 3
"If the War would Only End" 163
Mt. Vernon the Nation's Property 35
Sierra Leone—The Country and the Products 25
Some Lessons from Mother Nature 163
Thanksgiving Ann 195
The Children's Friend 355
The Dedication of an Idol 324
The Devotional Use of the Bible 227
The Girl with a Purpose 66
The Personification of a Remarkable Little Instrument 99
The Transfiguring Ray 325
The Trifling Excuse 197
Well Won 291
Why He wanted "that girl" 197

EDITORIALS

A Common Mistake 228
Africa 260
A Frenchman on the Bible and the War 5
A Heathen Prayer 69
An Indefensible Waste 199
A Practical Vacation 36
April 30, 1917 134
Being Tested 326
Be Ye Thankful 326
Bible Study in Korea 228
Cheerfulness 68
Clear Talking 164
Compulsory Military Training 100
Doing Things 165
Food and Fuel 357
Forty Nine of Them 327
Happy New Year 5
"How can I Make a Friend?" 164
Liquor and War 165
Making the World Safe for Democracy 292
Militarism 100
Mission Study Courses 357
Our Greatest Lack 100
Our Missionary Activities 134
Peculiar Logic 36
Relief for War Sufferers 356
South America 260
The "Advanced Sunday School" 198
The Bible and Money 198
The Cross or Play 68
The Christmas Spirit 356
The Little Spare Moments 69
The Missionary Call Unheeded 5
To Our Subscribers 37
The Sacrifice of Childhood 37
The Study of Missions 327
Twenty of Them 357
What Will She Do? 260

CHRISTIAN LIFE

An Hour's Leisure 72
A Sunny Disposition 72
A Useful Member 294
A Wise Mother 229
Be Neighborly 135
Black Saints 264
Blessings in Service 230
Canaan 8
Consecration of Leisure Time 70
Choosing a Life Work 294
Christ in the Evening 167
Commend First 138
Elements of True Greatness 293
Faithfulness 264
Friendship 358
"I'll Stand by You" 202
Living by the Faith of the Son of God 102
Morphia Succeeds Opium 8
New Year 8
Not Determined by Years 329
Ploughing around a Rock 329
Power of Prayer 166
Reading Behind the Scriptures 135
Selfishness 158
Serving with What We Have 167
Song in the Hearts of Our Young People 262, 263
Springs in Ocean 202
Stewardship 202
Supplies for Christian Conquest 328
Sweet Memories of Kindness Given and Received 229
Ten Thoughts on Tithing 202
The Angel of the House 39
The Christian Armor—Faith 102
The Culture of the Mind 6
The Higher Law 72
The Home Life 294

The Lost Savor 135
The Songs of the Bible 262
The Standard of the Christian in Society 138
The Unspeakable Gift of Proper Giving 200
The Usefulness of Good Cheer 71
True Happiness 72
Two Ways of Putting It 38
Worth While Things 168

MISSIONS

A Chinese Good Samaritan 172
A Converted Chinese Sooth Sayer 140
A Patent Stop-Cock 107
A Deed of Compassion 142
A Magic Lantern 266
A Message from the Dark Continent 42
Are Unevangelized Heathen Lost 171
Bound by Superstition 77
Building Mission Houses in Nigeria West Africa 268
Characteristics of Apostolic Evangelism 74
Disappointed India 364
Elements of Success that Need Emphasis in the Present Missionary Movement 75
Essentials for the Future Growth of Our Mission Work 139
Facts About South America 43
Facts About Africa 206
Factors that Have Contributed to the Growth of Our Mission Work 138
Fidelia Fiske, The Missionary School Mistress 11
Finding More than She Expected 105
From a Cow-barn to Glory 41
Gold from a Scrap Heap 300
Greeting the Dawn 172
How a Paul of Today Fares in South America 77
India News Calendar for July 362
John S. Musselman Memorial 363
Leaving Ghatula 331
Lumber Camps in Minnesota 300
Medical Work in Dhamtari as We Left It 232
Missionary Experiences Among the Senga 269
Mission Facts Gleaned Here and There 13
Mrs. Walker's Victory 233, 267, 334
Notes and Comments 9, 40, 73, 104, 136, 169, 203, 231, 255, 295, 330, 360
Notes 13, 45, 78, 107, 141, 173, 206, 234, 271, 301, 335
Obedience and Faith 171
Pearl Divers 106
Place of Money in Mission Support 204
Prayer as a Factor in the Evangelization of the World 74
Prayer in the Support of Missions 205
Prem Das, Hero 234
Some Facts and Conditions Worth Considering 44
Some Medical Experiences 170
Some Necessary Qualifications of a Successful Rural Missionary 333
Some Personal Experiences in Pioneer Rural Mission Work 332
Sunshine and Shadow 234
Sunday School Work in China 235
The Church and the World Today 296
The Days of Terror in Bitlis 299
The Gospel in the Streets and Lanes 10
The Growth of Our Missionary Activities 137
The Heartlessness of Islam 44
The Lessons of a Drouth 270
The Missionary Golden Rule 173
The Missionary Spirit 299
The Sudan Interior Mission 270
"The Why and How of Foreign Missions" 361
The Work of the Ministry in Supporting Missions 204
The World's Need of Christ 296
Turkey 107
Why Evangelize Romanists 177

EDUCATIONAL

An American Single Taxer to Reform the Smallest Republic in the World 308
A Boy's Tribute to His Father 223
A National Campaign against the Latrine Menace 149
A Queer Thing is the Turtle 340
A Sketch of the Life of Count Tolstoi 177
A Tick at a Time 114
A Traveling School House 306
Biology and War 115
Book Reviews 21, 53, 85, 116, 148, 181, 213, 244, 255, 275, 307, 339, 370
Corn Bread for America 277
Doctoring Plants 53
Elizabeth Barrett Browning 277
France in War Time 18, 114
Francis Joseph I 211, 242
Here and There With Riley 52
How "Burbanking" Evolved a White Blackberry 149
Insect Migration as a Key to the Riddle of Bud Migration 20
Is there a Sparrow Crisis in this Country? 306
Katmai, World's Greatest Crater 371
Man's Invisible Friends and Foes 147
Practical Education Growing Popular 117
School Notes 53, 117, 213
School of Opportunity 117
Story of a Shoe
Present Problems of a Shoe Factory 145
In the Factory 178
From Factory to Wearer 212
Sun Spot Variations on the Earth's Atmosphere 304
The Effect of Forestry on the Climate of the Unitel States 338
The German System of Education 338
The Great War
Poland 83
Ireland 113
Other World Wars 146
The Importance of Child Study 51
The Moral and Religious Element in Education 368
The Poetry of James Whitcomb Riley 82
The Psychology of Habit 304
The Rare Art of Determining What Men are Fit for 84
The Story of Sound 275
The Universal Demand for a Universal Calendar 243
The Work of the Red Cross in the European War 180, 210
Tuberculosis and How to Prevent It 340
What is Wrong with Our High School Boys? 85

BIBLE STUDY

A Tardy Bride 109
Bible Study 272
Bible Study among Our Indian Christians 239
Brahmin Women's Views of Caste 144
Christ or the Higher Critic 208
Colossians Three 176
Education With the Bible 142
Efficacy of Prayer 110
Elementary Studies in Prophecy
The Person of the King 16
The Kingdom in Parables 48
Conclusion 81
Elijah 207
Extension Bible Study 238
Foundations of Faith 365
General Items 175, 207, 273, 303, 336, 366
How the Koreans Give 144
John Three and First Peter One 79
Joel's Call to the Nations 174
Moslem Woman Defies a Sheikh 50
Secret of Success in Soul Winning 80
Short Bible Term 109
Stimulating Bible Study 46
Symposium—Bible Study—What is Needed and How to Obtain It? 239
The Apostle to the Gentiles 302
The Divinest Drive 79
The Foundation of Faith 336
The House that Jack Built 110
The Inspiration of the Bible 14
The Jews and the War 15
The Lord's Supper in Luanza 50
The Need of Bible Study by Our Young People 236
The Need of Bible Study and How to Meet It 237
The Old Bible World 143
The Trend of Bible Study in Bible Conferences 236
The Whale 15
Waste 81
What Some People Think of the Bible 108
Workers' Column
A Pilgrim on the Earth 176
A Vision of the Power of God 31
A Sermon at a Sabbath Celebration 241
A Country Preacher 337
A Pilgrim on the Earth 176
A Long Day—A Blessed Service 176
Bringing Jesus Into the Home 120
Burying Wealth 209
Blessings in the Service of Christ 216
Doing Nothing 47
Dangerous Lovers 80
Elijah at Mt. Horeb 216
Faithful in Youth 273
From Manger to Throne 367
Good Cheer and Its Meaning 80
God's Sons and Daughters 337
Heart Purposes 367
Innumerable Blessings 337
In a Home of Faith 16
In the Night School 254
India's Privilege for the Gospel 337
Jesus Reading the Scriptures 367
Loyalty to God 47
Mission Co-operation 144

Making Use of What We Have 144
Method in Bible Study 241
"Outside the Camp"—"Not of the World" 303
Paul's Sermon on Abraham's Faith 16
Peter 120
Power in Lifted Hands 176
Reverence for Christ 274
Songs in the Book of Psalms 274
Testimony of Good Experience 367
The Power of Weak Things 241
The Possibility of Giving 216
The Call from Beyond 30
The Loss or Gain in Temptation 47
The Baptism of Jesus 47
The Best Companions of Jesus 80
Two Plans for Church Extension 80
The Nature of the Resurrection of Jesus 112
The Lord's Prayer 120
There is No Difference 144
The Word of God 144
The Duty of Witnessing for Christ 209
The First African Convert 274
The Honor of Humility 274
The Habit of Obedience 303
The Sacredness of Paul's Commission 303
The Home of Two Noble Sons 308
The Spirit of Joseph 366

YOUNG PEOPLE'S MEETING

January

Home Life into Which Jesus Came 22
Abraham the Man Who Obeyed God 22
The Missionary Call 23
Obedience to the Heavenly Vision 23

February

Jesus Meeting Temptation 54
Some Plain Teachings of Jesus 54
Admission into Church Fellowship 55
Consecrating Our Leisure Time 55

March

Jesus Seeking Comrades 86
Usefulness of Good Cheer 86
God's Method of Extending the Church 87
Consecration of Our Social Life 87

April

The Meaning of the Resurrection 118
Jesus in Social Life 118
Peter 119
Prayer—How 119
Consecration of Our Talents 120

May

Jesus a Friend to All 150
The Word of God a Source of Inspiration and Courage 150
The Growth of the Missionary Activity in Our Church 151
Using What We Have 153

June

A Day's Work in the Life of Jesus 182
Little Chances to Help 182
Prayer, the Power of 183
Christian Citizenship 183

July

Consecration of Our Money 214
What Does Jesus Want Us to Do? 214
Elijah Learning the Better Way 215
Methods of Supporting Missions 215
Blessings in Service 216

August

How to Be Strong 245
How to Study the Bible 245
Making the Lord's Day a Blessing 246
Consecration of School Life 246

September

Joseph, the Boy Who was True to His Trust 279
Songs that Lift 279
The Spirit of Reverence 280
Africa 280
True Greatness 280

October

The Force of Good Habits 309
Paul as a Leader 309
In the World but not of the World 310
Consecration of Home Life 310

November

Boys and Girls of India 341
Rural Missions 341
Count Your Blessings 342
Manliness and Womanliness 342

December

Joseph Who Overcame Evil with Good 372
"Give attendance to Reading" 372
By Way of the Manger 373
My Favorite Psalm and Why 373
The Year Rightly Begun 374
Miscellaneous
The Junior Mission Topics 374
The Young People's Meeting Topics for 1918 374
Topics for 1918 375

OUR SUNDAY SCHOOL

Bush Sunday Schools 155
Inventor's Fortunes 89
It's Time to Get Ready for Sunday School, Dear Child 154
Missions in the Sunday School 218
Point of Contact in Teaching (Book Review) 311
Present Position and Outlook of the India Sunday School Union 25
Some Burning Questions 56
Talks on the Sunday School
Early History 184
Later History 217
Robert Raikes 247
Early Progress in the United States 281
The International Lesson Series 311
More About the Uniform Lessons 344
History of Graded Lessons 376
Teachers—Read this Message 185
The Absentee 185
The Children's Missionary Invetment Fund 56
The Objective of the Sunday School 24
The Why and When of Teacher Training 88
The Work of the Lesson Committee 121
What the Church can Do for the Boys and Girls 24
World Wide Sunday School News 89, 185, 247, 344
Why Missionaries Should Fight Fire 154

FARM AND HOME

A Garden for Child Weeds 57
How Two Insects Affect Clover Seed Production 26
Sewing Ants 27
The Home Fruit Orchard 27, 57

MISCELLANEOUS

A Constitutional for Baby 285
A Gigantic Tunnel Project 60
A New Theory of Light 316
Be Cheerful 252
Bubbles that Have Meant Many Millions of Dollars to the Mining World 251
Catching the Cobra 248
Cotton in Natural Colors 252
Dogs Called to the Colors 347
Do it Now 189
Dry Vegetables and Cheap Living 221
Enemy of the Orange 92
Farms where Pheasants are Raised for Market 92
Flower Mechanisms that Ward off the Peril of Self-fertilization 285
Growth of the Mission Activities of Our Church 152
Harvesting Salt with an Aerial Tramway 30
Human Earth Eaters 92
How Much is an Inch of Rain? 349
If You Were Busy 189
Learning About Ice-Bergs 189
Now for Camphor Orchards and a New American Industry 316
Ostrich Eggs 189
Our Missionary Activity 152
Safeguarding Against Lightning 315
The Liberty Bell is Sick and that is Why it Cracked 158
The Spirit of Our Missionary Activity 152
The Stars we See 158
The Smallest Thing in the World 252
The Crookedest River 348
The Moon and Plant Growth 349
Trying for a Scholarship 349
Volcanic Heat Harnessed in Italy 158
What is Man—Break a Thousand Eggs and You will Have His Contents 252
Why Worry Kills More City People than Country People 348
Your Turn Next, Tobacco 284

German Missions.—One of the sad and painful results of the war has been the disruption of German missions in Asia and Africa. More than 2,000 German missionaries have stopped work, and some 700,000 followers of Christ in Pagan lands are left largely unshepherded. This condition should be remedied if at all possible. In Africa the conduct of the warring nations has greatly lowered the prestige of the white race. The sight of seeing white men killing one another and the mistreatment of the natives has resulted in a loss of influence and prestige on the part of the white man that will require years to regain, if it ever will be regained.

While they are yet speaking, I will hear. —Isa. 65:24.

DISAPPOINTED INDIA

(Continued from page 364)

ings of any religion whatsoever previously or simultaneously established. Buddhism, though idealistic, is atheistic. Hinduism presents an impersonal, passionless, motionless God whose indifference permitted all things to be formed by chance and whose human subjects may gain absorption into his impersonal, egotistic emptiness by self-abnegation and a conception of all material as delusion. Theosophy presents philosophic ideals, negative teachings, transmigration and incarnation. Mohammedanism presents a stern Divine Judge, a heaven of immoral pleasures and the necessity of living a life of strict adherance to the rules of the Koran and repeating well committed prayers five times a day.

Under the beneficent rule of the British Government the educational system is being so developed that either through aided Mission or philanthropic schools and through her own established primary, secondary and high schools and colleges nearly every boy and girl in India now has the opportunity of acquiring more or less education. As a result of these opportunities there is arising a generation of intelligent and more or less Westernized young men a few young women of all classes who in turn wield an influence over the masses which tend toward liberalism as compared to the beliefs of their elders. This liberalism leads to agnosticism and, in the case of the most radical, anarchism. This spirit must be met and counteracted on its own ground. With the conglomeration of sects, opinions and beliefs causing endless confusion this liberalism is playing havoc. "What shall we believe?" is the cry of the poor deluded Indian. "Be broad-minded," say they, "and live for the moment and let the future care for itself."

The believer in Christ has his message, "Believe in the Lord Jesus Christ and thou shalt be saved and thy house," with all that goes with it, that is, the development of brain and brawn, teaching the dignity of labor, the low standard of the beggar, the folly of priestcraft, the nature and sinfulness of sin, the privilege of receiving forgiveness, the value and power of character and the nature of the eternal verities.

Once having become Christian, the responsibility of acquainting him with truth and the importance of exemplifying the Christ life becomes very great. Systematic teaching from the pulpit, in Bible Readings, Annual Bible Conferences, the Bible School, etc., etc., have a telling effect upon the lives of our Indian Chrisitan brethren.

The object in giving you the foregoing has been to show that a country with all these needs, and appreciating as they do the kind efforts of the Christian missionary, most certainly is disappointed when she learns of the loss of one who could so ably meet so many of these needs. Bro. John was peculiarly fitted for Mission work in India. Being an earnest, devoted Christian man, whose work and life in the home-land proved him to be an efficient personal worker and winner of souls. He could win the hearts of boys and girls everywhere he went because he loved them dearly. He could mingle with all classes of men and women, hold their respect and lead them into the Kingdom. For years past he had firm conviction that he should be in some definite Christian work and patiently waited for the calls which came at different times. Finally India became his chosen field of labor.

In his death he as truly gave his life for India as though he had really gone. He loved the land and the people and

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10. Get from four to a dozen young men and women interested, elect one of them leader, send for "Call of the World," as many books as there are persons in the class. and begin work.

11. Order all books from the Mennonite Publishing House, Scottdale, Pa. All other mail relative to this work should be directed, J. S. Hartzler, Chairman Mission Committe, Goshen, Ind.

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knew much about them. His interest was keen. Wherever our dear Indian people heard the story of his tragic death, and how well he had been fitted for the work, they gave expression to grief and disappointment. When any well qualified candidate for the foreign mission work fails to reach the field because of illness or death the poor people who are looking for them are disappointed.

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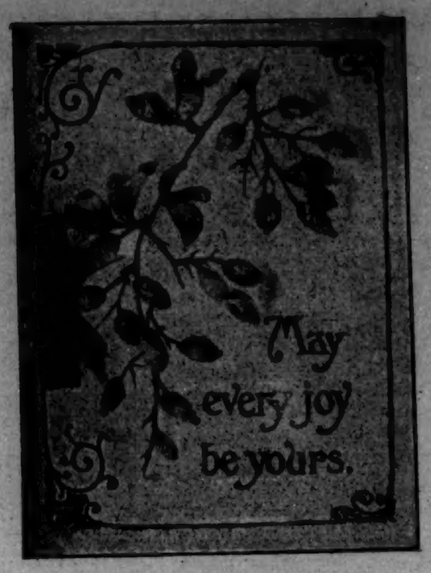

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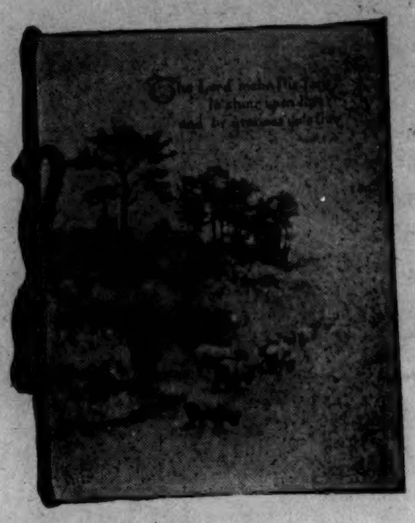

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EDITORIALS

(Continued from page 357)

that the result of this effort will be manifested in the work of that Young People's Meeting during the next year. By a little thought, time and effort a work was done that may yield a rich harvest in the coming years. Any one interested in the work of, and for young people can do a similar work.

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A hint to the wise is sufficient. We suggest that those responsible for the work of the Young People's Meeting find out how many families in their respective congregations are not reading the Christian Monitor. Make mention of our special introductory offer at your Young People's Meeting, recommend the paper and call attention to its different departments and features, distribute a few free sample copies and endeavor to secure new subscriptions and send them in.

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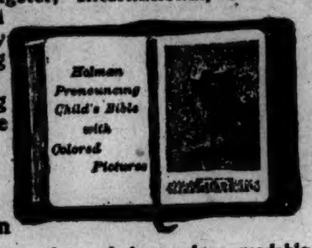

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HEART PURPOSES

(Continued from page 367)

5. The triumph of His kingdom and glory.—v. 6.
   a. His kingdom and rule shall be established forever.
   b. His reign will be in righteousness.
6. The beauty of His holiness.—v. 7.
   a. He loves righteousness.
   b. He hates iniquity.
   c. Because he excels in holiness all other beings He is the most Beloved and the anointed One of God.
7. The sweet savor of His sacrifice on earth is His Own greatest delight.—v.8.

III. The Pleasure of the Heart is also the Contemplation of the Glory of the Church.—vv. 9-16.

1. The honor of belonging to the royal family of Heaven.—v. 9.
2. The Church is the only Bride of Christ, at His right hand.—v. 9.
3. The delight of the Lord in the Church is most complete when she is altogether devoted to Him and has separated her affections from the world.—vv. 10, 11.
4. The world will one day pay tribute to the Church and seek her favor.—v. 12.
5. The ornament of the Church is her spiritual virtues and inner life—the spiritual garments are the purity of gold.—v. 13.
6. The time of the meeting of the Bride and the King will be a glorious one—she shall be brought into the King's palace.—vv. 14, 15.
7. The least in the kingdom will be among the greatest of the earth.—v. 16.

IV. The most Pleasant Purpose of the Heart is to Magnify the Lord among all People, and to Praise Him forever.—v. 17.

Note.—The year "rightly begun" should begin with definite purposes concerning the work of the Lord and the Church. Faithful service in the Church will mean success for the glory of the King.

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